


S. N. Mc Cann



Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation

<http://archive.org/details/missionaryvisito112bret>

The Missionary Visitor.

Vol. V.

JANUARY, 1903.

No. 1.

ARROWS FROM INDIA—DO THEY PIERCE?

300,000,000 souls!!!!



Cows are considered more holy than women.



India's day laborers,—men five and six cents per day, women four cents per day.



India is as large as that part of the United States east of the Mississippi river.



Only 3,000,000 of the 145,000,000 of India's women and girls can read and write.



India has more than 120 cultivated languages spoken to-day besides many dialects.



According to their religion, "a woman has no other god on earth but her husband."



21,000,000 widows, 670,000 of whom are under nineteen years of age, and many of them small children.



From 1881-91 Christianity increased 22.16 per cent, Islam (Mohammedan) 10.70 per cent and Hindooism 10.74 per cent.



Though India contains one-fifteenth part of the habitable part of the globe, she has one-fifth of the earth's population.



330,000,000 of gods and goddesses, besides men, animals, serpents, rivers, mountains, trees, plants and stones are worshipped.

A general idea of an Indian home is "a secluded place where the light of the sun, the breezes of heaven, and passers-by shall be effectually shut out."



One of India's leading sons said, "If you want to win India, win the women of India. Win the mothers of India and all India will be Christians."



Think of it! Only a woman can reach the women of India, and yet there are but eight hundred women missionaries to reach the 145,000,000 of women and girls now without Christ.



The widow of India, though a mere child, is held guilty of her husband's death. For this reason her head is shaven, her jewels torn from her, she is subjected to the hardest labor and never allowed to remarry.



Standing shoulder to shoulder and spanning land and sea, the boys and girls of India would reach around the globe; and in every mile but one child that has ever been inside of a Sunday school.



In this darkened land in 1793 William Carey entered as the first missionary. To-day upwards of 3,000,000 profess Christ. Many societies are at work and Christianity is growing more rapidly than any other religion. Among the host of workers, all too small, are the eleven representatives of the Brethren church, in parts wholly unoccupied by any other denomination, and in a field where one hundred workers could serve the Lord to advantage, should the church at home open her eyes to opportunity.

LILIVATI SINGH, OF INDIA.

At the Ecumenical Missionary Conference of 1900, among the many, many excellent addresses made, was one from Miss Singh one evening on the "Results of Higher Education." To think that the speaker was taken from the "poorer class" of India's Heathen, and through missionary effort, educated and developed so as to make the



speech she did is one of the greatest inspirations to more missionary work for India, any Christian can ever have. Concerning this same address Ex-President Harrison said: "If I had given a million dollars to foreign missions I should count it wisely invested if it led only to the conversion of that one woman."

The use of the picture is due to the courtesy of the Student Volunteer Movement, having been used in a book published by them, entitled, "Effective Workers in Needy Fields."

KITH AND KIN IN INDIA.

By W. L. Eikenberry.

Those who study the races of mankind usually recognize three divisions of the Caucasian race. These are Hamitic, Semitic, and Aryan. It is to the latter of these that practically all the civilized peoples of the earth belong.

The early home of the Aryan peoples is not known for a certainty, but many believe that they originally lived in the part of Asia north of the Hindu-Kush mountains and east of the Caspian Sea. In the earliest times they were one people with one language; but as they increased in numbers their home was not able to support so many people, and so some of them did just what people do now in similar circumstances—they emigrated.

Tempted by fresh pastures for their flocks and urged onward by pressure from behind they spread in all practical directions. One division seems to have passed into Europe through Asia Minor and across the straits of Dardanelles. They occupied the country along the north shore of the Mediterranean Sea, being known in history as the Greeks and Romans.

A second passage to western Europe exists to the north of the Caspian and Black seas, across the plains of Russia. Along this route passed the Celts, whom we find in Europe at the dawn of history. The Celts were pressed westward by a second Aryan wave—the Teutons—and finally driven into a few almost inaccessible places along the western edge of the continent. They are the ancestors of the Welsh, Irish, and Highland Scotch.

The Teutons had so far occupied central Europe as to come into contact with the Romans, over a century before the birth of Christ. From that time they were ever a menace to the empire until they compassed its downfall and fell heir to its civilization about six centuries

later. The Teutons, with some Roman elements, are the ancestors of the English, French, Germans and most other nations of western Europe. Along the Mediterranean Sea the Roman element predominates, along the Baltic and North seas the Teutons are nearly pure. It will be seen that America north of Mexico is largely Teutonic.

The Teutonic movement may have added strength because of the pressure from behind of yet another Aryan race—the Slavs. These never succeeded in penetrating so far westward as the other tribes. They are the Russians of to-day.

It must not be supposed that these migrations were usually rapid movements. Centuries were occupied in crossing from Asia to Europe. Each generation wandered farther westward with its flocks and herds, so that the movement was not unlike the gradual occupation of our own western country which is indeed but a continuation of the same migration.

Now, while some clans were moving westward from the ancestral home, others were in like manner finding their way south. At first they were one body, but religious dissensions caused them to divide. One section passed southward to the plains of Iran to become the Medes and Persians. The other division forced their way through the snowy passes of the mountains to the Indus and the Ganges. Here they settled and subdued the native peoples or amalgamated with them. The Brahmins alone are of pure Aryan blood, and this fact is probably related to the establishment of caste among these people.

Sanskrit is the literary language of the Hindoos, but there are many dialects of which Gujerati is one. The similarity of the words in the several languages of the Aryan race is striking. For instance, the word for father is in German, vater; Latin, pater; Greek, pater; Persian, padar; Sanskrit, pitri. This is true only of those words which would

be in use by a simple pastoral people; that is, in the case of the words which were in the language before the migrations began.

Many of the-nursery tales and fables of India and America are very similar, but that is only natural. They are the tales that used to be told by the fire-side of our common ancestors.

The similarity in religion is much less conspicuous, since our religion is not Aryan but Hebrew. If we yet retained the heathen worship from which our Teutonic forefathers were won but a few centuries ago, we should have a religion much like theirs in many things. Recognizing the advantage which we have received from the acceptance of Christianity, every sentiment of love for our fellow-man, for our kinsman, demands that we do all that is in our power to give him the blessings which others have given to us.

The Hindoos are not an alien race, but blood of our blood and flesh of our flesh, as closely allied to us as many of the peoples of Europe. Those who to-day bow before a Hindoo idol are your kin beyond the Eastern Sea.

Mt. Morris, Ill.



INDIA'S BAIRNS.

By Bertha Ryan Shirk.

India to-day presents to us one of the greatest fields for the missionary. Much labor has been done, much is being done, and the verdict of all the workers is, "The hope of India lies in her children." The children of India make up no small part in her vast population. According to statistics there are one hundred and seventeen million little ones.

Lucy Guinness, in her interesting little book, "Across India at the Dawn of the Twentieth Century," says, "There are so many boys and girls in India that if they all stood in line, shoulder

to shoulder, and great tremendous bridges were made across the sea for them to stand on, they'd reach right round the world. They'd make a huge, immense ring twenty-five thousand miles long."

I often think of the vast number of children in our own land, especially of those in our large cities. Think of them being cooped up in houses, story above story, living most of the time on the street, knowing little but poverty and dirt, receiving little or no education; perhaps have never seen the inside of a church, or heard tell of a Sunday school; yet I feel that these little ones are highly blessed beside the little tots in India, who are brought up in the midst of heathendom.

Oh, that I could gather the millions of little lambs of both lands to my heart, and teach them of the precious love of Jesus! Their young minds, so plastic, so receptive, what rich soil we find for the blessed seed!

The children of India are divided into three classes, the Parsi, Mohammedan and Hindoo. These three, though somewhat alike, are taught different religions. Many of their customs are also different. They wear clothing in different styles, are different in their homes, have their own schools and speak, usually, a different language.

The Parsi boys and girls, at the ages of five and six, are taught to repeat prayers, to worship fire, to worship the sea, and perform other ceremonies required by the Parsi religion. The boys of a priest's family are kept dressed entirely in white, and trained for the work of a priest. There are separate schools for the two sexes, or separate rooms in the same building. The boys, as a rule, are well educated. The girls are taken out of school soon after they reach their teens. Sometimes they receive private instruction at home. They are very fond of learning to speak English, or doing fancy work after the English fashion. They are taught to

do housework and some sewing, but do more of embroidery work, which they use in trimming their clothing.

The Parsis do not believe in child marriage as the Hindoos, but quite often arrangements are made while the children are quite young for the future. No old maids nor bachelors are in India, except they be imported.

The Mohammedan children, while quite young, receive religious instruction also, at home and in the school. I have often seen boys from nine to fourteen years of age, sitting out on the verandas reading from their sacred book, the Koran. They sit cross-legged on the floor with folded arms, and the book is placed on a little rack before them. I have heard it said that they regard the book very sacred, and that is the reason they do not hold it in their hands.

Usually they have separate schools for boys and girls, but I visited one in Bulsar, where both boys and girls attended. Boys are allowed to attend school as long as they wish, but on account of their "purdah" system, that of the women veiling their faces, the girl's school days are very short. They are no size at all, before they must stay at home and hide their faces from all strange men.

After leaving school they are sometimes taught in the home by missionaries and others. I visited a number of these homes in Bombay and some of these girls were learning English, but usually they are very timid and backward in learning. I wish our readers could see some of these homes. They are usually small rooms, often second story, with shops beneath. They are crowded, ill-ventilated, filthy, and filled with different odors, which you will smell in every bazaar in India. Yet in these places are to be found a large per cent of India's bairns. In the country places there is not much difference, for all live in towns and villages, huddled up together.

The Hindoo children exceed both the other classes in number. The way they are brought up depends much on caste. They are all taught some phase of the Hindoo religion. As the parent, so is the child in India. When grown they cling very tenaciously to their childhood training, yet more Hindoos become Christians than Parsis or Mohamedans.

The high caste boys are usually well educated. English now is taught in most schools and colleges, so becomes a part of their education. The poor girls are kept at home with little or no schooling. The middle castes are following in the wake of the higher castes concerning education. The poor low castes are only at the beginning, with very few of their children in school.

The Hindoo children, whether high or low caste, are all subjected to child marriage. They do not leave their own homes, however, until they are twelve, thirteen or fourteen years of age. The saddest feature about this strange custom is that when a little husband dies, the girl wife must remain a widow all her life, and is hated and ill treated by her own family and her husband's family also.

There are said to be seventy-seven thousand child widows in India under ten years of age. Think of all these little innocents being treated cruelly at the hands of their parents and relatives. This one fact alone is enough to stir our blood within us, and bring us to their rescue. The great problem is before us: If India's salvation depends on the saving of her children, how are we to save them? The question suggests the answer and there is only one, Through our Savior. He has shown us the way, and made the plan very plain. We are first to "go," second, "teach."

A few evenings ago, while a party of young men and women were reveling in dancing, a half dozen or more children were out in the open, singing a Sunday-school song. The words were these:

"Bring them in, bring them in
 Bring them in from the fields of sin;
 Bring them in, bring them in
 Bring the little ones to Jesus."

As the sweet little song floated in at my window, my thoughts were these: Yes, if we can bring the little ones to Jesus, the grown people would all soon be His, too, and the devil would not be having his way with so many. Truly the hope of the people lies in the training of her children.

Where the children of India can be wholly in the hands of the missionary, as in our orphanages, there is no question but that all will become Christians. Praise the Lord that so many have been gathered in. Little did we think that the little family of thirty-five, gathered in at the beginning, would so soon reach the number of three hundred and more. Now the task is ours to feed these little lambs, and care for them tenderly, as they have been rescued not only from a natural death, but a spiritual death as well. While we are doing this let us not forget there are others, many, many others out in the cold world that need to be brought into the fold. It means labor, much labor, time and money, to go out after them, and the work is only begun when you find them. If the blessed Holy Spirit could only get close enough to us to burn off our purse-strings so that the Lord's hoarded portion would find its way into His treasures, it would not be long before we would have homes and schools without number in every land. The Hindoos, the Mohammedans, the Parsis, the Catholics, all teach us the importance of early training for children if we would save them for the church. Let us take heed that we despise not one of these little ones in refusing to do what we might for them while time and opportunity are ours. When they come into the church let us be careful that we do not place burdens upon them too heavy to bear, but step by step teach them to live the Christ life.

Elgin, Okla.

THE OPEN-DOOR AMONG THE HILL TRIBES.

By A. Ebey.

In India there are several tribes called the hill tribes. One of the most important of these is the Bhil tribe.

These hill people are despised by some of the would-be superior castes. Just why it is hard to see. Some of these hill people are undoubtedly the descendants of the aborigines. They have been overpowered and driven to the hills by the conquering Aryan with the dark skin, who in turn gave way to the pale-faced Aryan, the Englishman.

The hill tribes are hardy, and as a result of treacherous treatment are warlike and not always to be trusted. They like to carry their bows and arrows. Also, they are afraid of them. We have a good many Bhil children in our orphanages. Draw your arms as if you were flying an arrow and they instinctively shrink back. Gain their confidence and they are very helpful in their way.

India has an open door for Christianity which can never be shut again. Having entered, we see many smaller open doors. Some are only a little ajar, but they are open to the Son, and will soon open more. Doors are opening more and more. Some are wide open and no one is ready to take the glad-some message in.

Among the hill tribes is one of our grandest opportunities for work, especially among the Bhils. They have been neglected. They have been hunted to death. They have been driven about until they have no country. They have become fierce and superstitious and dangerous. But they have hearts that can be reached by the Gospel. They are not so given to idolatry. They have idols but are not so dyed-in-the-wool as the Hindoo. They take to Christianity readily, it seems, and since they are not bound by so many unbreakable (?) caste rules, they become

genuine Christians sooner after they accept Christ than other castes and classes.

Now, we cannot enter this most inviting open door as we desire. Bro. McCann in his work of famine relief has come in touch with them more than any of our number besides. He has many candidates for baptism. In this number are some who will become native preachers. Upon our native brethren and sisters depends the carrying of the Gospel to others.

But our greatest hope of entering the open door lies in the boys and girls of our orphanages. We have some very promising young Bhil Christians. These will soon be ready to help evangelize their fellows. Some who go for a few days' visit sow the precious seed. They will not worship the idols in their relatives' houses, but quietly and Christ-like worship the true God and ask His blessing on their food. In this way grown-up people have walked ten and fifteen miles to receive baptism. We expect great results in this field. The field is large. Pray for the hill tribes. Thus you help to enter the open door, in fact, enter it yourself.

Bulsar, India.

MISSIONARY COMITY.

By Wilbur Stover.

In the mission work among the heathen peoples of the world, there is among the various missionaries engaged a kind of an unwritten law that one shall not begin to operate where another of a different persuasion is working, as long as there is room in unoccupied places.

This rule is in vogue in India and other countries where missionary workers facing the heathen meet each other on the field. Of course, it is no fixed law. No one is bound to follow it. There is no penalty for violation, except it be that of unpleasant relations to follow.

It is only a theory in some respects, for each one has his own understanding of it. Naturally there is a wide difference of opinion as to what mission comity is. And no one has the exclusive right to define it either. And no one wishes it defined in a way that would reflect upon his work.

Some think that until a European family, or couple of unmarried workers, is located in a county, that county can scarcely be called occupied. Others think that one man can occupy a half dozen counties, and do it justice. Others feel that there is much work to be done, one should just jump in, regardless of what others have done. And a very few others act as if they preferred to go where missions were best established, and with less rigid discipline get large reports anyhow!

It will be recognized that in large cities where the missions are numerous the comity lines are yet different. In Calcutta, and Madras, and Bombay, the missions are not a few. And no one but sees the force is still inadequate to the work.

All perhaps agree that it is not conducive to the general good to try to get each other's converts. All agree that it is not in accordance with the golden rule to lead away from the instruction of a worker those who have been awakened by his preaching. Any one can easily see the littleness of one society's offering higher wages to the native paid agents of another society!

It is amusing in some respects. I suppose every active society in India is violating some other society's interpretation of comity. But it can't be helped. Comity is an indefinite quantity. It is so pliable. The outcome, however, will be that those with many similarities will draw closer together, and work together, while those with many differences will still differ. Even these latter will learn to regard others than themselves as being conscientious, too, and this will be to the good of all concerned.

Bulsar, India.

A VETERAN MISSIONARY AND HER ADVICE.

By Eliza B. Miller.

Charlotte Marie Tucker, better known as A. L. O. E., i. e., a lady of England, served as missionary in India from 1875 to 1893, serving the children of the Orient eighteen years.

Her father was the chairman of the East India Company. She had five brothers, all of whom were in India during the dark days of the India Mutiny. From babyhood many of her interests were in India, but it was not until late in life that Miss Tucker found her way to the land of idols and idol temples.

"People generally go out early, and return to England for rest in old age. Miss Tucker spent fifty-four active years in England, and then yielded her remaining powers to the cause of our fellow subjects in Hindustan."

In reading the life of this consecrated woman we notice some ways in which she differed from many missionaries:—

1. She came to India at the age of fifty-four.

2. She never was married.

3. She was subject to the rules and regulations of the church of England Zenana Society, but bore her own support.

4. In her eighteen years service she never went home on furlough.

5. When she died she was buried like a native,—without a coffin.

When Miss Tucker's friends learned of her resolve to go to the far East so late in life there was a general rise to oppose her in her new scheme. But she felt the call of her blessed Master too keenly to be stopped by what even her own relatives and dearest friends persuaded against her. In writing to her sister concerning her going she said: "I will give you a few reasons for my thinking it desirable for me to go to the East:—

"1. In that corner of the vineyard the laborers are indeed fearfully few; scarcely one to many, many perishing heathen.

"2. Not one English woman in ten is so well suited to bear heat as myself.

"4. There is a terrible want of suitable literature for Indian women. If God enabled me still to use my pen, intimate knowledge of even one Zenana might be an immense help to me in writing for my Indian sisters."

Miss Tucker was an authoress, and before leaving England had written many, many good and useful books. Along this line her service was most valuable in India. She wrote extensively during her eighteen years, and many of her books and pamphlets have been translated into the vernacular. And now, though she is gone, her good works do go on, helping the people whom she had come to serve.

In reading the life of Miss Tucker we were especially impressed with the stress she put upon the qualification of the missionary. Believing some of her advice very good we insert with this some of what she says. She especially at several places speaks concerning young women coming out. Of Miss Tucker's personal characteristics the author says: "She was generally sound with no special delicacy; she did not suffer from any tendency to headache; she was not fussy, or self-indulgent, or dainty as to her eating, or particular as to her personal comforts, or squeamish as to her surroundings, or shy in making new friends, or afraid of toil or trouble. All these things were in her favor.

"Miss Tucker, in one of her personal letters, writing concerning the kind of missionaries wanted, said: 'Dash and energy and physical strength are very desirable. We want ladies who fear nothing, grumble at nothing, and are ready to carry the Holy War into the enemy's camp. . . . Those coming out should be strong physically as well as mentally, suited for the peculiar work and trying climate. Very delicate work-

ers should not come out to this trying climate. For those whose constitutions are fitted for it, India is a glorious field. It is a place where one talent may become ten. All sorts of gifts come into use; aptitude in buying and selling; engineering skill; love of music; a mechanical turn, etc., may be turned to such valuable account.

"It is not a mere matter of preaching to the heathen. An infant church has to be built up; openings are to be made for converts, that they may earn their bread; churches have to be raised with small funds and no architects, etc. A man who can carpenter, garden, or put in panes of glass, may find his knowledge most useful. A bold rider, a good shot, is at an advantage here.

"Missionary life is not just like what one fancies it in England. We do not want bookworms so much as active, intelligent, devoted men who can turn their hands to anything, and who, in addition to missionary zeal, have plenty of common sense."

While placing much stress on the physical qualification, Miss Tucker did not fail to put stress upon the divine call that every man and woman should have in taking up this responsible work. The author concerning her writes: "Charlotte Tucker, going as she did to India when well on in middle life, looked upon herself as a possible pioneer, a possible example to others, and hoped that many more might be led to do the same. But she was never under the delusion that anybody and everybody was suited for a missionary life in India—even granting the spiritual adaptedness. There, of course, must be whole-hearted devotion to Christ, whole-hearted love to man, and whole-hearted self-abrogation; but there must also be certain natural capabilities, certain conditions of health and vigor. Beyond all, there must be the divine call to work in the mission field."

Writing to a friend just ready to sail as a missionary from England, Miss

Tucker wrote: "Whoever comes out as a missionary should pray for a brave, patient, cheerful spirit and a submissive will. In coming out one has to devote one's self to duties which are sometimes what would be called drudgery, and leave the care of one's happiness to the Divine Master whom we attempt to serve. He takes far better care of our happiness than we can."

"The old saying is, 'Nothing like leather.' What I would symbolize as leather is a capacity for encountering drudgery, something that will bear the strain of daily and often monotonous work. Give us tough leather, such as harness and straps are made of; no romantic sentimentality, but steady, resolute perseverance.

"Another useful article is a Letter-Weigher, by which I would represent Sound Judgment. There is a special experience required for work in a foreign land. It has often occurred to my mind what a blessing in disguise it is that missionaries have to toil to acquire a new language; such delay giving them time to learn something of the native character, manners and ideas. If language came by intuition, we should make many more blunders in other things than we do now; and such blunders are numerous enough already.

"Another necessary must not be forgotten—A White-Covered Umbrella, representing Prudence regarding health. The white-cover is specially mentioned, symbolizing the pure desire to economize health for the sake of God's cause, without which mere prudence would be of very minor value.

"Only one more Necessary I would mention, and it may provoke a smile: Be sure to bring a box of Salve, and not a very small one either. When maidens of different antecedents, rank, age, temperament, and—in minor matters—opinions are brought together in close proximity, in a climate which tries the temper, there is at least a possibility of some slight rubs, which without the soothing ointment brought by the Peacemaker may even develop into sores."

Bulsar, India.

WHAT WE HAVE DONE AND MIGHT DO IN INDIA.

By James L. Barton, Secretary of A.
B. of C. for Foreign Mis-
sions, Boston, Mass.

1. The Supply of Missionaries is Inadequate.

In round numbers India has a population of two hundred and ninety-four millions, although in area it equals only about half the size of the United States. There are but two cities of over eight hundred thousand, one of half that number, and the rest of the cities are much smaller. India's population dwells mostly in villages, which thickly dot its fertile valleys and plains. For this vast and accessible population there is to-day not more than one missionary family for each three hundred thousand souls. But these are not equally distributed; in the city of Calcutta, for instance, there is a missionary man or woman for each ten thousand of its population, and in Madras, one to each five thousand people, while the American Board Deputation recently went over his field of labor with a missionary where he was the only ordained white man for a living population of over five hundred and fifty thousand. We were petitioned by the Hindoos for more mission schools, more Christian hospitals and doctors, and one caste sent a delegation urging that we appoint a missionary to work in their caste exclusively, because they felt they were neglected. The people themselves appealed to us for more Christian institutions and more missionaries, and the appeal at times was heart-moving in its earnestness and fervor. One man came over six hundred miles at his own expense to meet the Deputation from the American Board and plead that a missionary be sent to his city.

2. The Two Hundred and Ninety-four Millions of India are Practically Accessible to the Christian Missionary.

There is no other non-Christian country in the world in which so vast a population is so accessible to Christian instruction with external barriers removed.

The government is in sympathy with the work of the Christian missionary, and is ready to co-operate in medical, industrial, and educational operations. Large grants in land and in money are made to help on the cause, and the wise missionary is sure of the sympathy of the English officials. In many of the native states the rajahs give the missionary warm welcome and substantial aid in prosecuting his work. In one native state near Bombay the rajah recently offered to put into the hands of a missionary the entire educational system of his kingdom.

The Mohammedans are more approachable than in countries under a Mohammedan government. An able Christian superintendent of a large and important mission district in the Bombay presidency was born a Mohammedan. A Mohammedan commissioner of police told the Deputation that, in so far as the Christian missionaries succeeded in their work, his work diminished. He said, "We find that we have little to do with Christians. They do not call for police supervision." There are cases not a few, where wealthy Parsees, Brahmins, and others have contributed liberally for the support of work conducted by the missionaries, because they were convinced that the work was worthy.

3. We are not Conducting Missions in India with Christian Consecration and Earnestness.

We are not giving the impression to the intelligent, educated natives that we believe very much in the universality of the Gospel of Jesus Christ. They are aware that the entire country is open for Christian operations, and are surprised that the Christians of the United States and England show such apathy. It is impossible to explain to a village that promises to give up the worship of idols, and is begging for a Christian

preacher to live among them to teach them the Christian way, why a preacher cannot be sent. There is no use in attempting to make a community understand why a Christian school is not opened for the training of their children, when they are ready to send them even with the expectation that they will become Christians. We visited many villages in which there was a Christian congregation which was bravely taking persecution for Christ's sake, and who had no place in which to meet to worship. They had in some cases a site for the building, but could not possibly raise the \$25 or \$30 necessary to put up a mud-walled prayer house. There is no use in telling them that there is no money with which to help them. They know that the Christians of America and England have money enough to erect fine churches and cathedrals; that they have elegant homes and travel widely to gratify their tastes, and they cannot comprehend why their own desire to learn of the same religion should meet with so inadequate a response. They cannot understand why more missionaries and Christian physicians are not sent in reply to their urgent appeals.

As we went over India and saw the unseized opportunities, the unentered doors on every side, it seemed as if we are but playing at missions. The missionaries on the ground are nobly doing all that they can do with the means at their disposal. The trouble does not lie with them; it is with us at home.

4. If we were Ready to Give and Sacrifice in Accordance with our Talk and Prayers, we Could Easily Carry the Gospel and Place Christian Institutions within the Reach of Every Child of India inside of Twenty Years.

A little more than a year ago the census of nearly three hundred million in India was taken in one day. During that one day of twenty-four hours the name, age, race, religion, and a multitude of other things were written down

for every individual in that vast empire. It was not an impossible task by any means, its success depending upon a purpose to accomplish the end aimed at, a plan that would make it possible, and a united effort upon the part of all to whom the task was committed.

With proper financial backing and consecrated men and women ready for the work, a missionary home could be planted in every section of India, so that for every twenty-five thousand souls there should be at least one Christian missionary family and a single woman devoted to their education and Christianization. In eight years the language could be learned, and every one of the twenty-five thousand could be seen and spoken to by the missionaries themselves, and in twenty years, with the aid of native Christian teachers, catechists, evangelists, and preachers (thousands of whom are now ready), the personal claims of the Gospel could be brought home repeatedly to every individual soul. This number of native workers could be rapidly increased from the more than one hundred thousand pupils at present in the Christian seminaries, colleges, and schools of the country.

We have made no allowance for the continually increasing number of voluntary Christian workers who by their life and teachings would bring to bear upon other lives the power of the saving Gospel of Jesus Christ. Even now, out of every three hundred Indians one is Christian.

If men and money were forthcoming, India could be given Gospel institutions in twenty years sufficient for its evangelization without departing from the methods now used or changing in any particular the well-established principles of mission work.—The Missionary Review of the World.



Three hundred millions of people and only 1,700 missionaries.

Editorial Comment.

WHO WILL GO, AND WHO WILL SEND?

In India a new problem confronts the church. Already two children, one in Bro. Forney's home and Bro. Stover's little Emmert, whom many saw at the late Annual Meeting, are old enough to go to school. There is no suitable school at any of the mission stations. The allowance to each missionary is not enough to send the children even to a proper school in India, and far less enough to send them back to America, if the parents could think of parting with their children in that way. What shall be done?

The best and most practical solution to the problem is to send a teacher to India. Besides these two, there are children of English-speaking people living at the mission station who would willingly pay tuition to have good school privileges. Perhaps some Parsee children would only be too glad to learn the English for a proper tuition. And a teacher sent from America could without doubt, if he were apt and tactful, have in a short time a self-supporting school, and yet teach the children of the missionaries free.

Can not one of those already sent over there do this work? Yes, but their services are needed in the mission direct. And it may be a question whether the Committee could use any of its funds to support a teacher even in so important a need in missions. Further the field demands more workers, and the new ones should master the language as quickly as possible and go forward telling the good news of salvation.

The need stands. It is apparent to any one, for we all know how we would vote were it our child who was being deprived of educational facilities.

Brother, sister, it is your child,—they are our children, for they are the children of those who are in that field in our stead.

Here, then, is a special need, not directly missionary but so closely allied it is hard to separate the two. How shall it be supplied? Who will go? Who will send?

What shall the answer be?

BACK TO THE STONES.

Perhaps there is no surer mark of true discipleship than suffering for His dear sake. Paul speaks of filling up that which is behind of the afflictions of Christ, and verily was his life filled therewith. So far did he enter into the spirit of suffering that he rejoiced in it. The more intense it was the more admirable his noble character shone out.

In many instances Paul's life was a complement of Christ's. At one time the disciples expressed surprise that Jesus should go back to Jerusalem where so recently the Jews threatened to stone Him. And Paul, after he was stoned and dragged out of the city of Lystra as dead, in a very short time returned to the same city to preach Christ.

Here is blessed fellowship that many Christians do not want,—the fellowship of suffering. Paul would have every one know that Calvary must repeat itself through sacrificing saints. He re-incarnated the Spirit of Judea in Asia Minor. His bleeding heart in Rome perfected the service of a broken heart upon the cross.

Here, then, is a principle which should direct every true disciple. The Gospel of a broken heart must have a bleeding heart to repeat it. As soon as the Christian ceases to bleed he

ceases to bless. His prayers must be in much crying and many tears. They must be in bloody sweat and often to the point of agony. For true intercession is a bleeding sacrifice, a continuation of Gethsemane and Calvary.

The disciple never knows his Master until he kneels and toils among the stones. "If we suffer with him we shall also reign with him." "As the sufferings of Christ abound in us!" These men did not stop because the stones began to fly. Such treatment was a sure invitation to return. "I will tarry at Ephesus . . . for a great door and effectual is opened unto me, and there are many adversaries!" "Many adversaries," and I will hold on!

This is the martyr's road. He who would tread it must live the martyr's life, and, if needs be, die the martyr's death. Yet he will receive a martyr's crown.

What a message for to-day! We complain all too soon because the work does not progress as it should, or the seed sown does not bring forth fruit at once. City missions are not after our ideal and other missions do not pay. We grow weary of seeking to redeem this or that one because he treats us with indifference, and we never go back over that road again. Too many to-day would not give Lystra more than one chance to stone them.

But how Christ-like, how Paul-like are the workers, who, in the face of discouragements and opposition, go back to their fields of labor, stand firm by their posts,—“back to the stones” to live, and to die if needs be, that God's name might be preached.

Back to the stones that dishearten you, brother, sister! For as sure as the Master faced them and death at Jerusalem, as sure as Paul returned to Lystra, so sure must every real follower of Christ have to pass through the same trying ordeal. There is no easy road to Christ-likeness. He who would win for God, must without fear meet the “stones.”

Do you, reader, know the road that leads back to the stones?



EXTRA COPIES.

India is one of the Brethren's most important foreign mission fields. While this number is far from perfect, it has been the aim to make it so full of India information that it will be very helpful to every member of the Brethren church who reads it. Should you, reader, find pleasure in reading its columns, will you not take the time to send in a list of names and addresses of persons who, too, would be glad to read this number. A goodly number of sample copies are issued with this number and a general circulation of them will be helpful to the cause. Do not be afraid of sending too many. Let us hear from many.



THANKSGIVING DONATIONS.

The response to the Thanksgiving call made through the Gospel Messenger has been quite liberal and general, as the lengthy financial report shows. For this praise the Lord! On the whole the churches did well, considering their numerical and financial strength, but it is due the Cerrogoro (Ill.) congregation to say that their liberality was past the average. Rich blessings surely will follow such liberality.



MISSING.

It is to be regretted that two articles promised in our announcement did not reach us in time for this issue. Brother Forney wrote that sickness has prevented him from preparing his article and that he will have to send it later. In its stead an interesting article from Sister Eliza Miller, on one of India's earnest missionaries of other days, Charlotte Marie Tucker, has been received and will be read with interest.

FOR THE LORD.

In the July issue of the Visitor there is a full account of how Sister Miller secured the "two babies," and it is a pleasure to submit to the readers pictures of the two darlings in question. Concerning them Sister Miller says in her letter published in July: "In this last lot of children I brought two of the



sweetest little baby girls. They are only about three months old. This gives me extra care, but we all do love them so much and hope and pray that we may raise them for the Lord. Their miserable fathers were in the very act of throwing them away when they fell into the hands of the assistant collector who later gave them to me." The two holding the babies are orphan girls in the home at Bulsar.



"SOMETHING IN THE KETTLE."

A sister out in Washington is full of the missionary spirit, even if she cannot be a missionary herself in the sense of going. She is a regular contributor to the World-wide fund though she has a family to provide for by her own hands. She distributes tracts whenever she can, and in her last letter says, "I would not make a worker in the field, but want to help

put something in the kettle to cook so he who can work does not faint."



A CAPITAL PLAN.

Now comes Brother W. E. Wolford, of Boucher, Pa., enclosing \$1.50 and asking that as many copies of the Visitor as we can send for that much money be sent him for three months, and he will distribute them in the congregation and note the result. In hearty response twenty-five copies will be sent him each month as a trial, and we shall be as much interested in noting the results as he. Should others care to try the same plan, we shall be glad to have them order too.



THE CHANGE.

Readers will observe a change in the make-up of the Visitor beginning with this issue. Two causes led to this: It saves the expense of changing the linotype machines from a wide to narrow measure. It gives each page thus changed about one hundred and fifty words more reading matter. While the full page lines in larger type were attractive, it is hoped this form will be as acceptable.



READING CIRCLE MISSIONARY MEETING.

Through the untiring efforts of Bro. John R. Snyder, who is ever alert to have a Circle Missionary Meeting, the Northwestern District of Ohio will have a missionary meeting that will be very helpful to the work, if we are to judge by the program. These District meetings are decidedly helpful, and it will be a step in the right direction when all Districts make similar provisions. Let the churches double their diligence in developing missionary sentiment and disseminating missionary information. It makes the church more Christ-like.

GOOD READING.

India; A Problem.

After the many letters written by Elder D. L. Miller while traveling in India, the interesting chapters in his books of travel, and the many items of news sent from time to time to the Brethren's periodicals by the missionaries, the membership of the church is well prepared to welcome and appreciate such a book as comes from the pen of Elder Wilbur B. Stover under the above title. He was the first missionary to India from the Brethren church. He has always been brimful of missionary enthusiasm, and it is but natural that he threw himself, heart and soul, into his work when once upon the field. His congenial nature and ease of adaptability to his surroundings, no matter how uncomfortable, has been the shibboleth that let him into many secrets of India life, and helped him to solve the many problems continually presenting themselves to him.

So much for the author. When one turns to the book itself he is first struck with the ease and grace with which expression is made. Not the big words that only the learned understand, but the strong flow of pure Anglo-Saxon which makes one feel as the author felt and see what the author saw. Start in with any paragraph on any page and at once the reader is intensely interested in what is being described. The writer of this notice does not pretend to know every phase of India life on which description might be given; but judging from his limited knowledge of the country and its peoples, no more practical book on India has come from any press. There are more voluminous books, but none that will appeal more to the average reader.

As for illustration, the author has tried to couch much in little and instead of the full page illustrations which tell

no more, he has substituted the little side cuts which give a good idea of what is represented and the space is taken up in description.

The book is neatly bound in a tasty cover of cloth, something over 335 pages. It is sold by subscription and persons wishing to secure a copy should address the publishers, the Brethren Publishing House, Elgin, Illinois.

Village Work in India.

When one bears in mind the fact that, according to the census of India, nine-tenths of her teeming millions live in villages, the title of this book at once awakens deep interest in every one interested in the conditions found in that great heathen country. And the reader is not disappointed in opening its pages to read. The writer, Norman Russell, has been a missionary of large experience in Central India. While he had a central station he traveled most of the time from village to village, making a tour at least once each year, and preaching and laboring among the people, with the hope of winning some for Christ.

Judging from the repleteness of illustration, most every phase of life in India is well described, yet without being burdensome to the book. In fact one hastens from chapter to chapter to learn what next, even when they do not have any special thread of connection. The author uses many Indian terms, gives their meaning once, and after that uses them in italic form the same as other words. To the person wishing to learn a few foreign words, the book affords a rare privilege. It certainly can be read with profit, since it gives a good idea of some of the problems missionaries have to meet.

Two hundred and fifty-one pages, cloth, illustrated cover and illustrations throughout. \$1 net. Published by Fleming H. Revell Company, New York and Chicago. May be had through Brethren Publishing House, Elgin, Illinois.

Reading Circle.

CIRCLE MEETING PROGRAMS FOR JANUARY.

January 4.

Topic.—Look Forward.

Text.—Let us run with patience the race that is set before us. Heb. 12: 1, 2.

References.—Psa. 42; Deut. 6: 1-13; Gen. 12: 1, 2; Rom. 15: 1, 2; Ps. 32: 8, 48; Isa. 58: 11; John 14: 12, 13; Philpp. 4: 19; Jas. 4: 13-17; Acts 1: 8; John 16: 13-15.

How to Begin.—

"I went to the throne with a quivering soul.

The old year was done.

'Dear Father, hast Thou a new leaf for me?

I have spoiled this one.'

He took the old leaf stained and blotted
And gave me a new one all unspotted
And into my sad heart smiled,
'Do better now, my child.'

What is Your Purpose?—The most important question you have to answer on New Year's day is, "What am I trying to do?" Day and night on the high seas, thousands of ships are passing each other. The captain of each vessel studies the chart and steers by the compass for some port. Young people should realize that it will never do to drift with the winds and currents. Their precious cargo of possibilities will sink to the bottom of the sea. Take your bearings on New Year's day and steer directly for a safe harbor.

Look Forward Hopefully.—The past is full of mistakes and failures. Forget them. To-day is a new beginning; we can do better. God will give us grace and strength to do well our lifework. We failed yesterday; let that give us a stronger determination to succeed to-day. Make it a stepping-stone to success to-morrow.

Hints for talks by the members:

1. "Daniel purposed in his heart." The Holy Spirit will help us through the coming year. John 14: 17.

2. Does our Circle need new methods in order to do more and better work for Jesus?

3. When and why is the new to be preferred to the old?

January 11.

Topic.—Help for the Tempted.

Text.—In all points tempted as we are. Heb. 4: 16.

References.—Neh. 4: 9; Psa. 17: 4; Psa. 119: 101; Psa. 119: 110; Matt. 4: 1-13; Matt. 24: 42-44; Matt. 25: 13; Luke 21: 33-36; 1 Cor. 16: 13; 1 Peter 4: 7; Rev. 3: 2, 3; Psa. 61: 1; Psa. 28: 1; Psa. 94: 17.

Our Elder Brother.—He was led into the wilderness to be tempted of the devil. So He knows what temptations we must meet. When the pleasures of sin appeal to the young soul, he will yield unless the power of Jesus Christ will keep him. His own strength is insufficient; only Jesus can save.

Lead us not Into Temptation.—When we say these words to God, our hearts are reaching out towards God. Then He comes to us and we grow strong. the desire to live a noble, unselfish life helps us to overcome.

Watch.—It is necessary to be on our guard. The enemy is always active, always ready for an attack. If we sleep he finds some new form of temptation to allure us. If we grow self-confident and careless, we fall.

Take a Stand.—A Hindoo merchant ran up a flag with the words on it, "For Christ." It may have increased his persecution but it diminished his temptation. The boy in school or college who hesitates about letting those about him

know that he is a Christian is ten times more liable to be tempted and to yield than the one who acknowledges Christ.

1. God tests us. He wants us to be able to endure temptation. *Psa. 66: 10; Jas. 1: 12.*

2. We should not be weak, or easily influenced by the wicked, or led astray. *1 Cor. 16: 13.*

3. When we are too weak to overcome, God will help us to stand. *Psa. 94: 18.*

January 18.

Topic.—Are we the Branches?

Text.—I am the Vine, ye are the branches.—*John 15: 5.*

References.—*Psa. 1: 1-3; Mark 4: 8; John 12: 24; Philpp. 1: 9-11; Prov. 3: 13: 14; Matt. 13: 23; Luke 1: 13-17; Acts 9: 36-39; 1 Thess. 1: 5-8; Eph. 5: 9; Matt. 12: 35; Hos. 10: 12.*

Christ is the Vine.—Are we the branches? The vine sends life and sap to the very tip of the smallest twig. But the vine does not bear the fruit; the purple clusters are found on the branches. What a solemn responsibility rests upon us. Christ is not bearing fruit; only as His life quickens His disciples and they bear fruit. The Gospel message might have been written on the sky, but instead God left it to be told by human tongues. He could miraculously feed the hungry and clothe the naked, but He has left these things for us to do.

Barren Branches.—They are unsightly, and unfruitful. Sometimes a hidden worm beneath the bark may be consuming the sap and so causing barrenness. In an unfruitful life a secret sin may be hindering the inflow of the Holy Spirit.

The Final Test.—The branches that bear fruit yield it up for the good of others. They live for the life to come. There are but two alternatives before us—bearing fruit or burning. All branches that do not bear fruit are to be cut off.

Questions to be answered by different members at the meetings:

1. Why has God put us in the world?

2. What kinds of fruit does God expect from us?

3. What are some common causes leading to religious barrenness?

4. What are the consequences of unfruitfulness?

5. How can we bear more fruit?

January 25.

Topic.—India's Need.

Text.—And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *Matt. 24: 14.*

References.—*Hab. 2: 14; Zech. 6: 15; Mal. 1: 11; Ezek. 34: 31; Jer. 33: 22; Hag. 2: 7, 8; John 10: 16; Gal. 3: 26; Jer. 3: 17; Psa. 22: 27, 28; Psa. 86: 9.*

The Shoemaker Missionary.—On August 17, 1761, William Cary was born at Northamptonshire, England. At the age of twenty-eight, at a meeting of Baptist preachers, he preached a sermon on, "Expect Great Things from God. Attempt Great Things for God." It led to the organization of a missionary society, and finally to his being sent to India as a missionary. After seven years of teaching and preaching one heathen became a Christian. Surely, those first years of missionary effort in India were the seed that was sown with weeping.

The Wrongs of Indian Women.—Entire volumes have been written upon this subject alone. Child marriage, enforced widowhood, and the wrongs of the temple women seem to flourish as deeply rooted as ever. The women were ignorant, unable to read or write. Of late years the orphanages and the schools are doing a great work among them. Medical missionaries can do much to help the women of India. The native men and women who profess to cure diseases do so by charms and superstitious practices which cause untold suffering to their victims.

The Men of India are Educated.-- Many of the young men of India are educated. Many of them have lost faith in their gods. Unless we can teach them the religion of Jesus, they will become infidels. They are not brave enough to break caste even though they do not believe in it.

Hints for talks:

1. Read some extracts from "The Tiger Jungle," by Jacob Chamberlain.
2. Can this Circle influence our church and Sunday school to support an orphan in India? John 10: 16.
3. What is caste in India?
4. What preparation should a young missionary make before going to India?

NEW NAMES.

- 1960 M. B. Knop, Waterloo, Iowa.
 1961 Emma Knopp, Waterloo, Iowa.
 1962 Margaret Pfeiffer, Nappanee, Ind.,
 1963 Ida Roose, Nappanee, Indiana.
 1964 Carrie M. Shroyer, Rex, Ohio.
 1965 G. S. Strausbaugh, N. Manchester
 Indiana.
 1966 J. R. Allen, Hampton, Iowa, R. R.
 5.
 1967 Wm. H. Allen, Dumont, Iowa, R.
 R. 2.

NEW SECRETARIES.

- No. 175 Mary Hoover, Munson, Ohio.

FROM OUR CORRESPONDENTS.

Sister Martha E. Lear, of Cerro gordo, Illinois, says, "I have been away from home nearly all fall and so have had to neglect the Circle work. The members are getting along very well; some are ready for the next book. It grows more interesting all the time. We had one program arranged and they are to have it while we are gone."

Brother Eugene E. Hoffman, of Cedars, Pennsylvania, says, "I have read the books in the missionary course, and

I truly enjoyed them. They are a feast to any one who has a love for souls and an interest in missions. May the Lord bless every member, and further His work."

Sister Laura E. Jennings, of Brownsville, Maryland, writes as follows: "Last winter, while attending school at Union Bridge, I joined the Circle, but other duties called me home and I have not been able to do very much yet. I read four of the books. I wish everybody would read the little book, 'Do Not Say.' I am anxious to get some new names here. God will surely bless this work."

Sister Barbara M. Hanawalt, of Hampton, Iowa, says, "We held a meeting last night, and we read for thirty minutes from the Life of Adoniram Judson. We expect to hold the meetings in the homes of the members during this winter. God bless the work."

BROTHER STOVER'S LETTER.

A little while ago you received a letter from Brother Stover. While visiting among the churches, he saw the need of more united missionary effort, of consecrated endeavor among our members. And the spirit of love and service that prompted him to organize the Circle some years ago, now made him anxious that the members should realize that there is much that they can do for Jesus and the church. Keep his letter in mind. If you simply read it and then lay it aside with no further thought, it will accomplish as little as the winter wind blowing the dead leaves about.

With this New Year come new opportunities for our members. You may think of great things to do, but we ask of you only this one thing: That each one persuade one other to join our Circle and read these books. Can you not persuade just one to take part in this work? You may not have tried for several years; make the attempt now.

You may be surprised to find that instead of one, you can find a dozen who are glad to begin.

Said a brother: "I can remember fifteen years ago, when this church and that church was crowded with people. Now there are from twenty-five to fifty old members there." What is the trouble? We fear that they did not see the importance of winning the young people into the church. In some way the children were permitted to drift here and there, and that is the secret of some empty churchhouses in our Brotherhood.

Our Circle wants to keep the young people close to Christ and the church by giving them something to do for Jesus. Read Brother Stover's letter again. Show it to your minister, your Sunday-school teacher; decide now that this year shall see some faithful service done in His name.



A NEW COURSE OF READING FOR 1903.

By John R. Snyder.

A number of the Circle members expressing a desire to continue their reading along missionary lines, it has been decided to arrange an annual course of reading, to be composed of timely books on purely missionary topics. The course will consist of two books annually, arranged at the beginning of each year. This will give a continuity to the work and will enable those who have finished the regular course to keep on in the work of gaining information and inspiration for years to come. We feel sure our earnest and devoted workers will hail this departure with gladness, and give it the consideration it merits.

The course as arranged for 1903 is as follows:

1. India; A Problem. By Elder W. B. Stover.

2. The Price of Africa. By S. Earl Taylor and Robert E. Speer.

It is with pleasure that we announce a book on missions by one of our members, and one who has been so closely connected with the work of the Reading Circle ever since its organization. "India; A Problem" is an epoch-making book and we really expect it to mark an epoch in the mission history of the Brethren church. India is treated from the standpoint of actual experience, and it is not theory. All our people will want this book, and especially should the members of the "Reading Circle" give it close study.

The second book, "The Price of Africa," consists of a series of biographical sketches of missionaries who have paid the "price with their lives, including statistical tables and an excellent bibliography. It is written by two young men who have done much to awaken the young people of their respective denominations, Mr. S. Earl Taylor of the Methodist church, and Mr. Robert E. Speer of the Presbyterian body. We hope by the study of this book we may become awakened also. There is a growing interest among us that Africa should be won for Christ, and God grant that this little book may be the stimulus to arouse this interest into an actual fact.

Those who have finished the regular course should begin at once on this one. Get the books at once and when you have read them lend to a poor neighbor. They will be supplied by the Publishing House, to whom all orders should be sent. Write them for prices.

803 N. Main St., Bellefontaine, Ohio.



READING CIRCLE NOTES.

By John R. Snyder.

New Year's Day!—What a word of opportunity! I believe it is Dr. Gracey who says, "If God writes Opportunity on one side of open doors, he writes

Responsibility on the other side." And it does bring responsibility as well as opportunity. It's not a matter of mere sentiment, but it is a real fact. 'Tis then we turn over the new leaf, pure and spotless, in life's book. One more cycle of time has passed into the beyond and another has begun. Old Father Time takes no vacations, he has no holidays, but with the same regularity he begins the new year almost before the old is finished. The Old passes, the New comes and we go on. And so it is in the cycle of human life. One atom of humanity falls out, the gap closes and the world moves on.

Now, for a short time, we want to call the minds of the Circle members and friends to this New Year. We said it was a word of opportunity and responsibility. It means one more year's work for Jesus, or it means a shirking of responsibility. It means we are going to do better work for the next 365 days, or it means we will take a backward step, which virtually means renouncing the leadership of the Lord Jesus. His only motto is "Onward and Upward," and it is only under this banner that the world will be conquered. HE needs every one of us. Let us all sing and do:

"Stand up, stand up for Jesus,
Ye soldiers of the Cross;
Lift high His royal banner,
It must not suffer loss."

And now, about your resolutions. Make them if you intend to keep them. Some one has said that the way to perdition is paved with good resolutions—broken. But we're not going that way, and we do not want any of that kind of pavement. The church needs, the Lord Jesus Christ needs, a road paved with good resolutions—kept. Here are some resolutions we would like for you to make and keep every day of this new year, 1903: 1. Read your Bible every day in earnest. 2. Speak a kind word to some one who needs it. 3. Speak a word of warning and invitation to some

unsaved soul. 4. Pray for a deeper interest in yourself and the church for the salvation of the heathen—at home and in foreign lands. 5. Read your Circle books more earnestly than in the past. Make them live in your life. 6. Tell your friends the good the Circle is doing and get them interested.

Perhaps you think this is too much for one time. We don't. It won't take you long, you'll have ten times as much time to give for yourself. God surely ought to have a tenth. He required that much under the Law, and we're under grace, so how much more abundant should be our service. Suppose every one who reads these lines would make these resolutions and keep them, what a wonderful Gideon's band we would have and how the Midianites would become alarmed and flee! Try it once, and see the blessing that follows.



And, finally, don't forget the Visitor this New Year. Speak a good word for it. Work for it. It's very good. Let's make it better.



There is need of valiant soldiers in the
army of the Lord,
To rally round the standard of the
cross;
With a holy consecration and unwaver-
ing faith in God,
To rally round the standard of the
cross.

Bellefontaine, Ohio.



MINISTER WANTED.

Should these lines chance to reach any young minister who has not completed his education, and desires to pursue it, is willing to put part time in service for a congregation in a city where there are good school privileges, the Mission Rooms will be glad to place him in correspondence with the proper parties. In writing make reference to this item.

From the Field.

ON THE WAY TO INDIA.

On the S. S. Lombardia,
Nov. 6, 1902.

Dear Brother:—

Yesterday was a rather stormy day. The billows ran high and the troughs of ocean were deep, and if we could have had you with us without the preceding day's experience, we would have had more fun than you would. You would have had all the bile taken off your liver for sure. We were none of us sick, though I came awfully near it sometimes. Better to-day.

In the start, Oct. 28, we all had a good supper and dinner. But the next day I went down first, then Mary, then our Emmert, then Bro. Jesse Emmert, and then Bro. Lichty. But Bro. Lichty only spit up one mouthful the whole way. He's a genuine old salt. Baby was clearly exempt. But we are all "good sailors" now and good eaters too. Yet we long for such a table as you daily enjoy. There is too much of oil and grease in it here for us. But we are all looking better than on Oct. 28, and feel infinitely better than we felt on the 29th.

I have been writing some and thinking some. The Visitor will be a crowning success. There will be more missionaries for the field and in the field. Ten years from now we will have no less than fifty missionaries in the various fields of the world. Let us rejoice and keep pushing.

Friday morning.—Now if we had you with us, you would experience the pleasure of an ocean voyage. It is smooth and pleasant sailing. The south wind blows softly. Sometimes as many as seven other vessels are in sight. Every one on board is rejoicing. Emmert is at his building blocks and baby is asleep.

Some of the passengers are reading, others writing and others chatting. Praise the Lord for the missionary outlook! I've had time to think it over since Oct. 28.

Fraternally,
Wilbur B. Stover.

Later, Port Said, Nov. 24, 1902.—We have had a pleasant voyage thus far, and now the remaining part of it bids fair to afford smooth seas still. There are about fifty missionaries on board. Of these thirty-five are Protestants, five their children, and some ten Catholics. Of the latter there are perhaps six Belgian Jesuits. The thirty-five represent about eleven different mission societies.—Wilbur.

Bulsar, India,
Nov. 14, 1902.

Dear Brother:—

Yours of Oct. 7 is here. I am thankful for your letter. It is true the longer one is here the less he sees of ideal Christianity. As he comes into the actual life of these people, he finds them rotten to the core. Paul could not have found a worse lot of people in Rome (chapter 1) than are here. A life spent in studying these people and in trying to lift them up is the best preparation to write a commentary on the New Testament. One may read of these things and hear lectures and see pictures, but to be with them and among them is a far different matter.

And now while we see so much ground for improvement in these people, yet we are often struck by their simplicity and faith. We have some boys and girls whose prayers are surely heard. Their lives show what grace does. They have found Him who was seeking a heart-home, and it is a pleasure to work with such. God help them and us!

Wilbur's will soon be here. Thank God! They have been gone too long already. We are looking more and more to Dahanu. Should be there now to study Marathi during these cool days. The Lord bless you all and guide us all to do His will.

Fraternally,
Adam Ebey.

Jalalpur, India, Oct. 30, 1902.

Dear Brother:

I meant to write to you one week ago, but it would have been with a heavy heart. To-day the burden is lifted. Last Friday night our Ruth was very near to death's door. She was taken on Tuesday night with malarial fever and for about four days and nights she lay in a semi-unconscious condition, burning with fever. The climax was reached on Friday night when from two till six in the morning her life seemingly hung in the balance. The English doctor from Surat was here and he also sent for the hospital assistant, both of them staying by her till morning. The doctor gave little hope, especially when her pulse was going at the rate of 160 per minute and very weak at that.

I am sure we were earnest in prayer that her life might be spared. Eliza had come up during the day and was with us for several days. Ruth realized that she was very ill. When her mamma insisted on her taking the medicine so she could get well, she said, "Mamma, I'm not going to get well." We feared it might be only too true, but could not realize that she must be taken from us yet. But we praise the Lord that our prayer was heard and she is still spared. As you say in your last letter, if any of your children were sick it would be a matter of deep solicitude to you. Such I can assure you is the case, especially in India.

This month has been one of fevers and sickness for many, but we hope that next month will be more propitious. The cold season is one we look forward

to with pleasure, since it is much more congenial to European natures.

We are thinking now of Wilbur's and the other workers as being out on the Atlantic, making their way toward India. We hail their return with much pleasure, and shall be glad for the additional help we are to have. But no one knows better than we now here how much we need several more young sisters. Sister Eliza is a willing worker, but she cannot be expected to carry the ever-increasing load. Two or three more to help, one at each station in times of sickness and other times; also as a companion for each other, would be a most welcome addition to our force.

We are pleased to note the favor with which the *Missionary Visitor* is meeting in the Brotherhood. It will surely accomplish very much good if it only has a chance. I remember that I have been asked to write for the January number and I must do it before long.

Now may the Lord bless you all, and may his work prosper here as well as in every land. We await anxiously the report from the Committee meeting of Oct. 21. Yours in Christ,

D. L. Forney.

Bulsar, India, Nov. 14, 1902.

Dear Brother:

Some time ago I read the life of Charlotte Marie Tucker, and have ever since been wanting to send something about it to you and ask you to put in into the *Visitor* if you see fit. I do not know when I ever read a book so exceedingly interesting. I fell completely in love with the character whose history I was reading.

This is one of the things I have been wanting to send you for some time. I cannot tell you how much I would like to send articles for the *Visitor* from time to time, but I always feel my inability so much and fear I might say some things I should not. Then, too, there is so little time for me to be free to think long enough on one subject to do it justice.

I have been thinking on an article entitled, "Be not Deceived," for the Visitor, in which I would like to say something about the wrong views and notion some people have of mission work and missionaries. This has forced itself upon me by letters received from home. In fact I have the article on the way but do not know how soon it will be completed.

Affliction in Brother Forney's family continues. This last week Sister Forney has been very ill with fever. She had the hardest attack since their coming to India. Little Catharine has been ill, too. I do hope they will all soon be better. The beautiful cold weather is on now and I do hope it will soon freeze out the malaria. So far Daniel has kept up remarkably.

Tuesday of this week was Sister Alice's birthday. We all had a nice time together by going to the river for our dinner. Next Tuesday is mine. That is the day Bro. Forney's raise their windmill and want us all to come up.

In three weeks we expect Wilbur's. It takes them a long time to come. Their steamer is due Dec. 4 or 5, say Thomas Cook and Son's agency.

This leaves us all well and happy in our work here in Bulsar. May God help us to live only for his honor and glory.

Eliza B. Miller.

P. S.—I am glad to see my little brother's name in the list of "racers" for the prize in getting subscribers for the Visitor, and I am glad he did so well. My two little brothers were baptized in September. It makes me happy to think of all of us in the church now. I am praying for them to grow up to be missionaries.

FROM DHAMTARI, CENTRAL PROVINCE, INDIA.

American Mennonite Mission,
Oct. 28, 1902.

Dear Brother:—

You have heard through the others of the party that we all arrived in India

safe and sound. And now after two years we have all learned many things which we did not know when we left the shores of America.

Our fields are far apart, and those of us who came out together seldom get to see each other. We are expecting Brother and Sister Eby to visit us after Brother Stover's get back. We shall appreciate their visit very much.

The field is a new one, never having been worked before our mission was planted here. Within a radius of eight miles of Dhamtari are over eighty-five villages. In all of these the Gospel would be listened to if we had only time to go to tell the glad tidings of salvation.

The Lord is blessing the work. The latest blessing has been the addition of two new missionaries. We number seven now, but that is not more than half enough for the work on hand. May God richly bless you in your service for the Master.

Faithfully Yours,
Jacob Burkhard.

(Brother and Sister Burkhard, of the Mennonite church, asked to have their passage included in the party made up of Brother and Sister Eby and Sister Miller. The trip was a pleasant one for all the party, and it is a pleasure to know that these two should thus kindly remember the little that was done for them. It is also a joy to know they are holding up Christ in the province they do.—Ed.)

GONE ASTRAY.

My trip in Cape and Bollinger Counties, Mo., brought to my mind the force of the parable Jesus gave of the love the shepherd has for his sheep. Here can be numbered by the hundred children whose grandfathers and great-grandfathers were members of the Brethren church. The sacrifice these aged fathers made for Christ and the church eternally alone will tell.

But where are the sheep?—Scattered!—The wolf! Universalism and spiritualism has swallowed up most of them. What shall we do for them? They need help and that right early. Some of the older ones are anxious for the work to begin. I will do all I can for them, but I need help, and I wonder who will volunteer. Above all I sincerely ask an interest in the prayers of all God's people for this work.

In Stoddard County we are doing what we can to build a churchhouse. The work goes slow, but we hope to succeed. Rain this month has hindered some, yet we have had a beautiful fall. We should be thankful for all things.

Ira P. Eby.

Nov. 30, 1902.

VIEWING THE PAST.

It is a rainy, dark, gloomy day, not fit to be out doors. I am seated at my desk, and my mind seems to run backward over my ministerial life. As I recall it all I can see the many failures that I have made in my humble efforts in the ministry. The discouragements come up as well as the encouragements. As I think of it all, I am made to wonder why I am still at the work. But this is my conclusion: It is for the love of souls, the glory of God and the pleasure that we have in the Master's cause that we are still holding up His glorious banner.

I find in looking at the past as it is pictured before me that the Lord wonderfully blessed me. In the twenty-four years of my ministry I have only disappointed three of my congregations in failing to be present at the appointed time. Once this was on account of high water; once sickness, and once a railroad wreck.

I was District evangelist five years in Southeastern Kansas, and was five years in the Arkansas mission. Since in the Arkansas mission I have traveled over twenty thousand miles by rail and private conveyance, have held over one

thousand meetings and preached at least that many sermons. Since in the ministry I have baptized hundreds of people. Through this all the Lord has brought me. Praise his Holy Name.

If the Lord will I am ready for twenty-four years more. I am persuaded that I could do him better work because of the experience I have had, and by the continuation of His blessings and the guidance of His Spirit.

The Lord bless his ministry everywhere.

J. H. Neher.

Palestine, Ark., Dec. 4.

SEVEN SPRINGS, N. C.

Readers of the Visitor will recall that last month it was announced that Bro. N. N. Garst, missionary in this field, was quite sick. It is a pleasure to say that he is slowly improving and hopes to resume his usual duties by the New Year. He has had a long, hard siege of fever, but praise the Lord for his recovery.

HARRISON, OKLA.

Dear Visitor.—

Thinking something concerning our work in the newly-opened country of Oklahoma might be of interest, I want to tell you of the first Brethren church organized here.

Less than one year ago five families of our members located in and about Harrison, Kiowa County, on the Rock Island railroad. Among these were an elder and a deacon. In the spring they organized the Kiowa church with a membership of eleven. This last October we with our family moved from Washita County to this place, so that we now number thirteen, with prospects for the addition of several more families in the near future.

About the time we moved here the church held a series of meetings in the town of Harrison in a neat little church-

house (erected by Helen Gould for the Reformed Presbyterians), conducted by Bro. A. J. Smith, of Perry, Okla. During these meetings we held a love feast on Nov. 8 and 9. Twenty-seven members communed, among whom were some who had traveled many miles in order to attend.

I want to mention in particular a brother and sister who, with their small child, had driven sixty-five miles that they might meet with us and enjoy a season of blessing and refreshing, this being their nearest church. We invited them, with others, to spend the night with us. On Sunday morning, as their little one was not well and quite fretful, owing to the discomforts of travel, I begged the mother to let me remain at home and keep it, so that she might enjoy the morning service in peace after coming so many weary miles for the privilege.

As I hushed the little stranger to sleep there arose in my mind two pictures, and I must confess, dear readers, the contrast they furnished was a revelation to me. One was of a sister who lived in Illinois, a little over a year ago, amid the best of church privileges and comforts, and for whom, it now appears, a trifle of sacrifice was often made sufficient excuse to remain at home. The other was this mother, who, leaving a number of children at home, with her husband and babe could undertake a journey of sixty-five miles full of such discomforts and inconveniences as only a new country can present, in order to be present at the table of the Lord. And while tears of pity fell over the restless babe for its part of the sacrifice, I wondered if there were not other sisters in Illinois and elsewhere whose experience might have been similar to my own.

Dear brethren and sisters, you who live in the older churches, strong in number and rich in privilege, you little dream of the positive sacrifice oftentimes required of those who are faithful to

the cause of Christ on the frontier. Do not think by saying this I would mean to discourage any who are willing to work and live at these outposts. On the contrary, I want to encourage, for I see in it another grand phase of effective missionary work possible to many of us who are so situated that we cannot carry out the "go ye and teach" in the more literal way we have come to understand it. Observation during the past year has shown me that a family, who can lead a careful Christian life in these newly-settled countries, is able to accomplish much more with the influence they will wield in a community day by day, than can be done by many sermons.

To those in Oklahoma who may read this I would urge, Be faithful! For aught you know your weakness and isolation is your strength for the Lord if you are faithful. We have a great work before us for the Master in this territory.

In conclusion I want to add that besides our members present at that first love feast, the church was filled even to standing with fashionably-dressed people who remained during the entire service and were so quiet you might have heard a clock tick. This, too, in a new country town whose population has been brought together from everywhere within a year and a half. We believe the Spirit was present with us, or the following lines, taken from an article referring to our meetings, in the weekly town paper, might not have been written: "We were deeply impressed with the earnestness and devotion manifested by these people during these exercises. Their lives are simple and full of trust, believing 'all things work together for good to those who love the Lord.'" Nettie Royer Brubaker.

Harrison, Okla., Dec. 5.



Whose fault is it that the world does not have the Gospel? Has not God commanded it?

WHAT YOU CAN DO.

By Wilbur Stover.

You can pray out loud a little time every day by yourself.

You can be posted on the work of the church, and be able to give an intelligent answer for the hope you have.

You can be read-up on missions, so that the success of the work will be a source of much joy to you.

You can be full of the Sunday-school lesson each day before you go to the Sunday school.

If you have a grudge against any one at all, you can drop that.

You can support an orphan in India for \$1.25 per month.

You can run a village school in India for \$3.00 a month.

You can train your own child to be a missionary, willing to go to any part of the world for God.

You can volunteer to be used in any part of the world, if God open the way to go.

If you are in the habit of sometimes talking about some of the Brethren, you can quit that.

You can send the Visitor to some who are interested in missions but perhaps not in our church.

You can send the Visitor to some who are interested in our church, perhaps, but not in missions.

You can get special rates on any of our periodicals for such work, if you ask.

You can support a missionary in India for \$250 a year.

You can support a native preacher for one dollar a week in India.

You can do a good deal of work round about home while you are dreaming of far-away fields.

You can write a warm letter to one just converted, or just elected to the ministry, or to one bereaved. Such letters are always welcome.

If you complain about the church or the preaching or about anything, you can quit that.

You can own a good study-Bible all yourself, and study it.

You can go as plainly attired as any one could possibly expect you to go, whether you deem it essential or not.

You can take a pencil and check off all the above that come close home, and then count how many you are doing.

THE BRETHREN LESSON COMMENTARY FOR 1903.

After years of hoping and longing, at last a Sunday School Commentary lies on the writer's desk, the product of one of our own brethren. In lessons it is the same as all books using the international lessons. In general make-up, it has better paper than most commentaries, and as good maps as money will buy. Five pages are devoted to each lesson. No lesson without some illustration and they are all to the point. As to the nature of the comments themselves, the fact that Elder I. Bennett Trout, the editor of the Brethren's quarterlies, has prepared the book will assure every one of its worth. It is sound in teaching, and certainly should be greeted with a hearty welcome, and used by every one in the Fraternity. 275 pages, neatly bound in cloth,—80 cents postpaid. Address, Brethren Publishing House, Elgin, Illinois.

If Christ should come to the world today, where would he begin missionary operations—in the church or in the world?

Success in the Lord's work is not measured by outward numbers gathered into the fold, but inward reform on the lives of many.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender fail to sign his name plainly, giving full address, even when he does not wish his name to appear with the donation.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM., Elgin, Illinois.

The General Missionary and Tract Committee acknowledges the receipt of the following donations from November 14, 1902, to December 15, 1902:

World-Wide Fund.

ILLINOIS—\$603.37.

Congregations: — Pleasant Hill, \$6.05; Mt. Morris and Silver Creek, \$49.11; Okaw, \$24.07; Sterling, \$21.25; Oakley, \$10.38; Cherry Grove, \$25.50; Hickory Grove, \$15.00; Elgin, \$25.50; Milledgeville, \$19.87; Batavia, \$10.30; Auburn, \$10.80; Yellow Creek, \$40.11; Rock River, \$55.80; Cerrogoro, \$100.00; Girard, \$25.00; Panther Creek, \$10.07; Shannon, \$29.39, 478 20

Sunday schools: — Lanark, \$61.51; Pleasant Hill, \$10.37;... 71 88

Individuals: — Mary Wester, Cerrogoro, \$1.00; John Weber and wife, Waddams Grove, \$5; George Hossock, Mt. Morris, \$2.50; Lutz Brothers, Lena, \$6; Sarah Slater, Lamoille, 50 cents; B. S. Kindig, Chattsworth, \$2; J. B. Lutz, Shannon, \$5.00; J. E. Miller, Urbana, \$2.10; Susan Hemminger, Aurora, 1.50; A Sister, \$1.05; George I. Rauser, Lanark, \$5.00; Enoch Eby, Orangeville, \$7.44; Rebecca L. Snavelly, \$8.70; Mr. and Mrs. Jos. Arnold, Lanark, \$5.00; John Arnold, Kintner, Marriage Notice, 50 cents, 53 29

INDIANA:—\$343.53.

Congregations: — Anderson, \$8.66; Elkhart, \$5.83; Nettle Creek, \$18.00; Roann, \$14.50; Bethel, \$5.86; Pipe Creek, \$8.65; Union Church, \$3.81; Buck Creek, \$5.55; Oak Grove, \$4.75; Pine Creek, \$17.62; Beech Grove, \$4.50; Yellow Creek, \$14.68; Howard, \$11.25; Union Center, \$10.15; Solomon's Creek, \$30.00; Pleasant Dale, \$11.48; Camp Creek, \$6.17; Pipe Creek, \$3.75; Middle Fork, \$13.35; Pleasant Valley, \$8.40; Sugar Creek, \$4.43; Maple Grove, \$56.00; Beaverdam, \$2.00; Baugo, \$10.88; Goshen, \$23.00, 303 27

Sunday schools: — Burnetts Creek, \$5.26; Shipshewana, Class, No. 4, \$2.00, 7 26

Individuals:—A Brother, N. Manchester, \$5.00; Levi S. Dilling, \$1.00; Amanda Widows, \$1; Mary J. Mahoney, \$1.00; C. C. Kindig, \$10.00; A Sister Brighton, \$1.00; Wesley Miller Sawton, \$1.00; Jos. Weaver and wife, Ligonier, \$5.00; Sophia Voorhis, nee Waverly, \$1.00; J. H. Kurtz, Poland, \$5.00; A Brother and Sister, Darlington, \$2.00, .. 33 00

KANSAS—\$273.03.

Congregations:—East Maple Grove, \$4.00; Washington Creek, \$11.30; McPherson, \$34.53; Monitor, \$17.17; Parsons, \$7.50;

Slate Creek, \$18.76; Quinter, \$4.55; Scottville, \$5.00; Victor, \$6.11; Independence, \$2.05; Newton congregation, \$7.64; Monmouth, \$16.09; Kansas City, \$15.00; Morrill, \$29.28; Salem, \$15.05; Verdigris, \$5.29; Ozawkie, \$10; Paint Creek, \$5.17; Prairie View, \$6.27; Olathe, \$9.18; Pleasant View, \$10.15; Peabody, \$5.50; Vermillion, \$9.51, 255 10

Sunday schools:—Conway Springs, 4 58

Individuals:—Lee Bucklew, Paola, \$3.00; A. L. and Nora Cashman, Powhattan, \$2.00; M. A. and Anna Thomas, Tescott, \$1.35; Clara T. Brandt, Minneapolis, \$5.00; E. L. Myers, Fredonia, \$2.00, 13 35

OHIO—\$254.53.

Congregations:—Chippewa, \$4.23; Lick Creek, \$10.57; Donnels Creek, \$17.85; Greenspring, \$21.16; West Dayton, \$22.40; Covington, \$6.70; Logan, \$4.25; Newton, \$13.03; Sugar Creek, \$26.25; Owl Creek, \$13.80; Palestine, \$3.25; Silver Creek, \$19; Poplar Ridge, \$10.00; Ludlow, \$11.96, 184 45

Sunday schools:—Bethel Missionary Circle, \$20.25; Logan Sunday school, \$2.13, 22 38

Individuals:—H. R. Surhart, Leipsic, \$6.00; W. A. Zeigler, Dayton, \$1.00; A Brother, Montpelier, \$6.00; Marriage Notice, D. Byerly, Lima, \$1.00; Wm. H. Tidd, Jamestown, \$2.00; James Richardson, Melburn, \$1; Mary A. Shroyer, Otterbein, \$3.00; Mrs. A. W. Rennecker, Baltic, \$2.00; Mrs. Wm Lentz, Baltic, \$1.00; S. J. Burger, Baltic, \$1.00; Simon Harshman, Baltic, \$1.00; T. V. Rennecker, Baltic, 25 cents; James H. May, Circleville, \$1.50; J. R. Spacht, Williamstown, \$19.95; Marie Zellner, Perryville, \$1.00, 47 70

PENNSYLVANIA—\$235. 63.

Congregations:—Ligonier, \$1.85; Middle Creek, \$8.20; Plum Creek, \$14.00; Yellow Creek, \$16.22; Benshoff, \$15.82; Jacobs Creek, \$12.01; Spring Run, \$4.50; Dunnings Creek, \$10.00; Big Swatara, \$10.00, 92 60

Sunday schools:—Ephrata, \$10.00; Ridgley, 29.06; Artemas Missionary Society, \$7.16; Par-

adise, \$14.58; Walnut Grove, \$5.73, 66 53

Individuals:—J. W. Myer, Marriage Notice, \$1.00; F. B. Cessna, Bosswell, 50 cents; D. B. Myers, Idaville, \$10.00; Jacob S. Shively, White Springs, \$2; Marriage Notice, J. W. Myer, 50 cents; Susan Rouzer, New Paris, \$2.00; D. G. Hendricks, Chester, \$25; J. L. Shickel, Oliphant Furnace, \$11.00; G. W. Kephart, Altoona, \$2.00; A Brother, Connelssville, \$1.00; Levi Keller, Morgantown, \$5.00; Martha Martin, York, \$2.00; John W. Spicher, Hillsdale, \$5.00; Rhoda A. Brown, Sabula, \$5.00; A Sister, Philadelphia, \$1.00; Mary A. Paul, Dillsbury, \$1.00; A Brother, Norristown, \$2.00; Marriage Notice, Wm. A. Anthony, 50 cents, 76 50

IOWA—\$223.83.

Congregations:—Kingsley, \$17.35; Nora Springs, \$4.21; Iowa River, \$5.22; South English, \$18.73; Pleasant Prairie, \$11.50; East Kingsley, \$11.55; Fairview, \$2.82; South Waterloo, \$26.13; Indian Creek, \$6.55; Des Moines Valley, \$14.00; Panther Creek, \$33.61; English River, \$16.50; South Keokuk, \$17.40, 185 57

Sunday schools:—Missionary Circle and friends, \$5.20; Pleasant Prairie, \$1.11; Pleasant View, \$4.25, 10 56

Individuals:—Eliz. Foutz, Aurelia, \$5.00; Stephen Hodgson, Mallard, \$3.00; D. M. Dierdorff, Cedar Falls, \$4.00; T. L. Kimmel, Sheldon, \$2.00; H. and B. A. Kurtz, Hebron, \$5.00; John P. Bailey, Mt. Etna, \$2.50; L. J. Snyder, Missouri Valley, \$1.20; D. Brallier and family, Greenville, \$5.00, 27 70

VIRGINIA—\$214.31.

Congregations:—Deep Water, \$1.60; Pleasant Valley and Lebanon, \$33.00; Mill Creek, \$20.58; Cedar Grove, \$13.72; Nokesville, \$15.39; Roanoke, \$3.50; Copper Hill, \$1.24; Mount Olive, \$8.40; Germantown, \$8.80; Botetourt, \$45.71; Sangerville, \$8.86; Beaver Creek, \$3.30; Second District of Virginia, \$32.64, 196 74

Sunday schools:—Mt. Olive, .. 2 00

Individuals:—Mrs. Eliza Bowman, Lebanon, \$1.00; W. F. Bowman, Lebanon, \$1.00; N. A. Spitler, Spring Creek, \$2.50; A Sister, \$1.00; S. P. Hylton, Willis, \$3.38; J. P. Jordan, Staunton, \$2.69; Mr. and Mrs. J. W. Wayland, Bridgewater, \$2.50; Marriage Notice, D. Hays, Timberville, 50 cents; J. W. Bowman, Lebanon, \$1.00, 15 57

NORTH DAKOTA—\$135.20.

Congregations:—Snider Lake, \$10.00; Cando, \$50.00; Turtle Mountain, \$4.04; Surrey, \$20.00; Carrington, \$8.30; Cando, \$24.23; Friends of Surrey congregation, \$2.63, 119 20
 Sunday schools:—Berthold, .. 12 00
 Individuals:—G. I. Michael, Portal, \$2.00; J. C. Cripe, Berthold, \$2.00, 4 00

NEBRASKA—\$123.40.

Congregations:—Kearney, \$5.82; Bethel, \$22.20; Lincoln, \$6.28; South Beatrice, \$24.60; North Beatrice, \$8.00; Juniata, \$21.80; Afton, \$30.10; Alvo, \$4.10, 122 90
 Individuals:—Marriage Notice, A. D. Sollenberger, 50 cents, 50

MARYLAND—\$86.05.

Congregations:—Welsh Run, \$19.00; Manor, \$19.25; Back Creek, \$1.85; Broad Fording, \$25.30; Missionary Reading Circle, Collegiate Institute, \$10.65, 76 05
 Individuals:—J. E. Gnagy, \$10.00, 10 00

CALIFORNIA—\$87.81.

Congregations:—Covina, \$15.70; Lordsburg, \$33.91; Belleville, \$6.55; Tropic, \$8.00; Covina, \$23.65, 87 81

WEST VIRGINIA—\$74.53.

Congregations:—German Settlement, \$23.00; Brookside, \$5.12; Alleghany, \$2.50; Greenland, \$17.00; Beaver Run, \$7.01, 54 63
 Sunday schools:—Beaver Run, \$3.90, 3 90
 Individuals:—Harriett Reed, Easton, \$10.00; M. W. Reed, Morgantown, \$5.00; Odella Walters, Uniontown, \$1.00, 16 00

MISSOURI—\$50.97.

Congregations:—Deep Water, \$2.13; Cabool, \$1.00; Smith

Fork, \$12.75; Spring Run, \$4.50; Nevada, \$4.00; Mound, \$9.07; Centerview, \$6.52; Smith Fork, \$1.50; East Prairie, \$5.00, 46 47
 Individuals:—Martha J. James, Lamar, \$4.50, 4 50

MINNESOTA—\$44.08.

Congregations:—Deer Park, \$2.68; Root River, \$28.00; Morrill, \$3.00, 33 68
 Sunday schools:—Worthington, \$9.40, 9 40
 Individuals:—Louisa Heath, Wabasha, \$1.00, 1 00

COLORADO—\$40.51.

Congregations:—Rockyford, \$30.00; St. Vrain, \$8.51, 38 51
 Individuals:—Mrs. Frances Patterson, Sterling, \$2.00, 2 00

MICHIGAN—\$36.55.

Congregations:—New Haven, \$4.25; Thornapple, \$19.25, 23 50
 Sunday schools:—Sisters' Aid Society, Sunfield, \$6.25; Clarks-ville, \$2.15, 8 40
 Individuals:—George C. Everding, Jones, \$1.00; David Nether, Scottville, \$2.65; A Brother, Mecosta, \$1.00, 4 65

OKLAHOMA—\$30.36.

Congregations:—Clarkson, \$8.00; Big Creek, \$5.00; Hoyle, \$1.00; Guthrie, \$5.86, 19 86
 Sunday schools:—Paradise Prairie, \$6.00, 6 00
 Individuals:—Henry Troxel, Burnett, \$1.00; W. J. Joyce, Goswell, \$3.50, 4 50

WISCONSIN—\$25.08.

Congregations:—Barron, \$3.30; Mondovi, \$3.60; Ash Ridge, \$4.86, 11 76
 Sisters' Aid Society, Barron, \$13.32, 13 32

LOUISIANA—\$24.60.

Individual:—A Brother and Sister, Jennings, \$3.00; Esterly, Roanoke, \$21.60, 24 60

NORTH CAROLINA—\$21.07.

Congregations:—Flat Rock, \$2.60; Saluda, \$3.00; Mill Creek, \$12.00; Mount Carmel, \$1.27; Burnetts Creek, \$2.20, 21 07

TEXAS—\$15.00.

Congregations:—Manvel, \$15.00, 15 00

ARKANSAS—\$12.93.

Congregations:—Carlisle, \$4.75; Austin, \$2.00; St. Francis, \$6.18, 12 93

OREGON—\$12.70.

Congregation: — Coquille, \$12.70, 12 70

TENNESSEE—\$6.80.

Congregations:—Knob Creek, \$5.80, 5 80
Individuals:—Hopeful, Tennessee, 1 00

WASHINGTON—\$6.00.

Congregations:—North Yakima, \$4.00, 4 00
Individuals:—Esther A. McDonald, \$2.00, 2 00

ALABAMA—\$4.44.

Congregations: — Fruitdale, \$2.44, 2 44
Individuals:—A Brother, Pyriton, 2 00

SOUTH DAKOTA—\$1.00.

Individual: — A Schrader, Egan, 1 00

MONTANA—\$1.00.

Individual:—Mrs. S. C. Fickel, Kalispell, 1 00

FLORIDA—\$0.50.

Individual:—Mary R. Malphrey, Campsville, 50

IDAHO—\$0.50.

Individual:—Marriage Notice, Pearl Yant, 50

WASHINGTON, D. C.—\$6.70.

Washington City S. S. 6 70

CANADA—\$10.35.

Individual:—Andrew Eskildson, Broadview, Assiniboia, 35 cents; John Cober and wife, \$2; Ida Cober, \$1.00; Albert Cober, \$1.00; Nicholas Cober and wife, \$2.00; Wm. Rudd, \$1.00; Jannette Campbell, \$1.00; Charles Hilary and wife, \$2.00, 10 35

Total for the month, \$3006 36
Previously reported, 9681 99

Total for year thus far, ... \$12688 35

India Mission.

OHIO—\$27.26.

Congregations: — Black Swamp, \$2.00; West Milton, \$9.16; Ludlow, 50 cents, 11 66

Sunday schools: — Martha Minnich's Sunday-school class, 7 45

Individuals:—Mrs. A. W. Rennecker, \$1.50; S. J. Burger, Baltic, \$1.00; David Hollinger, Greenville, \$4.65; John H. Gerdes, Grover Hill, \$1.00; 8 15

IOWA—\$32.17.

Congregation:—Greenspring, 17 17

Individuals:—C. Lander and family, \$5.00; Peter Brower, South English, \$10.00, 15 00

PENNSYLVANIA—\$19.79.

Congregation:—Spring Creek, 5 00
Sunday school:—Myersdale, 10 79

Individuals:—Henry Trimm, Mt. Pleasant, \$2.00; Susan Rouzer, New Paris, \$1.00; G. W. Kephart, Altoona, \$1.00, 4 00

INDIANA—\$21.11.

Congregation:—Walnut, 5 00

Sunday school:—North Manchester country Sunday school, 16 11

MISSOURI—\$26.36.

Congregations:—Cabool, \$5.60; Bethany, \$8.00; Smith Fork, \$7.25, 20 85

Sunday schools:—Knobnoster, L. T. Wampler's Class, 4 01

Individuals:—Lizzie Fahnestock and children, 1 50

MARYLAND—\$19.50.

Sunday school:—Welty's Sunday school, 16 00

Individual:—J. D. Wingerd, Oxford, 3 50

OKLAHOMA—\$15.00.

Individual: — R. P. Kern, Blackwell, 15 00

ARIZONA—\$8.25.

Congregation: Glendale, 8 25

CALIFORNIA—\$11.75.

Congregations: — Santa Ana Mission, \$5.67; Inglewood, \$6.08, 11 75

ILLINOIS—\$11.45.

Congregation:—West Branch, 7 00

Individuals: — Ida McNutt, Shannon, \$4.00; Bessie Wingert, Shannon, 25 cents; Katie Wingert, Shannon, 10 cents; Clyde Wingert, Shannon, 10 cents, 4 45

KANSAS—\$9.35.

Congregations:—Quinter, \$4.60; Abilene, \$4.75, 9 35

VIRGINIA—\$3.00.

Congregation—Bethel, 3 00

TEXAS—\$2.00.

Congregation:—Saginaw,	2 00
-----------------------------	------

LOUISIANA—\$2.00.

Individual:—A Brother and Sister, Jennings,	2 00
---	------

Total for this month,	\$ 208 99
-----------------------------	-----------

Previously reported,	1499 97
----------------------------	---------

Total for the year thus far, ..	\$1708 96
---------------------------------	-----------

India Orphanage.

WEST VIRGINIA—\$66.78.

Congregation:—German Settlement,	4 27
--	------

Sunday schools: — Maple Spring, \$16.89; Glade View, \$6.30; Beaver Run, \$1.20,	24 39
--	-------

Individual:—An aged Sister, Egdon,	10 00
--	-------

PENNSYLVANIA—\$41.55.

Sunday schools:—Junior Society, Plum Creek, \$4.00; Pleasant Grove, \$5.05; Green Tree, \$25.00	34 05
---	-------

Individuals:—J. Merle and Preston Mincely, Johnstown, \$2.50; Owen S. Hofecker, 50 cents; Merle Hofecker, 50 cents; Cora E. Hofecker, 50 cents; Loyd H. Hofecker, 50 cents; Myron L. Hofecker, 50 cents; Roy Hofecker, \$1.50; Alice A. Roddy, \$1.00,	7 50
--	------

KANSAS—\$25.48.

Congregation:—Verdigris, ...	9 61
------------------------------	------

Sunday schools:—Slate Creek, \$4.30; Seward, Mollie Miller's Sunday-school class, \$7.84; Prairie View, \$3.75,	15 87
---	-------

OHIO—\$33.65.

Sunday schools:—Lima, Liz-zie Driver's class, \$12.20; Don-nells Creek, \$14.50; Canton, Pri-mary class, \$3.45,	30 15
--	-------

Individual:—Miriam Klep-inger, Dayton,	3 50
--	------

INDIANA—\$19.00.

Congregation:—Huntington, .	3 40
-----------------------------	------

Sunday school:—S. Whitley, .	12 60
------------------------------	-------

Individual:—Elizabeth Ebey, Plymouth,	3 00
---	------

IOWA—\$14.50.

Congregation: — Panther Creek,	60
--------------------------------------	----

Sunday schools:—West Kings-ley,	7 90
---------------------------------------	------

Individuals:—L. J. Snyder, Missouri Valley, \$1.00; Mary Jane Walker, Adel, \$5.00,	6 00
---	------

NORTH DAKOTA—\$10.35.

Individuals:—Wm. and Mar-tha Kessler, \$5.00; Ester Hollen-berg, \$1.00; Mary Hollenberg, \$1.00; Lena Hollenberg, \$1.00; Freddie Hollenberg, \$1.00; John-nie Hollenberg, \$1.00; George Hollenberg, 25 cents; Grace Hol-lenberg, 10 cents,	10 35
---	-------

VIRGINIA—\$9.74.

Sunday schools:— Bridgewa-ter, Nannie Miller's class, \$7.84; Harrisonburg, Class No. 7, \$1.90,	9 74
--	------

ILLINOIS—\$4.35.

Sunday school:—Emmert, ...	4 35
----------------------------	------

CALIFORNIA—\$3.00.

Individual: — A little boy, Tropico,	3 00
--	------

NEBRASKA—\$2.39.

Young People's Meeting Lin-coln,	2 39
--	------

MARYLAND—\$2.00.

Individual: — Sallie Wingerd, Oxford,	2 00
---	------

MISSOURI—\$0.93.

Congregation:—Waynesville, .	93
------------------------------	----

Total for the month,	\$ 207 83
----------------------------	-----------

Previously reported,	765 19
----------------------------	--------

Total for year thus far,	\$ 973 02
-------------------------------	-----------

India Famine.

COLORADO—\$11.05.

Sunday school:—St. Vrian, ..	11 05
------------------------------	-------

VIRGINIA—\$3.29.

Sunday school:—Mt. Olive, Effie Smith's Class,	3 29
--	------

OHIO—\$2.00.

Individual: — W. S. Zeigler, Dayton,	2 00
--	------

PENNSYLVANIA—\$1.00.

Individual:—G. W. Kephart, Altoona,	1 00
---	------

Total for the month,	\$ 17 34
----------------------------	----------

Previously reported,	2817 30
----------------------------	---------

Total for year thus far, ...	\$2834 64
------------------------------	-----------

China Missions.

IOWA—\$3.00.

Individual:—Mrs. Jane Wal-ker, Adel,	3 00
--	------

PENNSYLVANIA—\$1.00.

Individual:—G. W. Kephart,	
Altoona,	1 00

KANSAS—\$0.30.

Individual:—A Sister, Enon, .	30
-------------------------------	----

Total for month,\$ 4 30

Previously reported, 109 60

Total for year thus far,....\$ 113 90

Brooklyn Meetinghouse.

PENNSYLVANIA—\$12.30.

Sunday school:—Myersdale...	11 30
Individual:—Susan Rouzer,..	1 00

KANSAS—\$2.50.

Sunday school:—Parsons, ...	2 50
-----------------------------	------

INDIANA—\$1.00.

Individual:—Sophia Voorhis,	
New Waverly,	1 00

Total for the month,\$ 15 80

Previously reported, 131 12

Total for year thus far,.... 146 92

BROOKLYN, N. Y., MISSION, NOVEMBER, 1902.

Receipts.

Balance,	6 50
W. W. Kulp, Pottstown, Pa.,...	5 00
Mission Board,	120 00
Brooklyn Sunday school,	7 61
Brooklyn industrial school, ...	3 39
Amanda Leavell, Harlan, Iowa, .	1 00
Sisters' Aid Society, Lanark, Ill.,	5 00
Mary Eby, Mogadore, Ohio,....	1 00
Received for Board,	8 00

Total,\$157 50

Expenditures.

Rent,	\$ 52 00
Gas, oil, coal,	18 00
Sunday-school supplies,	2 00
Car fare and express,	2 50
Industrial school material,	1 88
Living fund,	47 02
Allowance for Sister Howe,	20 00
Medical service,	10 00

Total,\$153 40

Balance,\$ 4 10

Attendance.

Largest. Average.

Preaching and Thanks-giving,	250	85
------------------------------------	-----	----

Sunday school,	125	112
Prayer meeting,	40	30
Bible class,	30	20
Calls,	170	

J. Kurtz Miller.

1377 Third Ave., Brooklyn, N. Y.

REPORT OF CHICAGO MISSION
FOR NOVEMBER, 1902.

Receipts.

Balance on hand,	\$ 7 67
Mrs. MacDannel, Lagrange, Ill., .	25
C. J. Sell, Joliet, Ill.,.....	1 00
Return of loan of Oct. 24, 1902,..	3 47
General Mission Board,	40 00
Augusta Kretzer, Chicago,	2 00
Mrs. James Wirt, Elgin, Ill.,.....	40
W. A. Zugler, Dayton, Ohio,	50
Alice J. Boone, New Philadelphia, Ohio,	65
Return of loan of Nov. 13, 1902,..	1 50
Return of loan of Nov. 17, 1902,..	2 50
Joshua Wingert, Franklin Grove, Ill.,	1 00
Levi Trostle, Franklin Grove, Ill.,	5 00
"Donation," Franklin Grove, Ill.,	60
Sister Mellinger, Chicago,	1 00
Simon Yundt, Lordsburg, Cal.,...	2 00
Eli Schrock, Middlebury, Ind.,....	1 30
Industrial school,	6 53
Return of express of Nov. 19, 1902,	35

Total,\$77 72

Expenditures.

Living fund,	\$14 36
Support,	22 00
Rent,	10 00
Gas,	1 20
Incidentals,	11 56
Car fare for special mission visits,	90
Help to poor,	3 00
Industrial school,	2 38
Loans,	6 50

Total,\$71 90

Balance on hand,\$ 5 82

Miss Cora Cripe.

660 S. Ashland Ave., Chicago, Ill.

The way of the wicked is hard, but the Christian whose face is against missions does not please God.

Better missions in the United States means better development in the churches everywhere.

The Missionary Visitor.

Vol. V.

FEBRUARY, 1903.

No. 2.

ARROWS.

God is not dead.



Arise and shine.



Hesitation to obey is often treason.



Self-denial should never be out of date.



Worldliness dims the vision of the unseen.



In missions the crisis is turned by prayer.



Sunshine alone has always been disastrous.



Separation is the condition of consecration.



Satan would like to make the church a secular society.



Adversity is a corrective for destructive prosperity.



The death of saints is always precious in God's sight.



A full acceptance of Christ often means a martyr's death.



Heroic dying often preaches louder than heroic living.



The gates of hell shall not prevail against the church.



In God's high calling, failure is as cheerfully accepted as success, if God wills it.

We may save life for self, but we lose it for Jesus.



Every second of time marks a birth and death in the world.



All true missionaries are martyrs in spirit if not in fact.



"Lo, I am with you alway" is inseparable from "going."



The world is in league with the devil. Are you of the world?



Not by might, nor by power, but by His Spirit, is success attained.



The history of missions is but the story of Christ's prophecies being fulfilled.



He only does God's will who does God's work, leaving the results with Him.



"The victories of the church are won by stepping over the graves of her members."—Krapf.



The Home Board cannot know as much about the field as the missionary who works there.



Missionaries who lay their lives on the altar of service should have a voice and a vote in saying how that service should be directed.



Christian teaching, Bible searching, fervent prayer, and Holy Spirit power outrank all other conditions of successful service.—Pierson.

INDUSTRIAL TRAINING IN A MISSION TO UNCIVIL- IZED PEOPLE.

By George A. Wilder, of East Central African Mission.

On his recent return from deputation work in India, Secretary Barton was asked what, in his opinion, is the most important feature of the work in India at the present time. He replied: "The feature of the work in India requiring especial attention at the present time is the industrial work." To those of us who are accustomed to think that the duty of the missionary is limited to preaching, and to educating converts to read and to interpret the Word of God for themselves, this statement of Dr. Barton's seems almost startling. And one may naturally ask, "Does he mean to imply that the church is called upon not only to evangelize and teach, but also to civilize its converts? Did Christ, in his last words, or elsewhere, enjoin any such duty upon his disciples? Whence comes this new doctrine?" It would be impossible to fully discuss the question involved, in a brief article, but a word may be written to justify the employment of industrial agencies in a mission to uncivilized nations.

ITS NECESSITY TO THE MISSIONARY.—Before looking into its effect upon the savages, let us glance at the value of industrial training to the missionary himself. A missionary finds himself hundreds of miles away from civilized centers, among a primitive people. His wife's stove reaches its destination with the oven door broken; the frame to her sewing machine smashed; two legs to the dining-room table eaten by white ants; the chairs all missing; and his own watch comes to a full stop, which no amount of coaxing, winding, or praying will induce to go again. It will take months, perhaps years, to renew the broken parts from the homeland, at great expense. In the meantime the missionary and his wife, because they cannot make anything better for themselves, are compelled of necessity to live in native made huts. Their

shoes wear out, and the soap supply fails, and these unfortunate people gradually assume the appearance of Oriental religious mendicants! And were it not for the timely arrival of some fellow missionary with a mechanical turn of mind, they might speedily return to the homeland, spend the rest of their days in blaming the Board for sending them out under misrepresentations.

ITS FINANCIAL VALUE.—The building on the opposite page nearing completion is the home of Mr. Bates, one of the missionaries at Mt. Silinda, in the East Central African Mission. The stones for the foundation, the burnt brick for the walls, the tiles and sawn timbers for the roof, the joists, the wall plates, the doors and window frames, and the boards for the floor were all secured and manufactured on the ground by young natives, whom in 1893 the mission found as wild savages, living in much worse hovels than are shown in the picture on page 38. These huts are large basket-like, grass-covered structures, which lions successfully tear to pieces. The picture on the next page shows two of these young men sawing joists with a pit saw in the great Silinda forest. The mission has now erected ten burnt-brick buildings, most of the work on which was done by the Africans who have learned all they know from the missionaries since 1893. Most of the time there have been only two missionaries on the field. These buildings were put up at one-half the amount it would have cost to have had them erected by European contractors. So far, then, it would appear that unless these industrial operations take the missionary from more important work, it is wise for them to instruct the African natives in industries.

Let us now determine upon how much value it may be to the savage. In the very first place, in order to make a correct estimate of the need of industrial training in this field, it must be borne in mind that the Bible record from Genesis to Revelation deals wholly and exclusively with civilized races. Neither prophet, priests, Christ, nor the apostles had aught to do with sav-



MISSION HOUSE AT MT SILINDA EAST AFRICA.

ages—at least, so far as the records tell us. It is only as this truth is kept in view that the influence of the missionary's civilization over the savage can be realized.

ITS POWER OVER THE UNTUTORED MAN.—

It is an effective method of gaining and holding his attention. Call to mind a people whose natural business is plunder and the accumulation of wives; whose national pastime is beer drinking, and whose recreation is satisfying lust; whose god is their belly, and whose creed is, Let us eat, drink, and be merry, for to-morrow we die: whose whole life is spent upon the ground, whether in travel, work, eating, or sleeping. Now let the missionary attempt to reach these people in a conventional way. Let him preach to them of righteousness and judgment to come; let him tell them that God is, and is a rewarder of them that diligently seek Him; that He loves them and demands their entire love, and that He is angry with the wicked every day, and what is the effect? Generally this, the barbarians look at each other and remark, "Whatever is he talking about?" Now let the same missionary put a few stitches into a man's back, torn by a lion; mend the broken lock to his gun; turn a water furrow over his gar-

den, famishing with drought, and at once the attention of the barbarian is gained, his interest in and his respect for the missionary established, and his gratitude aroused. Shown earthly things, he, not like the Pharisee, believes, and so is more ready to heed heavenly truths. The heedless nature-man is now listening to spiritual truths to which at first he would give no attention. Important initial steps have now been taken towards reclaiming the barbarian's character. Incidentally, too, the missionary has learned the truth that a savage listens better with his eyes than with his ears!

It arouses moral consciousness and trains the will. Industrial training is of great importance in helping the child of nature to arouse its sense of obligation to moral law. Take, for instance, a little girl whom the missionary rescued from domestic slavery. Clothed in a few beads, she knows and can learn little about modesty. Shifting largely for herself since her babyhood, she is versed in all deceit and cunning, and has made the discovery that a savage child can exist by the use of her wits and very little manual work. Let the missionary lady, taking up the Christian woman's burden, put a broom and

dustpan into this Topsy's hand, teach her how to sweep clean and to dust thoroughly, taking out all the rugs, mats, and furniture from each room once a week, cleaning and returning them each to their appropriate places. Put her to washing dishes; the glasses by themselves in hot soap-suds, that they may shine like crystal; the silver by itself, that it may not get scratched; the crockery wiped upon a separate towel, and each piece put back in its proper place; and all this three times each day. Under this daily discipline this child begins to grow more attentive, careful, thorough, industrious, and is learning the value of time; and under the diligent eye of her mistress she finds it difficult, at least, to be dishonest. Note in passing, that she does not do all this from principle, for she has none, but simply because her environments compel her to. Yet to a thoughtful observer it is patent that this training is doing as much and probably more than the reading lesson, or

even the missionary's sermons, to arouse in Topsy her moral consciousness, and to reveal her obligations to moral law.

This simple and common example is given since it not only is at once correct and typical, but it also illustrates clearly what seems to be the divine idea in regard to industrial training in such missions, namely, that it is almost a necessity. To maintain a high tone of even the outward form of Christian civilization in a household surrounded by environments wholly demoralizing requires strenuous efforts on the part of the housekeeper, and a stern, diligent discipline of the forces at her command. It would be foolish economy, indeed, to send out servants with the missionaries. True, this kind of industrial training, which includes house-keeping, cooking, and sewing is not contemplated by the Board, and no special provision made for it. Yet every missionary lady who lives among untutored people fully realizes its necessity, and some are



A SAW PIT, IN THE EAST CENTRAL AFRICAN MISSION.

inclined even to neglect this duty, choosing rather the easier and more agreeable (to them) occupation of exhorting the heathen. These desirable results which are so patent in the drill of the household may be equally seen in any and all the industrial occupations to which any of the barbarians may be put. As the boys temper the clay, mould the bricks, stack and burn them in the kiln, saw the logs, and engage in any other industrial occupation wherein they are taught to see, handle, and conform to fact, wherein the slightest deviation from the rule entails a certain result of visible evil, wherein they see spiritual truths in terms of things, their moral natures begin to arouse from their slumbers, and they are on the high-way to have their characters reformed. Circumstances make the man, and even a superficial observation of such a people as they pass under this discipline will prove the correctness of the assertion that manual training offers peculiar advantages for cultivating the executive ability and for directing the will toward virtuous purpose. The negro race receives some good from the discipline it received while in slavery.

ITS VALUE TO THE CONVERTED BARBARIAN. —Again, after the barbarian is converted, a distinctive value of industrial training appears. An important difference between the New Testament converts and a converted African of to-day is that the former was clothed and in his right mind, while the latter is in his right mind but not clothed, and there is nothing in the Gospel that might even hint to the converted nature-man how to make a shirt. It is an interesting psychological phenomenon that when the guilty conscience first hears the voice of the Lord, from the time of our first parents to the African savage, immediately the desire arises for the possession of a shirt. And it is a suggestive fact that we are told that the Lord God made for Adam and Eve clothing to take the place of the flimsy girdle, which in their extremity they had manufactured out of leaves. This illustration fairly suggests the tremendous duty devolving upon some-

body of enabling this man to discharge the obligations which have been imposed upon him by the new relations in which his conversion has placed him; the duties to himself, to his wife, to his family, the church, and to the world lying in darkness. He has been taught how to die, but he must now learn the more practical and present duty of how to live. Indeed, I might almost say that he is not ready to die until he has learned how to live. It is very suggestive to call to mind right here that Christ does not take the attention off from this world and limit it to another. He emphasizes the truth that the kingdom must come and His Father's will be done on earth. He prays that His disciples be not taken from the earth. He says He came that they might have life, and have it abundantly. He insisted that the kingdom was within His disciples.

To return to the convert again; he probably will apply himself diligently in learning how to read, only to be disappointed in finding out that there is no magic in the printed page, and that the missionary's power and resources are still beyond his reach. Possibly somebody may suggest that the missionary might help him out with some of his old clothes; yes, in point of fact, they often do. But if the missionary is as successful as he ought to be in winning converts, the old clothes won't go far, even if the converts should do as two brothers did with Mr. Lindley's trousers—cut them into two, and both came to church, each wearing one leg!

Of course in this connection it is natural to think of the civilized and commercial communities which are slowly yet surely locating over the face of the African continent, and hope that they may be trusted to civilize the mission converts, and indeed, all the savages. Unfortunately these centers are not generally religious or philanthropic. The most they might give them is an ungodly civilization, which though it might not doom him would greatly retard the salvation of the African. Indeed, so long as the sentiment rules from the Cape to Cairo that the "raw Kaffir"



NATIVE-MADE HUTS AT MT. SILINDI.

is more docile and cheaper than the partially civilized, just so long must the duty of making the African something more than a drawer of water and hewer of wood devolve upon the church. For surely it would be folly to leave the converted savage to work out his own salvation in his heathen environments. Imagine a man with his former occupation of raiding his neighbors' cattle, of dealing in slavery, gone because of his stand as a Christian. Imagine him called upon to clothe and support himself and one wife instead of depending upon many wives, called upon to discharge his Christian duty to the church and to the world at large. How is he to accomplish all this? Difficulties gather round him thick and fast, and special danger arises. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and finding none, he

saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first." Shall there be no sympathy for a man tempted; is there no duty to discharge toward him? The better way is to give him a training in life's industries, in order that he may be able to save himself.

In short, then, industrial training in a mission to uncultured people is, first, not to civilize him in order that he may be Christianized; second, not as a business venture to enable the missionaries to become independent of the home churches, nor, indeed, would I claim for it as much as some seem to do, namely, that the workshop will make a "stupid blockhead . . . bright

in intellect," and a "hopeless truant . . . a sturdy Christian character." But industrial training is of great use, to economize finances; to arrest the attention; to establish respect; to gain authority; to relieve suffering; to dispel superstition; to impart an appreciation of the value of knowledge; to make the untutored man realize the value of time; to teach him the dignity of labor; to inculcate in him prompt obedience; to show him that he must obey the commandment, "Six days shalt thou labor and do all thy work;" to teach him honesty; to help him to take the initiative; to give him independence; to reveal his own powers to himself; to force him to assume personal responsibility; to arouse his moral consciousness; in a word, to make the savage who has become *will-ing*, *able* to support and propagate the institutions of the Christian religion.—The Miss. Herald.



HINDRANCES WITHIN THE CHURCH TO MISSION- ARY PROGRESS.

By C. S. Ikenberry.

Gleaning from the "Brethren's Missionary Visitor," Vol. 1, No. 1, published in January, 1894, we find that only one-third of our churches were then contributing to mission work. We rejoice in the spiritual awakening since then, but regret that yet many of our churches are indifferent. This brings us face to face with the same problem which confronted our church eight years ago: To find the hindrances within the church and the best method to remove them.

One hindrance is that we have not a true conception of the spiritual conditions of the world. We have not a word of censure for the church in referring to this as a hindrance. We are glad that it has always been said of our church, That when we become thoroughly awakened to the demands of a cause, its support is not questioned. This hindrance is by no means a hopeless one to remove. The time has come when we are studying more closely

the conditions and need of the heathen. To know of the spiritual condition of these benighted people is not only to know how many souls are without God. We may know that in these distant lands hundreds of millions are idolaters and are coming daily under the judgment of a God unknown to them. We may know that a large per cent of our Christian population are non-church-goers. Yet we may not fully realize their condition. We need more literature placed in the hands of our members for systematic study. Our sympathies need be touched by the appalling conditions of the homes, by the thrilling adventures and sacrifices made by our missionaries. We need to know of the piteous cries of a people whose souls are as precious as the most precious to God. We need to know the zeal of the native Christians in their efforts to evangelize their own brethren; and above all else we need to know that it was Christ, our Savior, who said, "Go ye," and that nothing short of ardent efforts on our part will save us from bearing a responsibility that is thrice greater than we have ever conceived. When these things are impressed fully upon our minds there will then be a conception of the spiritual condition of the world and a zeal equal to our knowledge.

A second hindrance is the failure of many within the church to realize that the work of the church can only be accomplished by the members composing the church. The church is not an abstraction, but a body of many responsible men and women professing to be "doers of the good." There are some churches where the church officials constitute principally the working body of the church. The young members are quenching that God-given Spirit, and that, not of their own choice, but because nothing is entrusted in their hands to do. When the future of mission work depends largely upon the activity and zeal of our young members they not only should be taught that they are responsible, but their part of the work should be urged upon them that they may feel the responsibility of bringing souls in-

to the kingdom. This hindrance can hardly be separated from a lack of organization. When we survey the membership of the different organized churches we see young men and women who are naturally leaders in their communities. There are many others who will be ardent supporters of a good cause if they were only organized into a working body. The churches which have been aggressive along this line can show fruitful results from their prayer meetings, reading circles, missionary societies, sewing circles, aid societies and other Christian endeavors.

These are some hindrances. Shall we remove them? It is the part of every one to bring to bear every vital force upon them. Each must begin with himself. We cannot evangelize unless we are evangelized. May we be endowed with power, working and praying earnestly that "God may be merciful unto us and cause his face to shine upon us."

Daleville, Va.



GETTING POOR BY GIVING.

By John E. Mohler.

Many persons are afraid to give liberally to missions and church work, for fear they will lose by it. In fact they would reject the very suggestion that what they give is not lost. And yet never was a greater mistake made than withholding for this reason.

The fact is, the Lord keeps account of every sum given to his work in a glad, loving spirit, and he will see that the giver does not lose by giving. Christ tells every one of us to give, and he promises that it shall be given unto us again. What we give to the Lord is deposited in the Bank of Heaven, and as sure as we ever are in need it will be paid back again with such interest in addition as to make us blush for doubting our Master.

But we need not wait until we need what we have given before we can realize the Savior's promise that it shall be given us again. From the moment that we make the Lord a partner in our business, making

it a rule to give him a certain portion of our income, we will realize special blessings following our giving. This is not mere theory. It is an actual fact attested to by all who have tried it.

I recall instances of my personal acquaintance with members who lived many years with the idea that what they gave was only that much lost. Then they changed, and gave to the church a certain determined part of their regular income, and the result was an actual astonishment to them. They always had at least something to give to every good cause, and more than that, they did not miss what they gave, and in some way that they could not fully understand the more they gave the more they were blessed with means to give.

Nor is such testimony new at this time. Paul taught the same thing. See 2 Cor. 9:6. Richard Baxter said, "I never prospered more in my small estate, and needed less, than when I gave most to God." Hugh Latimer, a martyr for Christ, declared that no one ever lost by giving to the church and to the poor, because God always kept his promise to give unto them again.

I know a liberal giver who lost heavily in his business, and when it was suggested that if he had what he had given away he would be better off, he replied that what he gave was all that he saved, and only regretted that he had not given more, for he now had a treasure in heaven that was a source of daily happiness, and God was still blessing him with more of this world's goods than he actually needed.

What an illustration is this of Solomon's words, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." I verily believe that there is no kind of Christian work that will yield a more pleasurable, continual, and greater profit to ourselves and others, than the habit of devoting a certain part of our income, day by day, week by week, month by month, and year by year, to the Lord's work. We shall not lose by giving, for it shall be given unto us again.

Des Moines, Iowa.

Editorial Comment.

WHY NOT?

There is a grand, glorious movement which some Districts have taken up to send and support a missionary in the foreign field. Praise the Lord for this onward movement.

But there are persons and congregations and Districts who do not feel able to undertake to raise \$250 annually for the support of a foreign missionary.

Do not despair. There is a chance for you.

Fifty dollars per year will keep a native Christian steadily at work distributing gospels and preaching Christ. He will gladly and earnestly serve the Lord for this meager support.

Such workers are under the direct supervision of the foreign missionaries. Often they accompany the foreign missionary and interpret for him, and help him in various other ways. And when all is said and done, the great work of evangelizing any heathen land will depend largely upon native effort, superintended by foreign missionaries.

This is an opportunity for many. How many will avail themselves of it?



ANTIETAM CONGREGATION, PA.

This congregation is not saying much publicly, but it is doing some very earnest and active missionary work. For a number of years a missionary society has kept burning brightly the fires of missions in the congregation. It is here where Brother Stover's mother and one of his brothers live. Stirred to the greatest enthusiasm during Bro. Stover's last visit to his home, and yet born from a long-developed and well-cultivated missionary sentiment, the latest move of the church is to raise money for the support of a foreign missionary. Al-

ready one quarter's support has been deposited with the Committee.

This is some of the rich fruitage of the past year's quiet planting and cultivating. Anyhow, world-wide evangelization is but a problem of planting conviction in the hearts of the membership. Antietam is not more wealthy than other congregations. But Antietam has a missionary sentiment so strong as not to find many equals in the Brotherhood, and her open heart and pocket-book shows for it all.

Who will be next?



CALIFORNIA NOT BEHIND.

There have been some unusually enthusiastic missionary and Sunday-school meetings held on the coast lately, and much good fruit is coming therefrom. Among other good things the late District Sunday School Meeting decided to send and support a missionary in such foreign field as the General Missionary and Tract Committee may select. This action, however, is subject to the approval of the District Meeting next spring, which will no doubt confirm the move. A committee has been appointed to receive the names of volunteers, and the delegates at the District Meeting are to make the choice of the one to be sent. It is a cheering thought, too, to know that California has plenty of good material from which to select a missionary.



FAITHFUL THOUGH LOWLY.

A certain sister writes thus concerning renewing her subscription for 1903:

"No, it was no oversight on my part that I had not renewed. I work hard for what little I get and have three children to look after. Christmastide

was upon me and I tried to make happiness for a few and forgot myself. I now enclose \$1, for my subscription and the other fifty cents use to best advantage for God and His cause. The Visitor is all right. The lady I am working for said they had missionary literature enough in the house, and I had better save my money. But later she asked me if she could have the Visitor. She was surprised to learn our church had missionaries in the field. Thank God, our church is awaking to the mission cause even if she is slack in some other things.

"I do not see any of our members unless I go to meeting. I work hard all week, and it is so far and takes so much car fare that I stay at home and rest, and will send my car fare for mission work.

"The members don't seem to miss me, either, for none have been to visit me for two years, and that is the reason why my landlady thinks I should not subscribe. But you will hear from me again when I get money together."

What a beautiful story of devotion to God's cause among strangers! The world knows it not, and yet here in this home this servant woman is standing faithful in as heroic a manner as do some of what may be called greater actors on the stage of world renown. God bless the thousands of quiet cross-bearers who never bow the knee to Baal, but are true to Him and His cause when others know it not.



THE CHILDREN'S NUMBER.

As far as it is possible the April issue of the Visitor will be devoted to Child Life in Mission Countries. Pictures of children as they are found in their native condition and as the Gospel has changed them, along with proper description, will be the main feature of the issue. Every one knows that "baby's picture" is always interesting,—and pictures of the baby of the jungle,—

babies of India, China, Japan and other countries will be a delight to every one. It is needless to say the number will be intensely interesting to old as well as young.

Extra copies of the issue will be offered on the following terms:

Each Sunday-school scholar not over fourteen years old may order through his teacher not to exceed ten copies at two and one-half cents per copy. These he is to sell to older persons in the school and in the neighborhood for five cents per copy, the regular price of the magazine. His profit, two and one-half cents per copy, he can use for penny collection of his school, or other missionary collection, or as a fund to invest during the summer to see how much he can make for a thanksgiving donation to the India orphanage.

Superintendents should call the attention of their primary teachers to this special issue, and order copies as early in March as possible. Money should accompany the order, and as far as possible all those of one school should send their order in in one letter and the papers sent to one address, to be handed to the little ones who are to do the distributing.

Do not miss this opportunity, for it is a chance to increase very decidedly the collections for your school as well as delight every one with a very interesting issue of the Visitor. Send orders to General Missionary and Tract Committee, Elgin, Illinois.



INDIA NUMBER A SUCCESS.

If words of commendation and orders for sample copies are any indications that a special issue on India is liked, then it must be said that the India number was a decided success. We are glad that the several thousand who have read its pages have been pleased, and hope that a goodly number of them will subscribe.

The March number is to be on China, and every effort will be made to make that issue just as interesting.

A PLACE AT THE TABLE.

In a Nebraska home there is a place at the table for a little orphan girl of India. The father and mother had longed to have a little girl of their own for this place, but their desires are not gratified. So their hearts turn to far away India, and of their savings they send enough to support an orphan over there. But that the service may seem as real to them as possible, they have written for the child's name, and have provided a place at their own table for it.

What a blessed plan to fill up the vacant places in our homes, or even to meet the desires of our hearts!



A VETERAN MISSIONARY.

"I am now very near sixty-seven years old. I was married when I was twenty-two and had only a few hundred dollars to start on. We raised a family of eleven children. I was elected to the ministry when I was young. I had to work hard every day through the week for the maintenance of my family. Many a time I started out Sunday morning and traveled twelve miles to preach and return the same day. But we have no roads to travel like you people have in the West. All this I did for the church free of charge. Of all the funerals I conducted and marriages I solemnized I cannot tell you. I have had the oversight of three congregations for a long time and had to attend all the council meetings and never received a penny. I yet have charge of two congregations and am the only minister in the congregation where I reside. The ministers of adjoining congregations help me some. We have two church-houses to preach in. I pay the interest on my endowment note every year, besides to the world-wide mission and my share to home missions and home church expenses."

The picture is clear enough. This

brother with many, many others of the church who could recount a similar experience, belongs to a mission band that started some forty years ago, and has done nobly in carrying the cause through the years of trial and sacrifice up to its present development. And this minister has not grown old in the service. For when he finds his strength fail him for the tedious and tiresome journeys over the mountainous roads of the East, he shares with the Lord his increase of these years by helping to endow the mission work of the church. Here is some heroic mission work done of which the world knows little, but which the Lord has not overlooked.



VISITOR DONATION FUND.

In sending out renewal notices at the close of 1902 the point was made to know why those who had not renewed their subscription did not do so. A number of very kind and interesting letters have come to the editor, and all have been much appreciated. None so far have complained of the character of the Visitor and its mission. A number have said they were not able to subscribe though they should like to do so. The following letter is characteristic, and coming from a minister carries with it more than ordinary interest:

"I appreciate reading the Visitor very much, but the reason I did not renew my subscription is, I did not have the money to spare. I have a family of eight to support and my means are very limited. I am one of the ministers in the — church, and may be some one will send in my name with his subscription. If not I will have to do without the paper."

Would it not be a good plan to donate funds so all ministers be supplied with the Visitor? Along this line the Visitor has been laboring. Any funds donated for this purpose will be gratefully received and properly acknowledged through the columns of the pa-

per. Send to General Missionary and Tract Committee, Elgin, Ill.



THEY DO NOT KNOW.

"Unfortunately none of our Mission Board have the experience of living in a city, and know nothing of the expense or needs of a city mission."

Thus writes one of the church's most earnest and self-sacrificing workers relative to a certain city mission. The spirit of the letter is kind and Christ-like, but the writer has been led to state a fact. The church should never be afraid of the facts.

Look at the statement once. Who knows anything about city life? The country man thinks he knows because he has now and then gone to the city, spent a few days in its glitter and glare, been entertained most interestingly by the new sights, and went home thinking those "missionaries just have a fine, easy, glorious time of it. It must be great to live in all that stirring life, and have 'your expenses met.' What a hard time I have compared to that!" All that need to be said about such a conclusion is that what the person does not know is of far more value than what he knows.

He has seen nothing perhaps of the skimping and saving of missionary life. The threadbare carpet does not attract his eye, because the sight of it is new to him and appears fine to him in the glare of the electric light. He knows nothing of high rents, water tax, light and fuel bills, wear and tear on better grade of clothing than is required for everyday life in the country. He never thought that the meal or two which he ate at the missionary's table was a strain on their income,—for they could not run to a well-filled cellar, smokehouse, milk-house and garden to get what was set before him. The resident of the country does not know what it means when to have a mess of lettuce or radishes it takes ten cents cash out of the pocket,

for he has found these in his garden where their value is so small as not to be noticed.

So one might go on mentioning little things that cut in the income rapidly but all unnoticed by the country visitor.

And what is true of living is true still more of methods of church work. A missionary in a city once said, "What amuses me most is the advice visiting preachers, who have never been to a city before, give us when they preach their first sermon." Developing city missions is not unlike raising children in this particular. Parents, as a rule, who have raised a family of children have the least to say on child raising. And people who are closest in touch with the problems of city missions have the least advice to give about how to conduct successfully a city mission.

But apply this to the methods of the church to-day for city work. About all missions in cities are under the direct care of some District board. In most cases every member of the board lives in the country and knows little of city life. They do their best, but how can they enter into any measure of the struggle which a city missionary has? How can they appreciate the labor and sacrifice? Is it any wonder that a worker should write as the headlines indicate?

Cannot the plan be improved somewhere so that more efficient supervision of our city missions may be had in some instances?

It is a live question, resting with each District, but none the less important because it rests with the District.



ONE DOLLAR PER MEMBER.

A certain State District in order to carry on its mission work recommends that each member contribute \$1.00 per year. Did the membership come up to the recommendation, the board would have ample means to prosecute its work vigorously. There is no member so

poor, unless dependent upon others entirely, who could not raise the one dollar if he desires and wants to do it. In addition there are members in the District who are able and could give \$100 and not feel it as much as some giving but a dollar.

Does the District Board receive the "dollar per member" amount for its work? The total last year did not equal half that amount. Special efforts are being made this year, and by some the results are being watched with considerable interest.



SOUL-INSPIRING.

A certain sister, writing about the Visitor, says, "It is soul-inspiring; it makes me feel I want to work—to do more and better work for Jesus. It makes me feel I would like to have a son, a daughter who would say, 'Here am I, send me.'"

Knowing the writer of the above lines, and some of the burdens and sorrows which she is called upon to bear in quietness, the wonder from one standpoint is why she should wish to have a son or daughter who would add to her burden (?) by being sent from home far away on a mission for the church.

It is exceedingly difficult to get most people to give some of their means for the Master's cause, but here is one that would give a son or daughter!

The secretary of a certain English Mission Board was called upon to break the news to a widowed mother that her last child—the three having been given to missions—met a martyr's death in China, and he dreading to tell the old mother in Israel, was surprised beyond measure when she replied, "I would to God that I had another child to go and die for the heathen."

When such a spirit possesses the whole body of Christ, the cause of missions will spread from pole to pole in a short time.

SISTER COLLET HELPED.

A brother and sister in Waynesboro, Pa., after reading Brother Fercken's account of the finding and receiving into church relationship Sister Collet, of France, published in the December Visitor, send five dollars to be handed to the old sister to help support her. The gift has been gratefully received and has done the sister much good.



GOOD ARTICLES IN JANUARY MAGAZINES.

Gospel in All Lands, Baltimore.

Four Essential Convictions for Successful Evangelization.

The Challenge of Christianity.

The Unevangelized Millions of India.

Burmese Girls and Women.

The Missionary Herald, Boston.

Have We Reached our Limit?

A Trip into Zululand.

The Assembly Herald, New York.

The Forward Movement.

Progress.

Missionary Perspective.

Woman's Work for Woman, New York.

Strategic Points in our Missionary Conquest.

Olive Trees, New York.

The Great Commission.

The Missionary Intelligencer, Cincinnati.

Old Home of Alexander Campbell,—Portraits.

Cultivate a Missionary Spirit.

World-Wide Missions, New York.

Queer People.

Foreign Mission Journal, Richmond, Va.
Ye are Christ's.

The Missionary Outlook, Toronto, Canada.

Who Shall Lead?

Methods of Missionary Finance.

The Spirit of Missions, New York.

What Can the Church do in a Western Mining Camp?

Ichang: The Gateway to Western China.

Reading Circle.

CIRCLE MEETING PROGRAMS FOR FEBRUARY.

February 1.

Topic.—The Boy Jesus.

Text.—And was subject unto them.
Luke 2: 40-52.

References.—Ex. 22: 22-24; Mark 10: 19; Eph. 6: 1-3; Ex. 20: 12; Lev. 19: 32; Ps. 119: 9; Prov. 1: 8; Prov. 3: 1-3; Prov. 4; Eccl. 12: 1; Col. 3: 20; 2 Tim. 2: 22; Prov. 8: 5, 17, 32; Isa. 40: 11; Isa. 54: 13.

"The Child Grew."—All healthy children grow. Each year leaves them taller and older. Their mental and spiritual growth should keep pace with their growing bodies. A dwarfed mind which falls behind the others, is a sad sight. So is a starved spiritual nature. The boy or girl who cannot appreciate goodness, truth, and love is a spiritual dwarf. It is easy to avoid this condition.

Come to Jesus Early.—It used to be thought that when children and young people came to Christ and joined the church they must become grave and sober like old people. It was considered a mistake for them to enjoy the innocent pleasures of childhood. But we know that strength and wisdom are not characteristic of the most perfect child; but he can learn obedience when very young. So the sunny-hearted young Christian learns first of all the lesson of obedience.

Bring the Boys and Girls to Church.—Alexander the Great had many children brought up in his camp, so that, seeing soldiers and living among the scenes of a soldier's life, they would naturally prefer that and make strong soldiers. The boys and girls who work in the Circle meetings are the most likely to do efficient service in the

church. Some parents seldom or never take their children to Sunday school or to church. Then when they are grown, they wonder why they are not converted. We should realize that it is folly to expect them to come, unless we have brought them when they were children.

Hints for Talks.—

1. Hardships do not spoil a boy. Read the life of Joseph. Gen. 37: 19-36.

2. How did Jesus grow in favor with God and man? (1) Was He kind? (2) Was He courteous? (3) Was He obedient?

3. Prosperity does not spoil a boy. 2 Kings 12: 2.

February 8.

Topic.—Idle in the Marketplace.

Text.—Go ye also into the vineyard.

References.—Prov. 10: 4, 5; 12: 24; 13: 4; 14: 23; 18: 19; 19: 15; 24: 30-34; Eccl. 10: 18; Isa. 56: 10; Ezek. 16: 49; Acts 17: 21; 2 Thess. 3: 10, 11; 1 Tim. 5: 13.

"Idleness is Emptiness."—At one time the Athenian law made idleness a crime punishable by death. This may seem cruel to you, but is it not a symbol of God's law? Let your arm hang unused by your side and in time it will wither. The standing pool dries up in the hot summer sun, first becoming stagnant, while the rivulet sings on its way. The voice that is never raised in song loses its sweetness and power. If the sap remains stagnant, the tree dies.

Where is the Vineyard?—There are many little evils that need to be rooted out of our own hearts first of all. Then we can all work in the vineyard of home. By our patience and love and tenderness we can win brothers and sisters to Christ. Then, too, the church is our vineyard. How can we bear to stand idle in the marketplace when there is so much to be done in the church? The sick and discouraged must be visited.

The children must be brought to Sunday school. The poor must have their wants supplied. The young people must be reached by some means or other. O! there is so much to be done in the church. How dare we stand idle? We should refuse to stand idle.

What is Idleness?—Those who waited in the marketplace found something to think about and to pass the time. Young people must learn to do things worth while. Do not pass the time by doing something trivial, weak and unworthy. "No," said one young girl, "I do not have the time to teach a Sunday-school class; no time to study." But she had hours to spend on some exquisite embroidery.

Questions to be Answered.—

1. Are we doing all we can for Jesus?
2. Does the Lord need laborers now?
3. Some of us want to choose all our work; dare we refuse to work in obscure places?
4. Give reasons for not waiting until the eleventh hour.

February 15.

Topic.—Bread of Life.

Text.—Give ye them to eat. Luke 9: 13.

References.—Isa. 55: 2; 1 Cor. 10: 17; 2 Cor. 9: 10; John 6: 32-35; Matt. 24: 35; John 6: 63; Philpp. 2: 16; 1 Tim. 4: 6; Heb. 6: 5; 1 Cor. 10: 3.

The Small Supply (Verses 8, 9).—Andrew noticed a lad with five barley loaves and two small fishes. Jesus said, "How many have ye?" And they were counted to show how few there were. They seemed hardly worth mentioning before that hungry multitude that would tax the supplies of all the villages and the country round about to satisfy its needs. God asks us to glorify Him with the little that we have. The widow's two mites have been wonderfully multiplied.

Freely ye Have Received, Freely Give.—There are many Christians whose only concern is that they themselves be fed. Like a sponge they receive and

absorb but do not give out anything. The life and the teachings of Jesus urge us to give ourselves and our means generously, not grudgingly or unwillingly.

The Multitude.—Jesus was always interested in the multitude. To Him they were sheep not having a shepherd. He pitied them. Philip figured out how much bread was necessary so that "every one may take a little." How often we stand aghast at the great work to be done for the multitude, and no means! Jesus can bless and multiply the means at our command, so that the multitude will be fed. They are spiritually hungry. Many are starving to death for want of the Bread of Life.

1. A man who really helps people will have a following.

2. God can use the smallest gifts.

3. Are we feeding on the Bread of Heaven?

4. Why did they gather up the fragments?

February 22.

Topic.—A Reckoning.

Text.—Lord, have patience with me. Matt. 18: 26.

References.—Matt. 6: 12; Luke 11: 4; Matt. 18: 21, 22; Mark 11: 25; Luke 6: 36, 37; Rom. 12: 14-21; Eph. 4: 32; 1 Peter 3: 9; Prov. 24: 17; Prov. 25: 21.

Forgiveness.—How very explicit are our Lord's commands in regard to our duty toward one another. When one has injured us (1) we are not to tell it abroad. (2) We are to go to him who has injured us. (3) We are to go alone to seek a reconciliation. (4) We are to try again with some brother to assist, because we must try to gain our brother. The good of our brother and not our own self-assertion or justification should be our object.

The King Would make a Reckoning.—Remember that the reckoning always comes. Not a soul can escape it. At school you have examinations. In business it is an inventory. Sooner or later every soul must meet God, and have a reckoning.

An Unforgiving Spirit.—You cannot hide it. It will speak out harshly at some time or other, and those about you will see that you have not forgiven. As when Macdonald Dubh was wounded to the death, and wanted vengeance on him who had dealt the blow; the minister's wife said to him. "We have much to be forgiven, more than we can ever forgive, and the heart that cannot forgive an injury is closed to the forgiveness of God."

Because God Forgives Us.—Because He forgives us our sins which are so many. We never can pay our debt to God; it is too great. We are all guilty before Him. If God has forgiven us, we dare not withhold forgiveness from our brother. If we will not forgive as Christ forgives, it is proof that we have not been forgiven.

1. Must we forgive all who injure us?
2. Is it easy to forgive those who ask our forgiveness?
3. Must we forgive our enemies?
Luke 23: 34.
4. Name some results of not forgiving.

* * *

NEW NAMES.

- 1968 Samuel A. Powers, Beaver, Iowa.
 1969 Mary E. Showalter, Dale Enterprise, Va.
 1970 Rebecca Bowman, Harrisonburg, Va.
 1971 Mrs. George Clark, Elderton, Pa.
 1972 Ellen B. Wampler, Weyers Cave, Va.
 1973 E. Grant Blough, Hooversville, Pa.
 1974 Josiah Berkey, Hooversville, Pa.
 1975 Erma Beam, Hooversville, Pa.
 1976 Julia Wentz, Hooversville, Pa.
 1977 Florence Berkey, Hooversville, Pa.
 1978 Harry Berkey, Hooversville, Pa.
 1979 C. A. Riggs, Hooversville, Pa.
 1980 Harry Beam, Hooversville, Pa.
 1981 Catharine Beam, Hooversville, Pa.
 1982 O. W. Hamer, Hooversville, Pa.
 1983 N. W. Hoffman, Hooversville, Pa.

- 1984 E. McGary Blough, Hooversville, Pa.
 1985 E. Percy Blough, Hooversville, Pa.
 1986 S. W. Lyberger, Hooversville, Pa.
 1987 P. J. Blough, Hooversville, Pa.
 1988 Carrie M. Wentz, Hooversville, Pa.
 1989 Emma Blough, Hooversville, Pa.
 1990 Anna M. Allen, Dumont, Iowa, R. F. D. No. 2.
 1991 Hattie E. Allen, Dumont, Iowa, R. F. D. No. 2.
 1992 Henry S. Steely, Hampton, Iowa, R. F. D. No. 5.
 1993 Elsie Pyle, Hampton, Iowa, R. F. D. No. 5.
 1994 Cora Ulery, Fairfield Center, Ind.
 1995 S. G. Hollinger, Leaf River, Ill.
 1996 Mrs. S. G. Hollinger, Leaf River, Illinois.

* * *

LOCAL SECRETARIES.

- 176 Mrs Mary Zug, 138 Cumberland St., Lebanon, Pa.
 177 E. McGary Blough, Hooversville, Pa.

* * *

NORTHWESTERN OHIO MISSIONARY MEETING.

For some time it has been arranged by the Reading Circle to hold a missionary meeting on New Year's day. This year the meeting was held in the Greenspring congregation, Seneca Co., Ohio. This church is now under the efficient care of Eld. J. B. Light, and that he is training his people along proper working lines was evident from the interest which they manifested during this meeting.

On the evening of Dec. 31, Bro. Steven Berkebile, of Fostoria, delivered a most excellent sermon from Matt. 28: 19. "The Master's Command, Go ye," and it was a fitting opening for the services of the morrow. New Year's day dawned bright and clear. It was an ideal winter day, and it seemed as if Providence favored the meeting by granting us such fine weather.

The meeting opened at 9:30 with devotional exercises conducted by Eld. L. H. Dickey. An organization was effected with Bro. Steven Berkebile as Moderator and Bro. John R. Snyder Secretary. The program was varied in subject matter, but all seemed to gravitate to one common center—world-wide evangelization. Some of the talks and papers read were above the average and never have we been present at a meeting of this kind when the Spirit's power seemed to be so distinctly manifest. The sentiment of the day—the first of a new year—seemed to lend an inspiration, and all were of the opinion that "more and better work for Jesus" should be the motto for the year just beginning.

The subjects treated were as follows:

Why a Missionary Meeting To-day?

Our Missionary Reading Circle: What it is; What it Has Done; What it is Doing; What of the Future?

Missions: Why?

Will a Man-Rob God?

What are Some of the Greatest Needs of the Mission Work of Northwestern Ohio?

Shall the Sunday Schools of Northwestern Ohio Support a Missionary in Some Foreign Field?

How Can We Best Inform Ourselves as to the Needs of the Mission Fields of the World?

What Shall We do for the "Black Spot" (meaning the heathen population of the world)?

We have not space to deal with each topic separately, and we could not do them justice if we did. But they were all ably handled and the enthusiasm and the inspiration created will tell in actual work done in the near future. Steps were taken which we feel sure will result in the Sunday schools of the District supporting a worker in some heathen land in the very near future. It was further stated that the Reading Circle was a great help in informing ourselves as to the needs of the world and

educating our young people, and old, too, along the line of missionary effort.

When it came to the subject of "What Shall We Do for the 'Black Spot'?" it was not all talk, for after a short discussion of the subject and the great need was made manifest, the Lord moved upon the hearts and pocketbooks of many present, so that in about ten minutes nearly \$150 was pledged to help send the light to some "dark spot." Arrangements were made and a committee appointed to take charge of the matter of securing enough funds in addition to this amount to support a missionary. So the practical results of the meeting so far developed are increased responsibility, renewed consecration, inspiration and zeal created that shall tell for time to come and the very probable sending of two more workers to the foreign field.

In the evening Eld. Chas. Wilkins, of Grelton, Ohio, preached a soul-inspiring sermon from Isa. 6: 8, "Send me." The way he pressed the matter home made our hearts burn, and in many a heart was the desire created to work for Jesus. At the close of the sermon Eld. L. H. Dickey said he did not think we had done enough yet and asked all who were willing to heed the call of the Lord to go where He should lead, to raise their hands. One by one they went up until five persons had so expressed themselves. Truly it was a glorious meeting, and do you marvel, beloved, that we praise the Lord for it?

A freewill offering of \$19.52 was collected to pay expenses of the meeting, and what remains then to go to the Sunday-school missionary fund. Truly, in the words of a dear old elder, it was the "happiest New Year's day I have ever spent."

John R. Snyder.

Bellefontaine, Ohio.



GLANINGS.

Sister Elizabeth Howe, of Brooklyn, New York, says, "Will you please send us one dozen membership blanks for a

proposed Missionary Reading Circle here in Brooklyn? We have already had weekly meetings for some months. I think a number will join the Circle."

Sister Nora E. Berkebile, of Fostoria, Ohio, says, "The other day, when speaking of Christmas and presents to each other, we decided that instead of buying each other a present we would take the money we had intended to use and invest it in the four books of the second year's course. Every one says the Missionary Visitor is a splendid little paper. Its readers cannot help being instilled with a missionary spirit. Its pleadings for workers to go out into the white harvest fields cannot be resisted. I know it will prove to be a messenger bearing the commission of our Savior to those who have never before been impressed by the Master's 'Go ye.' It will compel them to go and follow Him across the plains and over the seas, anywhere He leads them."

Mrs. O. S. Pratt, Outlook, Washington, writes, "My daughter's health failed and we were away four months; in October she was called from our midst, and our home is very lonely. On New Year's eve, if the Lord will, we want to try to organize a Circle here."

Sister Mary Garber, of Portland, Ind., says, "Brother Stover's letter so moved me that I want to write to you at once. I have read but one of the Circle books this year and that was, 'In the Tiger Jungle.' It is fine; but oh, we of little faith! How we, too, might have special answers to prayer, but we will not. God bless our Circle and our missions."

Brother Riley Waggoner, of Celina, Ohio, says, "I have read three books. I would like to get more members into the Reading Circle. Everybody ought to read 'Do Not Say.'"

Sister Katie E. Horner, of Carlisle, Nebraska, says, "The young people of the Bethel church have organized a Reading Circle, and are studying the first book. We also have young people's meetings. We meet each Sunday

evening. We think the topics given in the Missionary Visitor are excellent."

Sister Martha E. Lear, of Cerro Gordo, Illinois, says, "We had a very interesting program yesterday afternoon. I have six new names to send in, which makes thirty-two in all. We took up a collection amounting to seven dollars and fourteen cents. We are very much encouraged and feel that our church will finally be so awakened to the mission spirit, that dare I hope we may support a worker in the field? We read Brother Stover's letter to the Circle. Pray for us."

Brother Charles Beagle, of Somerset, Pennsylvania, says, "I think the Visitor is full of gospel inspiration and will be a power for good. I have long been a member of the Reading Circle and pray that we may do much good in the church. I read much about missions and wish I could do more for them."

Brother M. Alva Long, of Fairfield Center, Indiana, says, "I am glad to send you another name. As regards the proposition made some time ago, whether the Circle should support a missionary in some foreign field, I think it should. It would take a very little sum from each of us to do it. We ought to support several. Urge the matter; we will help."

Brother Alva A. Neher, of Tippecanoe City, Ohio, says, "I have read a number of the Circle books. I am reading 'The New Era' now. I like it, and admire Doctor Strong as a writer. He has put me to thinking. There is a great work to be done by our church, and she is just awaking to a sense of her duty."

And now we close with this good news: At the District Circle Meeting held at the Greenspring church, it was decided to support a missionary in that District. Then near the close of the meeting the Holy Spirit moved upon the hearts of the people, so that in ten minutes over one hundred and fifty dollars was pledged for the work in India. Then Elder Dickey asked how many were willing to "go" where the Lord would send them, and five responded. We pray that there may be many meetings like that through the coming years.

READING CIRCLE NOTES.

—We are much gratified at the response to our proposition in the December Visitor relative to the Circle supporting a missionary. From the East and from the West, from the North and from the South, have come the words, "Yes, we ought." Many have felt to say just how much they would give, while some have said, "Just as much as I can." Now all this is cheering and we feel sure that if all put their shoulders to the wheel, the Circle missionary will soon be an assured fact. We hope to have more to say on this subject next month. Meanwhile let us hear from a number more along this line.

—We wish every member who reads this would go out and secure one new name, at least, for the Circle. You would thus widen its influence and help the good work along. Remember that for twenty-five cents you become a life member of the Reading Circle, get special prices on most of the books, and a free copy of that grand little volume, "Do Not Say." Many have read this book over the second and third time. Just to-day I received a letter from one who had thus secured the book. He thus expressed himself, "I have read the book, 'Do Not Say,' and it is a wonderful book. Nobody can answer those pointed questions adversely. I wish every member of the church could read it." The Secretary has a new supply now on hands.

—The Reading Circle Meeting of Northwestern Ohio is over. It was a precious time for all who love to see ways and means developed to extend God's kingdom. One elder said he did not suppose there had ever been such a meeting held in the Brotherhood. Be that as it may, it was an epoch-making meeting for Northwestern Ohio. It will bear fruits that shall tell for time to come. A full report appears elsewhere.

—This leads us to say that it would be a good thing for every District to

have just such a missionary meeting every year. It will create enthusiasm, renew inspiration, educate the people along the line of missions, and, best of all, make missionaries. The Reading Circle Committee will be glad to aid in the preparation of such a program, and, if you are thinking of such a move, let us hear from you. We'll be glad to aid you.

—On Dec. 21 we had the pleasure of meeting with the Brethren at the Salem church, Montgomery Co., Ohio, in a Reading Circle meeting. Here are a faithful few endeavoring to fan the missionary fire into a blaze that has been too long slumbering. We much enjoyed our visit among them and we are sure the work of the Salem Reading Circle will be heard from some of these days, and through their efforts a torch light will be placed in some "dark spot" of the earth. We also spent a few hours in Covington with our efficient Secretary and her husband, Dr. and Mrs. A. S. Rosenberger, and found them alive unto good works. We also attended their young people's service at the Covington church on Sunday evening.

—Have you secured a copy of Bro. Stover's new book, "India; A Problem"? If not, do so as soon as possible. Every Circle member should have it. It is an eye-opener. If, after reading it, your view of India as a mission field has not been widened, and your belief in missions in general received a strong impetus, why, we're mistaken, that's all.

—How many have acted on Brother Stover's suggestion in his recent epistle to the Reading Circle and used that postal card enclosed and written to the Secretary? If you haven't, do so at once. Tell her how many books you have read, which one you liked best, and then go to church and tell the church-members how much good the books have done you. This is all, to-day.

J. R. S.

From the Colleges.

FROM BRIDGEWATER COLLEGE.

Since the report from our Missionary Society in the December Visitor, we have received messages and donations to the literature of the Society from two of our India missionaries, Sister Eliza B. Miller and Bro. W. B. Stover.

The annual financial report of the society shows a healthy growth of the Missionary Scholarships Endowment Fund. There is a young brother in school now to whom it is proposed to give the benefit of this scholarship next year, in order that he may continue his preparation for missionary service. The scholarship is now worth \$40; but we hope that the generous donations of friends of the mission cause may soon increase its value to \$75, in order that the second scholarship may be founded.

At the last meeting of the Society two names were presented for absent membership during the year, those of brethren S. S. Conner, of Manassas, Va., and Noah F. Smith, of Bridgewater. Two life members of the Society have also been received since the beginning of the year—Eld. Abram Conner, of Manassas, and Bro. F. J. Wampler, of Harrisonburg, Va.

At the meeting just referred to several practical thoughts were presented that may be worth repeating to a larger audience. One speaker advanced the view that the secret of St. Paul's success as a missionary consisted in a large measure in his power to adapt himself to all classes of men: Jews, Greeks, slaves, freemen, learned, unlearned; that in all of his adaptation to different races and classes he did not allow his sympathy or courtesy to sacrifice principle; and that Paul's power of adaptation and breadth of sympathy were due in great measure to the protracted and thorough

training that he had received, whether at the feet of Gamaliel, in the Arabian desert, in the cities of Tarsus and Antioch, or in the Cæsarean prison. Another speaker showed that there is essentially in Christianity the missionary spirit, that strengthens itself while it helps others; and that in our most common and everyday experiences and associations with our fellow-men there is continual opportunity for the exercising of this spirit.

J. W. Wayland.

Jan. 11, 1903.

NOTES FROM McPHERSON COLLEGE.

The interest in mission study is such as to demand three classes as against one in previous years.

The reason so many people do not have a call is that they do not know the need.

The library is receiving new books. During holidays letters were sent out from the Band to the alumni in behalf of the missionary work of the college.

The Band is preparing to give a public missionary program soon.

No student has a complete education who has not studied the science and history of missions.

You have high ambitions and expect to make your mark in the world. "What then?"

A canvas of the school is being made to enlarge the number of mission students. About thirty became members of the Reading Circle this week.

"To express our hopes in brief, we seek to send out into the world, not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellow-men."—Mr. Neesima, Japan.

E. H. Eby.

MT. MORRIS COLLEGE.

Jan. 12. The Home Department of our society is now organized and in partial working order. The purpose is to look after the needs and wants of the sick and poor, make welcome the stranger, increase an interest in our prayer meetings, and provide elevating social surroundings for the young, together with a special interest in the salvation of souls.

Last evening we had a very interesting meeting. Bro. Fike, of Waterloo, Iowa, told us how he had watched with much interest the development of Bro. Lichty from early boyhood, and how he looked forward to the time when he would be a useful man, a minister of the Gospel, and a missionary to the heathen. But little did he think that it would be so soon.

Bro. T. T. Myers and Sister Alice Boone gave us much encouragement. Both spoke of the awful condition in the cities, of the heathenism in our own land, of genuine idolatry within her borders. They said that a true Christian cannot see these conditions without being stirred up.

The first message of our dear brother since he left the home land was read. It was a most interesting letter, especially to us who are supporting him. Some one said after meeting, "We can stand some more like that."

A. W. Ross.

My dear fellow-students and workers in the home land:—

As you no doubt already have learned of our short stay in Italy you may also know that we need no introduction to heathenism. If statements from reliable sources are true and our own eyes have not deceived us, a more degraded system of religion can nowhere be found, no, not even in India. The only difference is that in Italy it is practiced in a more respectable way, i. e., under

the guise of Christianity. Be that as it may, to say the least we know that the priesthood is corrupt, the people ignorant and that their morals are degraded. Nor is image worship uncommon among them. The nearer you approach the Pope's quarters the more evidences there are of this last statement. Near the Vatican at Rome are whole blocks of stores and shops whose sole business is the manufacture and sale of images of Pope Leo XIII, of the Virgin Mary, of Saints Peter and Paul as well as all kinds of beads and jewelry necessary to attain the most good from their worship. Nor can St. Peter's itself conceal the ungodly practice which day and night, year in and year out is carried on beneath its lofty and magnificent dome. As long as it stands it must stand a massive monument of sin and corruption, for by the permission of sin was it reared and within its halls is it justified. Never were we impressed with this fact so forcibly as on Nov. 15 when Bro. Emmert and I wandered through the beautiful halls and winding galleries. So it is more or less the country over. To give the true condition of Italy we give you what was once said of Rome: "She has two mighty sovereigns to rule over her, the church and the State, soldiers enough to kill all her people, priests enough to tell them of sin; but no one to teach them how to live." Thus they know not whither nor how to go.

But we must not only look upon the dark side of the question. There is a bright side as well. During the last thirty years a new era has dawned upon Italy. Tyranny no longer rules. The Pope has lost his temporal power. As far as government affairs are concerned, he is merely a prisoner whose prison is St. Peter's and the Vatican. Not long since the country was divided into a number of petty kingdoms, which were at enmity to each other. Now they are a united people. Their government not only insures justice and equity but also establishes and fosters schools and oth-

er public institutions for the development of the people. These are the political conditions of Italy now.

What of her religious aspect? We are happy to assert that it is not less hopeful. Although the formality of Catholicism is still deeply rooted in the minds of the people, yet it is only a matter of form with the masses. They do not believe in it as once they did. Thus the foundations of the church are shaken and the power of the Pope wrested from him. Confidence in the priests has been lost to such an extent that it is considered degrading and very unpopular by the best people to offer their sons to the priesthood, leaving that office to be filled from the most ignorant and lowest classes in the country. Except on special occasions the churches are empty and then only from mere curiosity are they filled. Throughout the kingdom thousands sympathize with the Protestants. Among these are found both priest and laymember. Even in the Vatican at Rome several cardinals are known to have stood up for their honest convictions. In spite of the protests and threats of Pope and priest, Protestant literature is flooding the country, and the book that sells best is the Holy Bible itself. Every year the Foreign and English Bible societies distribute thousands of volumes of the Word of God and always in increasing numbers.

But this is only the beginning of religious reformation. Italy is now in the most critical period of her history. She lacks stability. The public mind is unsettled and in a transitory state. Unless it is brought under the moulding influence of some abiding principle very soon God only knows what the result will be. This abiding principle must be Christianity pure and simple. Its introduction must depend largely on the efforts of English and American churches, but not entirely. There are agencies within that have been doing good work. In the famous Vaudois Valley of the north

the light was kept shining even through the darkest periods, and that too from a Waldensian candle. To-day they have congregations in many of the important cities of Italy and are increasing rapidly. The Wesleyans and Episcopal Methodists also have a number of thriving missions. What is known as the Reformed Catholic church is also considered an improvement over the old, and is also quite successful in its efforts. But all these forces combined are not adequate to the task in hand. They must be reinforced. Even then the task will be no easy one. Difficulties not surpassed in either China or India are in the way. On the one hand you have the opposition of the priests, on the other is the apathy and superstitious ignorance of the people. Speaking to a M. E. missionary at Naples upon the subject, he replied: "A few Protestant missionaries working against Catholicism is like so many little ants running up against an elephant. But above all discouragements there is hope, blessed hope. What Carey said of India can also be applied equally well to Italy. 'The prospects are as bright as the promises of God.'"

Our sojourn in Italy was both instructive and pleasant. We left her sunny clime with regret and best wishes for her future prosperity and Christian development. Our passage of the Mediterranean sea was pleasant as is also that of the Red sea. All the surrounding country is Mohammedan. The people are all followers of the false prophet. But we cannot stop to help them. Our work is to be in India. Even there we shall meet this same class. After we have had some experience with them perhaps we shall have something to say about our efforts in their behalf.

Just one month ago we sailed from New York harbor. How the time goes! To-morrow we expect to stop at Aden which leaves one week more to reach Bombay. We await that time with fond hopes and great expectancy.

If every ship to India carried as many missionaries as ours, her people would very soon have the Gospel. On board there are forty-five missionaries, thirty-five Protestant and ten Catholics, besides five missionary children.

Yesterday was Thanksgiving day in America. No special services were held on the Raffaele Rubattino. We give thanks daily for His continual goodness and loving-kindness all through life, and especially for our safe and pleasant voyage thus far. May He keep us all faithful and true is our prayer to-day.

With best wishes I am,

Fraternally yours,

D. J. Lichty.

INCENTIVES TO BE A VOLUNTEER.

By Anna J. Detwiler, of Juniata College.

Have you ever opened your heart to missionary appeals? Have you ever been moved to missionary action by the presentation of gospel truth? Have you, yourself, ever really studied the New Testament scriptures for the purpose of finding out what there is in them to induce you to be a volunteer, i. e., to be willing to go anywhere to do the Lord's work?

Some time ago the leader of our Volunteer Band asked each member to give the Scripture which appealed to him, or her, as the strongest incentive to be a volunteer. At a meeting each one reported. Here is a partial list of the references given presenting a number of excellent thoughts and important truths:

First of all is Matt. 28:19, the great commission, "Go ye." Who can pass this by,—Christ's last commandment before the cloud received Him into heaven?

This is an injunction to every disciple of Christ. Is it not in itself incentive enough for us to place our lives on the altar and be ready to answer any call that comes from God? It rests upon the comforting promise, "Lo, I am with you alway."

John 3:16 reveals God's love for the human race. What wonderful love that was that prompted Him to give His only beloved Son,—the most precious and most valuable gift in all the universe! This should fill us with unutterable joy and also with a desire to reciprocate that love by giving ourselves wholly to Him.

Then think of Christ's love and sacrifice as shown in John 10:15 and 15:12-13, so great that He was willing to be humiliated to come from the throne of His Father, to be clothed in flesh and live among men, to suffer unjust persecutions, to drink the bitter cup, to die the shameful death upon the cross—all that we might have life. How matchless! We can find nothing in all history which equals such love and sacrifice. His one desire was to bring joy, peace and happiness into every heart, to relieve all suffering—a Shepherd, yea, a good Shepherd who knows His sheep and cares for them with tenderness. Will we allow ourselves to be led and cared for? Will we in turn love Him and sacrifice for Him? John 14:23.

Notice next the example of Andrew. John 1:41. Is it not an inspiration and incentive to us when we see another doing a noble deed? Andrew's desire was to bring another to Christ. My Christian friend, was not that your desire at conversion? When we have once experienced the love of God in our hearts, we want everybody else to experience the same. Oh, that we might never get away from that first desire of winning souls, but that it might continue burning within our hearts and drive out all selfish desires! Have you lost that desire?

In Matt. 9:37 we see the great need of the world. Lift up your eyes and behold! the world is ready to be harvested. Think of the millions in darkness who are waiting for the glad tidings of salvation. The doors of the nations are thrown open; will the Christian church not enter? Who, oh who is not willing to go? "The laborers are few." Pray, send, go.

The great Commandment (Luke 10:27) teaches us to love God supremely and our

neighbor as ourselves. Surely this cannot be done when we withhold from our neighbor that which is dearest in our Christian experience. Our neighbor is any one whom we may help. Do we not see his need? Do we not hear his call? What is the measure of our love? Do we love God enough, do we love our neighbor enough to present our bodies a living sacrifice? Rom. 12:1. We are not our own. Paul fully recognized this and his life was filled with the highest joy because he was willing to sacrifice all. "Sacrifice is the test of love." We, too, may find happiness in the same way.

Why all this labor of love and sacrifice? Why the atonement made by Jesus Christ? Because of the value of the soul, the immortal soul, the God-given soul. Luke 9:25. In the sight of God the soul values more than the whole world. Why, then, not do all we can to win souls to Christ, to gather them for the heavenly garner? How many have you saved? Consider the wages,—joy on earth, glory in heaven. Let us say, "Here am I, Lord, use me as Thou wilt."

Huntingdon, Pa.



BUILDERS OF CHARACTER.

By Effie L. Hallett.

When the Israelites were led out of Egypt and made to wander forty years in the wilderness, God was building the character of a nation which should show to the world in a special manner his plan of redemption and love. Who can read the story of the great struggles of this people without gaining new strength to fight his own battles of life? The very names of Noah, Abraham, Moses and Joshua inspire one with power.

What must have been the feelings of Noah after coming out of the ark and looking on a desolate world, to hear the words: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

Did you ever think of the vast importance to all of us, of his charge to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." For Abraham it meant separation from friends and kindred; for us, the beginning of a new nation; the first step toward the Messiah.

Could Moses ever have been the same man in character after the incident of the burning bush; or Joshua, after taking Jericho? "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor." Did Joshua believe that at the moment it was spoken? Who can tell?

Did you ever think of the gorgeous coloring of the tabernacle, of the hanging for the door of the tent "of blue, and purple, and scarlet, and fine twined linen, wrought with needle work," of the ark, with the beautiful cherubim facing each other over the mercy seat? These were made by direct command from God, and had their part in forming the character of a people.

The final and greatest character builder is God. He has given us a book, wherein we are taught His will by precept and example. If we would form our characters in accordance with his teachings, we must "search the Scriptures."

The life of an individual is like the life of a nation. The life of each of us may be compared to that of the Israelite people. You and I must get up out of Ur of the Chaldees, pass through Egyptian bondage, and wander in the desert, before we can enter the promised land and receive our heritage.

We must conquer bad thoughts; drive out of our hearts the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite; and let the King of Glory come in. We shall then have "a building of God, an house not made with hands, eternal in the heavens."

Mt. Carroll, Ill.

From the Field.

PALESTINE, ARK.

Our work was hindered much this month on account of much rain and bad weather, but we feel sure that we lost nothing even if there was not much gained, for we stood by the work and did what we could.

I am glad to say that the prospects are very encouraging for a grand opening with the new year, and for successful work for the Lord during 1903. There are quite a number that are ready to take a stand on the solid Rock, Christ Jesus. Much love was manifested at our councils in all three of our congregations this month. I refer to the St. Francis, Carlisle and Austin congregations.

There is quite an awakening at Shiloh. The prospects are encouraging for a new organization at this place in the near future.

May the good Lord bless His work everywhere.

J. H. Neher.

Later.—Bro. Aaron Sloniker is building a neat little barn at the Palestine, Ark., mission home. This is for the benefit of the horse and buggy that the missionary is furnishing at his own expense. Bro. Sloniker furnishes the home free to the mission. Few, according to their means, are doing as much as does Bro. Sloniker. The rent for the property would bring him thirty dollars a year. While Brother and Sister Sloniker cannot go and preach, they seem to know how to make their money preach. They have paid out and furnished over one thousand dollars since the Arkansas mission started. They are worth less than twenty-five hundred dollars all told. May the good Lord continue to bless them in their good work—breaking the alabaster after they are dead.—Fraternally, J. H. box of precious ointment now and not Neher.

A TACK IN THE SHOE.

By Ira P. Eby.

Among the comforts of life our footwear plays no small part. A trip to Hillard, Little Brushy and home makes a total of about forty miles or more. All but twenty-two miles of this distance is covered by private conveyance. My last trip was all private conveyance. About thirteen miles I walked.

On the journey a tack made its way up in the heel of my left shoe. As I walked it became more and more prominent. It came so gradual that I paid but little attention to it, and limped on until making my thirteen miles. The next day brought considerable pain. The tack was quickly fixed but my heel is very sore.

How about the tack in the heart of the missionary as he toils to lay the foundation of gospel principles? Through all this preparation of the Gospel of Peace there are many tacks finding their way into the shoe. We try to pull the tacks, but the old sores are not yet healed and the progress of saving souls is slow. How nice it would be if we could keep the tacks down as we work, and always have the gospel shoes comfortable. May the Lord help us to watch the tacks.

Poplar Bluff, Mo.

TWO PREACHERS.

By N. N. Garst.

How different the works of men even in the same calling! When I bring before your minds the work of two preachers down here in North Carolina it will bring similar cases to mind in other parts of the world.

First preacher. This man came to a well-furnished house, well lighted and ventilated, with a nice stand, and floor all carpeted. The bell was rung by one of the deacons at the proper hour. This man felt out of place to step a few feet to one side to turn up the wick to a certain lamp.

The other preacher. A few days later he packed three lamps into a basket, took this basket on one arm and a can of oil in the other hand and walked three miles to get to the place of meeting and see that the house might be in a better condition for services. This house had no carpets, but the preacher having had experiences at other places soon made a stand by putting one bench on another and found a box on which he could sit when not preaching.

These and similar experiences will be met by nearly every frontier preacher. Such has been my experience since I first went into the work and death only will end it.

Seven Springs, N. C.

Alvada, Ohio, Jan. 3, 1903.

My Dear Brother:—

Having aroused a little curiosity in your mind by my question relative to the expense of supporting a foreign missionary, I now am happy to inform you of the object I had in view. You are aware that we had on the first inst. a "Reading Circle Missionary Meeting." And it was a most enjoyable, and I feel, a very profitable one. After an unusual amount of inspiration had been aroused by a number of enthusiastic speeches, and while discussing the question, "What Shall Be Done with the Black Spot?" a brother proposed to test our earnestness by calling for volunteers who would pledge themselves to pay \$10 a year for five years for the support of a foreign missionary. And although there were but few present from adjoining or other congregations, yet to our great joy a number of hands went up, so that, with a few small sums called for

afterward, \$140 was pledged to be paid annually for five years.

Steps were then taken to carry into each congregation the same opportunity of contributing for some purpose. We feel that our meeting has been a success, both as to enjoyment for the present and for the practical work done or set on foot.

Steps were also taken to get an expression from the various Sunday schools by the time of next District Meeting as to their willingness to support one missionary. A collection of nearly \$20 was taken up for the same purpose.

Knowing that your heart is in this work I thought you would be glad for the encouragement. Towards the close of the meeting, after an effort to impress the members with the importance of loyalty to the church and full consecration to God, with a willingness to be used as the Lord through the proper medium of the church might direct, and while an unusual solemnity seemed to pervade the meeting, a call was made, and three worthy young members very modestly indicated their willingness to lay themselves upon the altar.

Wishing you the blessings of God in your work, I beg to remain your weak brother in Christ. L. H. Dickey.

CHRIST WITH US.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me Thy patience; still with
Thee
In closer, dearer company,
In work that keeps faith sweet and
strong,
In trust that triumphs over wrong.

"In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live."

—W. Gladden.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender fail to sign his name plainly, giving full address, even when he does not wish his name to appear with the donation.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM., Elgin, Illinois.



The General Missionary and Tract Committee acknowledges the receipt of the following donations from December 15, 1902, to January 12, 1903:

World-Wide Fund.

OHIO—\$330.80.

Congregations:—Danville, \$27.-37; Loraine, \$2.90; Ashland, \$7.-40; Rome, \$13.80; Lima, \$31.60; Chippewa, \$12.68; Mohican, \$5.-78; Straight Creek, 55 cents; Mt. Zion, \$11.30; Tippecanoe City, \$19.50; Hickory Grove, \$8.00, .. 140 88

Sunday schools:—Donalds Creek, \$14.00; Freeburg, \$28.00; Salem, \$9.54; Price's Creek, \$10.-95; Castine, \$7.78; Freeburg, \$9.-30; Oak Grove, \$9.50, 89 07

Individuals:—D. W. Kenisty, Dayton, \$3.00; John A. Miller,

West Milton, \$1.20; J. A. Hepner, Johnsville, \$1.00; Emanuel Shank, Dayton, \$1.50; Samuel Brumbaugh, West Milton, \$1.20; M. Dupler, Thornville, \$3.25; Isaac Brumbaugh, Hartville, \$10.00; Eli Niswonger, Pittsburg, \$1.20; David Fultz, Rushville, \$2.50; David Byerly, Lima, marriage notice, 50 cents; G. A. Hall, Delta, \$1.20; Jacob Leedy, Lima, \$10.00; Sarah Beeghley, Scipio Siding, \$2.00; Noah Horn, Roseville, \$1.00; Mrs. F. J. Morse and mother, Lodi, \$3; S. Bock and wife, Dayton, \$1.00; Wm. Klepinger, Dayton, \$3.00; G. W. Buntain, Newtonville, \$1.20; Elias Garber, Canton, \$5; Jesse K. Brumbaugh, West Milton, \$1.20; S. E. Coffman, Trotwood, \$3.00; Catharine Coffman, Fair Hope, \$5.00; Joseph Robinson, Carey, \$1.00; F. S. Sellers, Watson, \$1.50; Samuel Bame, Williamstown, \$10.00; John O. Warner, West Milton, \$1.20; O. E. Frank, West Salem, \$1.50; Wm. Domer, Baltic, \$5.00; Lydia Bossler, Louisville, 50 cents; D. E. and Emaline Garber, Canton, \$3.00; John Dupler, Thornville, \$1.20; Mr. and Mrs. G. M. Weidler, Ashland, \$6.00; B. F. Snyder, Bellefontaine, \$1.20; J. W. Lehman, Defiance, \$2.40; George S. Grim, Louisville, 50 cents; Walter and W. H. Lehman, Defiance, \$2.40; Lydia Wertz, Seville, \$1.50, 100 85

PENNSYLVANIA—\$329.07.

Congregations:—Husband, \$9.-28; Ridgley, \$21.75; Tulpehocken, \$23.62; Lancaster City, \$14.15; Germantown, \$14.-50; Indian Creek, \$15.95; Clover Creek, \$10.00; Markleysburg, \$15.00; Summit Mills, \$15.12, ... 139 37

Sunday schools:—Geiger Memorial, \$16.00; Walnut Grove, \$5.64, 21 64

Individuals:—A Sister, Carlisle Springs, 50 cents; Jacob B. Senger, Loysburg, \$8.00; Wm. Anthony, Shady Grove, 50

cents; Nancy Madison, Birmingham, \$2.00; Martha A. Burner, \$1.20; Samuel Brishey, Garrett, \$1.50; Joel Gnagey, Meyersdale, \$3.00; Margaret Calhoun, Everett, \$5.00; John B. Schrock, Garrett, 36 cents; J. B. Miller, Woodbury, \$1.20; I. N. H. Beahm, Elizabethtown, \$1.50; Rachel Fox, New Stanton, 50 cents; J. I. Bechtel, Yerkes, \$1.20; G. B. Stauffer, Dillsburg, \$5.00; Mary H. Beahm, Elizabethtown, 50 cents; S. H. Miller, Meyersdale, \$6.00; C. H. Balsbaugh, Union Deposit, \$1.00; J. C. Harrison, Cone-maugh, \$6.00; S. S. Lint, Hooversville, \$3.00; H. S. Sheller, Eldora, \$5.00; J. J. Oller, Waynesboro, \$30.00; W. W. Kulp, Pottstown, \$5.00; Israel Miller, Kimmel, \$2.40; Charles Reichard, Midvale, \$6.00; David G. Wells, Spring City, \$1.20; Geo. S. Roland, Mountville, \$25.00; D. H. Walker, Lull, marriage notice, 50 cents, 168 06

INDIANA—\$235.04.

Congregations:—Shipshewana, \$3.50; North Manchester prayer meeting, \$11.50; Mississinewa, \$17.00; Mexico, \$18.00; Springfield district, \$12.00; Roann, \$3.05; Monticello, \$3.64; Pleasant Hill, \$8.45, 77 14

Individuals:—Barbara Kling-enpeel, Bringham, \$1.20; S. B. Rephart, Fremont, \$4.07; Thos. Cripe, Goshen, \$10.00; H. H. Brallier, Piercetown, marriage notice, 50 cents; Lucinda Ecker, Nappanee, \$3.00; Sarah Moomaw, Stockport, \$6.00; David Clem, Walkerton, \$3.00; Maria Howell, Greentown, \$1.50; C. C. Kindy, Elkhart, \$2.00; O. C. Ellis, Huntington, \$9.80; Sarah A. Stumps, Ligonier, \$15.00; Nettie Johnson, North Manchester, \$2.50; David Nihart, Middlebury, 50 cents; S. N. Replogle, Hagerstown, \$3.00; Melvin De-neff, Milford, \$10.00; John Snider, Shideler, \$1.93; David Steele, North Liberty, \$1.50; Levi Zumbrum, Wolf Lake, \$6; A. C. Kindy, Middlebury, \$3.00; James K. Cline, Markle, \$6.00; W. S. Ewing, Flora, \$4.50; John Kauffman, Ayr, 50 cents; Zech-ariah Emrick, North Manches-ter, \$2.50; Robert Wysong, Nap-

panee, \$1.50; Jacob L. Minnich, Eaton, \$5.00; Wm. B. Young, Clarkes Hill, \$1.20; Samuel D. and Lina M. Stoner, Ladoga, \$25.00; Noah H. Shutt, Lima, \$1.00; Mrs. Louisiana Priser, Piercetown, \$1.50; Isaac Early, South Bend, \$5.00; H. H. Brallier, Piercetown, 50 cents; Harry Fausnaught, Roann, \$1.60; Andrew Fouts, Denver \$6.00; Hiram Roose, Wakarusa, \$2.00; J. L. Puterbaugh, Elkhart, \$3.00; W. K. Simmons, Union City, \$3.60; Nicholas Cober, Hespeler, Canada, \$2.00; Mary Cober, Hespeler, Canada, \$1.00, ... 157 90

ILLINOIS—\$203.38.

Congregations: — Naperville, \$2.50; Yellow Creek, \$8.51; Rock Creek, \$1.00; Lanark, \$31.05; Cherry Grove, \$3.00, 46 06

Sunday schools: — Sterling, \$3.61; Elgin Missionary Reading Circle, \$2.81, 6 42

Individuals:—W. R. Thomas, Mt. Morris, \$1.00; W. R. Bratton, Mt. Carroll, \$5.00; P. H. Graybill, Polo, \$1.20; J. H. Moore, Elgin, \$1.20; Ezra Lutz, Lena, \$5.40; Jacob Line, Polo, \$10.00; A. M. and Susan Flory, Mt. Morris, \$4.00; E. Weigle, Shannon, \$5.00; A. H. and Jane Stauffer, Polo, 50 cents; Galen B. Royer, Elgin, \$6.00; Sallie Kimmel, Lanark, \$1.00; B. Snyder, Milmine, 50 cents; A Sister, Lanark, \$2.00; J. D. Lahman, Franklin Grove, \$17.00; John M. Lutz, State Center, \$1.00; Mary C. Fish, Pearl City, \$5.00; I. F. Butterbaugh, Lanark, \$5.00; Wm. Lampin, Polo, \$5.00; Jennie Harley, Sterling, \$1.20; A Brother, Waddams Grove, \$35.00; Collin Puterbaugh, Lanark, \$5.00; William Wingerd, Lanark, \$12.00; A. L. Moats, Dixon, \$1.20; Otho Watson, Wacker, \$10.00; Henry Snell, Girard, \$1.50; Elizabeth Frantz, Cerrogoro, \$1.00; W. E. Trostle, Polo \$1.20; B. Swingley, Mt. Morris, \$5.00; Daniel Baumgardner, Lanark \$2.00, 150 90

MARYLAND—\$195.42.

Congregations: — Frederick City, \$13.15; Brownsville, \$33.65; Hagerstown, \$10.00; Quema-honing, \$25.10, 81 90

Sunday school:—Brownsville,

Individuals:—Alfred Englar, New Windsor, \$6.00; Jonas E. Flohr, Broad Run, \$1.20; Harriett Broadwater, Merrill 50 cents; Annie R. Stoner, Union Bridge, \$15.00; Elizabeth Roop, Union Bridge, \$15.00; Clarence E. Coleman, Lonaconing, \$1.00; A Sister, Burkittsville, \$5.00; Lydia Wyand, Keedysville, \$1; John E. Gnagey, Accident, \$25.20; Mary E. Newcomer, Ringgold, 25 cents; John E. Gnagey, Accident, \$15.00; Ezra M. Bish, Westminster, \$8.00; E. M. Stoner, marriage notice, 50 cents; W. S. Reichard, Hagerstown, \$3.00; A Brother, Merrill, \$6.00; A Sister, Beavertown, 50 cents; Q. A. Danner, Ridgeville, 50 cents; J. S. Harshbarger, Grantsville, \$1.50; J. C. Murray, Washington, D. C., \$4.80,

IOWA—\$122.15.

Congregations:—Garrison, \$10.00; Harlan, \$4.35; West Kingsley, \$5.05; Cedar, \$4.00, ..

Sunday schools:—Garrison, \$7.80; Wm. Joy's class, Maxwell, \$3.40; Missionary Reading Circle, Grundy Center, \$2.00, ..

Individuals:—L. W. Kennedy, Eldora, \$10.00; Mary Walper, Adel, \$11.00; Jacob Keffer, New Virginia, \$1.20; Mrs. David Frye, Garrison, \$3.00; Conrad Messer, Grundy Center, \$1.20; Daniel Deardorff, Kingsley, 50 cents; S. Homer, Kingsley, \$2.40; Ferdinand Zapf, Grundy Center, \$10.00; S. Long, South English, \$5.00; Edward Zapf, Grundy Center, \$5.00; Elizabeth A. Albright, Eldora, \$7.50; J. H. Czardph, Waterloo, \$3.00; Sarah Miller, Fredericksburg, \$4.50; Mary A. Wonderlick, Richland, \$1.15; J. D. Coffman, South English, \$3.00; W. A. Blough, Waterloo, \$3.00; C. S. McNutt, Adel, Iowa, \$1.20; Daniel Niswander, South English, \$3.00; C. G. Reitz, Maxwell, \$1.20; Victor Artz, Beaman, 50 cents; Anna Flory, North English, \$1.50; Abraham Ebersole, Dallas Center, \$1.20; E. M. Lichty, Waterloo, \$3.00; Sarah J. Kepler, New Hampton, \$2.50,

VIRGINIA—\$113.85.

Congregations:—Second Dis-

3 57

trict of Va., \$31.97; Middle River, \$28.78,

Sunday school:—Pine Top,...

Individuals:—J. M. Garber, Knightly, \$1.20; P. S. Thomas, Harrisonburg, \$1.50; A Brother and Sister, Cowans Depot, \$5; Susan M. Cline, Cowans Depot, \$1.00; Samuel Garber, New Market, \$3.00; Samuel Glick, Weyers Cave, \$6.00; Bettie Good, Goods Mill, \$3.00; D. Saylor Neff, Quicksburg, \$1.50; Jas. R. Shipman, Bridgewater, \$1.50; D. F. Long, Bridgewater, \$6.00; John S. Flory, Charlottes-ville, \$1.50; Lizzie F. Showalter, Rockingham, \$1.20; S. L. Huffman, Jennings Gap, \$1.20; Lydia Cline, Timberville, \$3.00; N. A. Spitler, Spring Creek, \$3.00; A Sister, Timberville, \$5.50; Ida F. Weimer, Verdierville, 15 cents, Mary C. Weimer, Verdierville, 10 cents; F. N. Weimer, Verdierville, \$2.00; Edward Sperberg, Biles, \$3.00, ..

KANSAS—\$81.18.

Congregations:—Labette, \$2.75; Newton, \$1.50; Altamont, \$3.75; Pleasant View, \$3.85; Vermillion, \$1.00; Navarre, \$15, ..

Individuals:—J. C. Peterson, McPherson, \$35.00; Daniel Vaniman, \$10.00; John Sherfy, Westphalia, 50 cents; Edward Frantz, McPherson, 50 cents; Geo. Mannon, Gypsum, 50 cents; J. W. Fishburn, Overbrook, \$2.50; S. J. Miller, McPherson, 50 cents; W. H. Lehman, Madison, \$1.00; Mary Shank, New Cambria, 63 cents; Mary Moler, Clyde, \$1.00; Julia A. Frame, Grenola, \$1.20, ..

NORTH DAKOTA—\$58.70.

Congregations:—Des Lacs, \$29.85; Snider Lake, \$3.30; Rock Lake, \$17.81,

Individuals:—S. W. Domes, York, 24 cents; Hannah Dunning, marriage notice 50 cents; Mrs. Lillie Fogerty, Cando, \$2; Mary L. Miller, Cando, \$5.00, ..

WEST VIRGINIA—\$53.45.

Congregations:—Greenland, ..

Individuals:—Harriett Reed, Easton, \$5.00; Samuel Herner, Collins, 50 cents; J. F. Ross, Simpson, \$6.90; Nan Breaknion, Fairmont, \$1.00; Peter Biser, Headsville, \$1.20; Anna E. Ross,

60 75

2 75

109 95

23 40

13 20

50 35

27 85

53 33

50 96

7 74

20 85

85 55

\$5.00; A Sister, Gatewood, \$6.00; M. C. Czigan, Spurgeon, \$4.00; G. A. Moomaw, Troutville, \$3.00,	
IDAHO—\$45.00.	
Congregation:—Nezperce, ...	35 00
Individual:—J. F. Edmister, Nezperce,	10 00
CALIFORNIA—\$19.00.	
Congregation:—Santa Ana, ..	14 00
Individual:—Andrew Shively, ..	5 00
OREGON—\$10.00.	
Individuals:—A Brother in Mohawk Valley church, \$5.00; Lewis Ett and wife, \$5.00,	10 00
OKLAHOMA—\$13.20.	
Sunday school:—Mound Valley,	7 60
Individuals:—M. E. Trout, Norman, \$1.00; W. P. Bosserman, Alva, \$1.20,	2 20
Congregation:—Bear Creek, ..	3 40
ARKANSAS—\$7.75.	
Congregations:—St. Francis, \$2.00; Carlisle, \$1.75,	3 75
Individuals:—W. W. Reynolds, Rogers, \$1.50; J. S. Rodeffer, Osceola, \$2.50,	4 00
NEBRASKA—\$6.27.	
Congregation:—Red Cloud, ..	1 05
Sunday schools:—Kearney, 44 cents; Lincoln, \$3.08,	3 52
Individuals:—Levi Hoffert, Carleton, \$1.20; Rebecca Myers, Cadams, 50 cents,	1 70
COLORADO—\$4.50.	
Villa Park congregation,	4 50
NORTH CAROLINA—\$4.50.	
Pleasant Grove congregation, ..	4 50
LOUISIANA—\$3.50.	
Individuals:—L. Sutphin, Welsh, \$3.00; A. A. Sutter, 50 cents,	3 50
MISSOURI—\$3.00.	
Individuals:—Rebecca Mays, Cedarville, \$1.00; L. P. and R. Donaldson, Everett, \$2.00,	3 00
WASHINGTON—\$2.50.	
Individual:—Susannah McKinzie, Albion,	2 50
TENNESSEE—\$2.50.	
Individuals:—Rachel Gross, Rogersville, 75 cents; Cordia Gross, Rogersville, 75 cents; Sallie and Samuel Emmert, Rogersville, \$1.00,	2 50
MICHIGAN—\$2.20.	
Individuals:—Perry McKim-mey, Blissfield, \$1.20; Sarah Pennell, Berrien Springs, \$1.00, ..	2 20
MINNESOTA—\$2.00.	
Individuals:—Louisa Pratt, marriage notice, \$1.50; Peter Brubaker, marriage notice, 50 cents,	2 00
TEXAS—\$1.70.	
Saginaw congregation,	1 70
FLORIDA—\$1.00.	
Individual:—Margaret Baker, Keuka,	1 00
Total for month,	\$ 1851 66
Previously reported,	12688 35
Total for year thus far, ...	\$14540 01
India Mission.	
PENNSYLVANIA—\$171.81.	
Congregations:—Lancaster City, \$48.25; Claar, \$3.16,	51 41
Sunday school:—Salome E. Keper's class,	9 65
Individuals:—Jacob S. Senger, Loysburg, \$4.00; A Sister, Southern Pa., \$1.75; A. H. Cassel, Vernfield, \$100.00; Jerome Van Voorhis, \$5.00,	110 75
INDIANA—\$56.51.	
Congregation:—Cedar,	28 20
Individuals:—David Miller, Gaston, \$1.31; Matilda and Urias Snyder, \$25.00; Guy Price, \$1.00; S. S. Cripe and wife, \$1.00,	28 31
ILLINOIS—\$46.78.	
Congregations:—Rock Creek, \$9.00; Rockford mission, \$7.78, ..	16 78
Sunday school:—Cherry Grove,	10 00
Individual:—A Sister, Lena, ..	20 00
VIRGINIA—\$45.06.	
Congregation:—Pleasant Valley,	10 04
Sunday school:—Summit, \$20.02; Middle River Aid Society, \$10.00,	30 02
Individual:—Mrs. A. C. Jennings, Offley,	5 00
OHIO—\$32.68.	
Congregations:—Maple Grove, \$16.43; Sisters' Aid Society, Ashland, \$4.00,	20 43
Individuals:—George Good, Youngstown, \$8.75; E. King, Paulding, \$2.50; Charles L. Miller, Raymond, \$1.00,	12 25

IOWA—\$23.70.

Sunday school:—E. Eickenberry's class, Greene, 10 70

Individuals:—Mrs. Mary Walker, Adel, \$11.00; Hannah Weller, Davenport, \$2.00, 13 00

SOUTH DAKOTA—\$16.30.

Willow Creek congregation, 16 30

IDAHO—\$10.00.

Individual:—J. F. Edwards, Nezperce, 10 00

NEBRASKA—\$9.00.

Congregation:—Juniata, 3 00

Individuals:—A Widow Sister, Octavia, \$1.00; George W. Peck, Falls City, \$5.00, 6 00

COLORADO—\$6.78.

Sunday school:—Rockyford, 6 78

WASHINGTON—\$4.59.

Sunday school:—Sunnyside, 4 59

MICHIGAN—\$3.60.

Individual:—Rubie Smith, Clarksville, 85 cents; Ethel Smith, Lake Odessa, \$2.75, 3 60

ALABAMA—\$1.00.

A Brother, Pyriton, 1 00

MISSOURI—\$1.00.

Rebecca Mays, Cedarville, ... 1 00

KANSAS—\$0.65.

A. S. Vickers, Abilene, 65

Total for the month,\$ 429 46

Previously reported, 1708 96

Total for the year,\$2138 42

India Orphanage.

OHIO—\$42.00.

Congregation:—Portage, 1 00

Sunday schools:—Sisters' Aid Society, Mohican church, \$5.00; Lick Creek, \$18.00; Rebecca Royer's class, Arcanum, \$5.00; Donalds Creek, \$2.50, 30 50

Individuals:—S. N. Wright, Fostoria, 50 cents; Mattie Knife, Troy, \$10.00, 10 50

IDAHO—\$24.37.

Sunday school:—Elsie Gray's class, Nampa, \$9.37; Nezperce, \$15.00, 24 37

INDIANA—\$23.79.

Sunday schools:—Winnie Cripe's class, \$7.75; Emma Yoder's class, \$4.54, 12 29

Individuals:—Thomas Cripe, Goshen, \$10.00; Eli Foutz, Chili, \$1.50, 11 50

PENNSYLVANIA—\$18.80.

Individuals:—Amanda Roddy, Johnstown, 80 cents; A Sister, Friedens, \$15.00; Roxie Foreman, Yellow Creek, \$3.00, 18 80

MISSOURI—\$11.00.

Sunday school:—Nettie Wray's class, Adrian, 11 00

NEBRASKA—\$10.86.

Sunday school:—Mattie Dell's class, Rockford, 5 86

Individual:—J. E. Young and family, Beatrice, 5 00

IOWA—\$7.50.

Coon River Sunday school, Lizzie Chamberlain's class, 7 50

NORTH DAKOTA—\$6.00.

Des Lacs congregation, 6 00

KANSAS—\$5.00.

Vermillion Sunday school, ... 5 00

MARYLAND—\$4.20.

Katie Deardorff's S. S. class, Hagerstown, 4 20

COLORADO—\$3.01.

Rockyford, Sunday school, .. 3 01

Total for the month,\$ 156 53

Previously reported, 973 02

Total for the year thus far, \$1129 55

India Famine.

ILLINOIS—\$10.00.

Cherry Grove Sunday school, 10 00

PENNSYLVANIA—\$2.69.

Sunday school:—Lewistown, 2 69

WEST VIRGINIA—\$2.20.

Alleghany Sunday school, 2 20

INDIANA—\$1.75.

Individuals:—Wilbur Cripe, Roann, \$1.00; Guy Purdy, Roann, 75 cents, 1 75

Total for the month,\$ 16 64

Previously reported, 2834 64

Total for the year thus far, \$2851 28

Brooklyn Meetinghouse.

PENNSYLVANIA—\$7.00.

Sunday school:—Boucher, 3 00

Individual:—Jacob S. Senger, Loysburg, 4 00

OHIO—\$5.00.

Sisters' Aid Society, Lattasburg, 5 00

Total for the month,\$ 12 00

Previously reported, 146 92

Total for the year thus far, \$ 158 92

China's Millions.

ILLINOIS—\$17.21.

Congregations:—Girard, \$17.05; Some friends, 16 cents, 17 21

PENNSYLVANIA—\$16.41.

Congregations: — Lancaster City, 8 45
Sunday school:—Harrisburg, 7 96

IDAHO—\$10.00.

Individual:—J. F. Edmister, Nezperce, 10 00

Total for the month,\$ 43 62

Previously reported, 113 90

Total for year thus far,\$ 157 52

BROOKLYN MISSION, N. Y., DECEMBER, 1902.

Receipts.

Balance,\$ 4 10
Mission Board, 120 00
Brooklyn Sunday school, 6 65
Industrial School, 2 09
Leah T. Miller, Oakville, Pa., ... 1 00
Rhoda Miller, Oakville, Pa., 25
Mary Bowers, Oakville, Pa., 1 00
Lydia Dell, Rockford, Nebr., 4 00
Eliz. Strickler, Ramona, Kans., ... 2 00
Sunday school, York, Minn. (for the poor on Christmas), 8 93
Bro. —, Newberg, Oregon, ... 1 00

Total,\$151 02

Expenditures.

Charity for poor on Christmas, ..\$ 12 00
Coal, 8 00
Express and car fare, 2 40
Stationery, 1 00
Living fund, 40 00
Clothing, shoes, etc., 20 00
Sunday school, 12 00
Rent, 52 00

Total,\$147 40

Balance,\$ 3 62

Attendance.

	Largest.	Average.
Sunday school,	123	100
Preaching (Christmas),	225	75
Prayer meeting,	38	25
Calls,	64	

J. Kurtz Miller.

1377 Third Ave., Brooklyn, N. Y.

CHICAGO MISSION FOR DECEMBER, 1902.

Cash Received.

Balance on hand,\$ 5 82
Sugar Creek Sunday school of Auburn Ill., per Jas. M. Masterson, 10 80
Return of loan of Nov. 29, 2 50
Sisters' Aid Society of Harrod, Ohio, per Mrs. A. C. Thayer, ... 6 00
General Mission Board, 40 00
Sisters' Sewing Society of Ashland, Ohio, per Amanda Cole, ... 10 00
L. G. Pilger's Sunday-school class of Eldora, Iowa: Barbara Kennedy, \$5.00; Mae Albright, \$3.00; Gertie Luitjen 25 cents, Jesse Strickler, \$1.25, 9 50
Donation, 70
Mrs. Marie Warner, Chicago, ... 1 50
Robert and Sarah Burger, W. Milton, Ohio, 1 00
Barbara Gish, Roanoke, Ill., ... 5 00
Della Shankster, Montpelier, O., 2 70
Joseph Snitsman, South English, Iowa, 5 00
Anna E. Ross, Simpson, W. Va., 5 00
Sisters' Aid Society, of Woodland, Mich., per Lelia Miller Culler, 4 00
Primary Sunday school of Mt. Morris, Ill., per Nelson Shirk, ... 2 20
Mary Emmert, Chicago, 5 00
Nancy Marshburn and family of El Modena, California, 1 87
Industrial school, 4 39
Susie Butterbaugh's Sunday-school class, Maryland, Ill., ... 4 10

Total,\$127 08

Cash Paid Out.

Living fund,\$ 5 50
Support for Sisters Cripe and Quinter, 22 00
Rent, 10 00
Car fare for mission visits, 70
Help to poor, 9 85
Incidentals, 12 98
Industrial school, 3 82
Loan, 2 00

Total,\$ 66 85

Balance on hand, Jan. 1, 1903, ..\$ 60 23

Cora Cripe.

660 S. Ashland Ave., Chicago, Ill.

The Missionary Visitor.

Vol. V.

MARCH, 1903.

No. 3.

There are one billion heathen in the world.



There must be boldness enough to stand alone sometimes.



The best equipment for successful mission work is the Holy Spirit.



The badge of martyr's blood identifies the church with her Lord.



True missionary service is gauged not by success, but by submission.



Selfishness is the dearth of godliness and the death of benevolence.



Yes, "Charity begins at home," but it takes a long walk every day.



The devil wants to replace the crown of thorns with a crown of gold.



The secrets of success to-day are just what they were in apostolic times.



The church general gives one cent per year for the saving of the heathen.



Many Christians have China on their tables but have not China and her needs in their hearts.



A Hindu is an idolater seven days in the week; a Christian is often a Christian only on Sunday.



"Have not I commanded thee? Be strong and of good courage, for thou shalt cause this people to inherit the land." Joshua 1.

What Shall I Render to my God through the Cause of Missions during 1903?



In China one missionary to every million people. In America one preacher to every seven hundred souls.



Some Christians pay more for dog tax each year than they do for the spread of their faith in the Lord Jesus Christ.



Twenty-five cents on Saturday for some needless thing, one cent or perhaps five cents on Sunday that God's great cause may prosper.



There has never been any influence in the world so strongly civilizing in the hearts of men everywhere as the gospel of the Lord Jesus Christ.



An apt translation of Paul's trinity of evil, "the world, the flesh, and the devil," into present day language is "Society, environment, and tendency."



An Indian boy in a Sunday-school class in reply to a question, "What is sin?" answered, "Killing a cow." He was correct according to his idolatry.



Don't hide behind the needs of the home mission field; for long ago it has been proven that the best home workers were those who worked abroad.



The average parish of a missionary in the Bombay presidency, the part in which Brethren missionaries are, is 110,000. Certainly room to work and employ some help besides.



The empire of China includes China proper, and the dependencies of Manchuria, Mongolia, Tibet, Jungaria, and East Turkestan. The island of Formosa was ceded to Japan in 1895.

The population of China is estimated at about 400,000,000. The government of China after a partial census in 1902 claimed a population of 430,000,000. Confucianism, Buddhism, and Taoism are the three religions believed in by the masses of the people. Large numbers of the Chinese profess and practice all three religions. There are about thirty millions of Mohammedans in Western

China, and Roman Catholicism has about one million adherents.

Robert Morrison was the first Protestant missionary to China, going there in 1807 and baptized the first convert in 1814. Now there are about one thousand male and female Protestant missionaries in China, and there are nearly one hundred thousand Chinese Christians. Many of the native Christians prove their loyalty to Christ in the midst of severest persecutions and have died rather than deny their faith in Him. Many missionaries have also died for China. All honor to the noble band, who are laboring under many difficulties and discouragements for the evangelization of China.—Gospel in all Lands

CHINA THE GREATEST MISSION FIELD IN THE WORLD.

By John R. Mott.

Greatest in Population.

A concensus of the authoritative opinions estimates the population of China at 350,000,000. The eighteen provinces are on an average about the size of Minnesota and have an average population of 20,000,000 each. There are more people in China than in all Europe; more than in the entire western hemisphere and Africa combined. There are probably 175,000,000 people on the Yangtse. In no country have we visited cities which gave us the impression of containing such masses of people. Our experience all through China verified the testimony of a missionary who said that he had not been out of sight of a living Chinese or the grave of a dead one.

Greatest in Combination of Difficulties.

The language of the Japanese is doubtless more difficult than the Chinese. The climate of India and other tropical regions may be more deadly. Africa may be darkened with denser ignorance and burdened with worse superstition. South America may be sunk into lower depths of immorality. The Turkish empire may be the abode of greater cruelty, and also exhibit equal misrule. Other sections of the world may present the Mohammedan problem more extensively than China. It may be an open question whether caste in India is a greater obstacle than ancestral worship in China; and whether the Brahmins and other educated classes of India are more difficult to reach with the Gospel than the educated and official classes of China.

There may be differences of opinion as to whether the extreme sensitiveness to foreign influence on the part of the Japanese is a greater hindrance than the fierce anti-foreign feeling in China. But there can be no question whatever that

China presents by larger odds the greater combination of these difficulties.

When we remember the difficulty of acquiring the Chinese language, which some one has said requires lungs of brass, the memory of a Loissette, the patience of Job, and the age of Methuselah, the dwarfing of conservatism and overrunning pride of China which looks only on her own past for a model, ancestral worship with its terrible grip on man, woman and child; Chinese Buddhism, with its ignorant immoral priesthood, and gross forms of idolatry; the 30,000,000 Mohammedans of the western provinces, with the same fanaticism which characterizes the followers of Islam everywhere; the universal ignorance which enslaves the people to a thousand superstitions; the sordid materialism and avarice which possesses all classes; the discouraging prevalence of deception and falsehood entering into every relation of life; the wide-spread dishonesty which is the logical result of the fact that China is the greatest nation of gamblers in the world; impurity in all its unnamable forms; the opium curse, which cost last year \$200,000,000—enough, as one has said, to make 10,000,000 opium slaves, bring want to 100,000,000 human beings—the amount of physical suffering, which is incredible and appalling, and the utter absence of medical science apart from one missionary to every 2,000,000 people, the terrible insanitary condition of the whole country; and the utter disregard of all hygienic laws; judicial torture with all its horrors still in full force; the educated and official classes, who are the most obstructive element to all progress, and who are the chief source of all social and political corruption; the 180,000,000 women who are virtually in slavery—when we remember all these things and the dreadful fact that there is a country regulated not by the living but by the dead, can we question that China presents the greatest combination of difficulties of any mission field? We believe that Morrison's prayer before he was appointed to China

was literally answered—the prayer that God would station him where the difficulties were greatest and to all human appearance the most unsurmountable.

Greatest in Possibilities.

China has vast unreached masses of population in every one of her eighteen provinces. She still has 1,400 cities, with an estimated population of over 100,000,000 without missionaries. It is estimated that she has over 1,000,000 unevangelized villages. China not only has the greatest but the most vigorous unreached masses of people in the world. What people have such remarkable staying power, such large capacity for work, such patient endurance of hardships and suffering? Surely God has had a purpose in preserving the integrity of this nation for four thousand years. Notwithstanding all that has been said of the evils of China, we have seen no people which has impressed us as possessing such strength. The qualities which have made the Chinese such efficient agents of evil, will, under the transforming, directing and energizing power of the Holy Spirit, make them one of the mightiest forces for the upbuilding of the kingdom of God.

Their influence is destined to be increasingly felt far beyond the limits of the middle kingdom, for they are the greatest colonizers of the Orient. You will find them hard at work from Japan to the shores of Africa. Prohibitive legislation alone keeps them out of America and Australia. The more we reflect on the strong traits of this people, the more we are impressed with what Napoleon said: "When China is moved it will change the face of the globe."

The Gibraltar of the Student World.

For nearly two thousand years China has had an educational system which is absolutely unique. It consists of an elaborate series of competitive examinations, requiring in preparation many years of very hard study, not to mention the thorough drill to which the boys are subjected, nor the preliminary

examinations held before the district magistrate, and also before the prefect in every prefectorial city.

There are three main competitive examinations. The first is held before a literary chancellor every year, and those who pass the examinations receive the first literary degree. The next is held twice during every three years, at each provincial capital, before imperial commissioners, and those who pass secure the second degree. The third is held at Peking once every three years for the third degree. These degrees are often likened to the B. A., M. A. and Ph. D. of the western institutions. The analogy holds only in point of time spent in study to secure degrees. Even this is not strictly correct, for, as a rule, it takes much longer to get a Chinese degree than one in the West. Only a very small portion—from ten to twenty-five per cent—of those who compete succeed. The range of subjects for study and examination are very limited, being restricted almost entirely to the Chinese classics. All the government officials throughout China are chosen from the graduates. The goal of every student is to become an official.

The number of students is enormous. Timothy Richards estimates that every year 500,000 students present themselves for examination for the first degree; and David Hill estimates that 150,000 persons present themselves for second degree. For the third degree, 10,000 or more usually go up to Peking from all parts of the empire. One hundred and fifty thousand students presenting themselves for examination at one time in the provincial capitals of China is one of the most striking facts in the student life of the world. One of the most interesting things we have seen on our tour was the examination hall at Nanking, with its 30,000 little stalls, all of which were filled for several days and nights by students competing for the second degree. The influencing for Christ of these multitudes of students is the Gibraltar of the student world.

Why is it so important to reach these students for Christ? Because they are to become the real rulers of the empire. China is what she is because of her literary classes, and until they are changed, China herself will not be changed. The literary classes should be reached for the sake of the masses. China's millions would turn to God in much larger numbers were it not for the restraining hand of the educated. It is important because in no other country does learning secure such great respect. It is important because the educated are the source of the strongest opposition to Christianity. Most of the riots are instigated by them. It is important because, if reached, they would become some of the strongest defenders and propagators of Christianity.—China's Millions.



THE OPEN DOOR IN CHINA.

By John R. Snyder.

Back in the centuries as Francis Xavier stood before the Great Wall of China, he was led to cry out, in his great burden for souls, "O rock, rock, when will you open to my Lord Jesus." And in spirit this has been the prayer of every devoted Christian, when he turned his eyes toward the Celestial Kingdom, from that time until the middle of the last century, when by the stroke of the pen the "rock" was opened. The old land of Sinin (Isa. 49:12) is no longer the "walled kingdom," but to-day the emissaries of the Lord Jesus have, at least, nominal freedom and protection in all parts of the Empire. The treaty of Tientsin (1858) says in the ninth article: "The Christian religion as professed by Protestants and Roman Catholics inculcates the practice of virtue and teaches a man to do as he would be done by. Persons teaching it or professing it therefore shall alike be entitled to the protection of the Chinese authorities: nor shall any such, peaceably pursuing their calling and not offending against

the law be persecuted or interfered with."

There is the open door! By the sanction of the Emperor and the terms of that treaty, as far as law goes in China, missionaries have gone and may go into any and every part of China and be protected. By the terms of that treaty every river and waterway becomes a highway upon which the Gospel is bound to pass, sooner or later. By the terms of that treaty an opportunity and responsibility has been placed upon the Christian church. Dr. J. T. Gracey has well said, "Never since the world began did so brief a document admit at once so large a proportion of the human family to the possibilities of Christianity: never before did a state document roll so much responsibility on the Christian church."

China is a great country. Containing about one-fourth of the world's population, spreading over a vast extent of territory, the most densely populated Empire on the face of the globe; its teeming millions of human souls without hope and without Christ, all bound together by the same written language, is it any wonder that it has been called the "greatest mission field in the world"? And they are our brethren by the common ties of creation and our inheritance by the will of God (Psa. 2:8). Now, beloved, we want you to stop right here and ask yourself the question, candidly and seriously, "Am I my brother's keeper?" Then think of the untold millions of our Chinese brethren who are without Christ. Then almost may come into your heart those other words, "The voice of thy brother's blood crieth up to me from the ground."

Figures we know are dry reading, but when carefully compiled they represent facts; cold, hard facts. And that we might better appreciate the immensity of the field, the opportunity of the "open door," and the responsibility of the church, we append below some statistics, compiled by Rev. Harlan P. Beach in his admirable and valuable

"Geography and Atlas of Protestant Missions."* These figures are for Jan. 1, 1900, as it has been next to impossible to secure accurate information since the recent trouble in China:

Number of societies laboring in the Empire,	68
Number of foreign missionary workers,	2,785
Proportion of foreign workers to the population,..... 1 to	132,136.4
Native workers in the Empire, ..	6,388
Stations having resident missionaries (many of these are repeated),	653
Outstations (which contain very few repetitions),	2,476
Communicants,	112,808
Adherents not communicants, ..	91,864
Total native constituency,	204,672
Day schools,	1,819
Pupils in same,	35,412
Higher institutions,	170
Students in same,	5,150
Foreign male physicians,	162
Foreign women physicians,	79
Hospitals or dispensaries,	259
Patients during the year 1899, ..	691,732

China proper is divided into eighteen provinces corresponding in a way to our

they have nearly as many people per square miles as Indiana. Some of our "sparsely settled" western sections would seem to them barren and without habitation. The population runs from 65 to 574 persons per square mile in the provinces. Christ has said, "This Gospel of the kingdom shall be preached to every creature" and the missionary to China will not have to go far to find the "creature." Verily it is an "open door" for Christ and Christianity.

Now, fearing the table given above has not impressed the reader that China needs Christ and needs Him "right early," let me submit another table by Provinces showing the population of each, estimated number of converts in each, and proportion of heathen neighbors to each person trying to live a Christian. (Reader, how would you like to live in a land with a thousand fanatical heathen about you? Wouldn't you like a little light brought in? Of course you would. Now read Matt. 7: 12.)

Province.	Population.	Estimated Converts.	Proportion of Christian Converts to Heathen Neighbors.
Chihli,	17,937,000	8,000	1 to 2,242
Shen-Ching,	6,000,000	9,900	1 to 606
Shan-Tung,	36,247,835	12,500	1 to 2,900
Ho-nan,	22,115,827	500	1 to 44,231
An-Hui,	20,596,288	500	1 to 41,393
Chiang-su,	20,905,171	4,570	1 to 4,575
Che-Chiang,	11,588,692	9,250	1 to 1,253
Chiag-hsi,	24,534,118	1,550	1 to 15,829
Fu-chien,	22,190,556	28,700	1 to 774
Kwang-tung,	29,706,249	15,000	1 to 1,980
Kuang-hsi,	5,151,327	(?)	no figures obtainable
Hu-nan,	21,002,604	80	1 to 262,532 (Just think of it!)
Hw-pei,	34,244,685	4,650	1 to 7,365
Shan-hsi,	12,211,453	1,850	1 to 6,600
Shen-hsi,	8,432,193	600	1 to 14,054
Kan-Su,	9,285,377	400	1 to 23,213
Ssw-ch'uan,	67,712,897	1,100	1 to 61,557
Keui-chow,	7,669,181	80	1 to 95,865
Yun-an,	11,721,576	15	1 to 781,438

States; most of these provinces are densely populated. Kuang-hsi and Kan-su being notable exceptions to the above being considered sparsely populated, yet

*The book can be ordered from the Brethren Publishing House, Elgin, Ill., cloth, 2 vols., \$3.00.

Now, brethren, here are the figures; over there is the "open door." God, through the power of nations, has opened it to the Gospel. On the outside of the door has been written Opportunity and Paul long ago said, "As

we have opportunity let us do good unto all men." Xavier, Morrison and a host of others longed for the opportunity, but it was not for them. When, by the treaty of Tientsin, the door was opened and Opportunity was written on the outside, as it swung around to let in the West, the word Responsibility was placed on the inside. God never gives to the church the opportunity to do a work but what at the same time he also adds to it the responsibility. Will we grasp the opportunity? Will we shoulder the responsibility?

This call of the "open door" does not mean that the Chinese are crying and begging for the Gospel. They are not. They have Taoism and Confucianism and Buddhism and Mohammedism and many other isms and they will take Christianity if they can incorporate it with what they already have. They reason thus: If it is as good as it appears to be why can we not add it to our religion and make it better? Just like some Americans do, they add it to their business, their society, their lodge, their houses and farms for the prestige it brings them but not for the great good which "singleness of heart" will bring to the weary, sin-cursed soul. To go to China to teach Christ means hard work. It may mean loss of life for His service. It has meant such to many and of late. The Chinese are a suspicious people. They doubt the purpose of foreigners among them, however good their intentions may be. They are a selfish people, as a rule. They cannot understand why any one would leave a home in some far-away land, just for the purpose of bringing to them the glad tidings without having some ulterior motive. But this is not so strange. It is only human nature reared under Chinese environment. The same principle of suspicion and selfishness is apparent in the Christian church to-day. So, let us not be harsh in judging our almond-eyed brother. But with all these adverse facts, they do not close the door. It will remain open un-

til the Lord Jesus comes in the descending clouds to claim his own in every land and clime.

Let us quote from Dawn on the Hills of T'ang: "This summons is one of pressing emergency. The Chinese character for world and for generation is made of three tens. While we of the West speak of a generation as thirty-three years in duration this linguistic fossil of past millenniums asserts that in three brief decades the Chinese world comes to birth, lives its cheerless life, and crumbles into dust. Students meet for an hour to study the needs of China; when this hour is over, 1,325 Chinese have ceased to breathe. Missionary receipts are so insufficient that a board postpones entering China until another year; that twelve months' delay has removed from the possibility of ministrations 11,613,728 who sorely needed help. The church of God may sleep on for thirty years more, but when it awakes, China's four hundred millions have passed beyond her power to save them. If China is not evangelized in our generation then the church can never perform her duty to one-fourth of the human race, which she had been commanded to minister unto."

Beloved, the call is urgent. It does not come from the Chinese alone. It comes from Jesus, the Lord of heaven and earth and calls for a life of sacrifice. Every time you read a line of this article one Chinese soul leaves this garment of clay and enters the "beyond," and as he enters some must say, "No Christ for me, no Christ for me." Why? because WE who hear Him have not taken Him to them. O, ye Christians, who are laying up for yourselves treasures upon earth, what answer will you give when the accusation is placed against you? Of what account will your full barns and grand dwellings and broad acres and great factories and big bank accounts be to you then unless you have used them as "unto the Lord?" You will be cursed with a curse, which, with all your wealth, the

years of eternity can never erase. Neither have you the love of God in you. "Hereby know we love; because he laid down his life for us; and we ought to lay down our bodies for the brethren. But whoso hath this world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him." 1 John 3: 16, 17.

Before Christ entered upon his ministry he was taken upon an "exceedingly high mountain" by the devil. Here he was shown all the kingdoms of the world, and all were promised him if he would only fall down and worship the devil. Of course we know He refused. We are tempted as He was. The devil is doing with us to-day as he did with Jesus. He says, "Don't give your money or yourself for those Chinese; they're not worth it. Just spend your money and life for me and I'll give you kingdoms." Ah, "be not deceived: God is not mocked. Whatsoever a man soweth that shall he reap." If you sow to the devil and the kingdoms of this world, of course that is what you will reap. If on the other hand you sow to God and in His field, you will reap souls for your harvest.

China is calling. The door is open. Who will go? Who will send? So far the Brethren church, by their contributions, seem to love the Chinese souls, whom Christ died to save, at the rate of about two hundred dollars per year and for only a few years at that. Oh, brethren, is this the measure of our love? God forbid. Perhaps we didn't know; but we do know. May we not let another year go by until we have planted the Cross of the Living Christ in the old land of China and let the banner of King Immanuel wave over the Flowery Kingdom for Jesus' sake, whose blood was shed alike for white and yellow. Let our Mission Board have a generous response of sentiment and means and we know they will be glad to send messengers of peace through the open door of China.

Bellefontaine, Ohio.

WORK AMONG WOMEN OF CHINA.

By Mrs. F. Howard Taylor, of China.

(An Address Made at the International Convention of the Students of Volunteer Movement for Foreign Missions, Toronto, Canada, March, 1902.)

What a great and beautiful subject that is. Evangelistic work among women in non-christian lands, carried on by women. One would like an hour to talk about such a theme.

This bringing the knowledge of Jesus Christ to women—I speak especially of China, but it applies to other parts of the world—is done in many different ways. First of all, we begin with the women who gather around us in our missionary homes. I refer more particularly to work in the interior of the country, because that has been where my own life has been cast. Up in the interior where we do not have schools or much medical work, a great deal of our work is evangelistic.

Picture, if you can, a missionary home in some great city in the heart of China. The women have never seen foreigners before and are full of curiosity and interest, and they come about us in large numbers. Hundreds of them in the course of a week will throng into our homes. They have plenty of time and are not in any hurry; they will bring their babies and their sewing, or their cotton spinning. They sit down and spend half the day or all day. Perhaps they will come every day until their curiosity is ultimately satisfied.

We always receive them with the greatest kindness and courtesy and lay our homes open from end to end. They go in everywhere and see everything that is going on. We make them feel perfectly at home. We have hot tea ready all day long and spend just as long a time with them as they will spend with us in talking to them about the Lord Jesus Christ. Oh! How keenly they watch us! I was thinking just now

as I sat here of what St. Paul said in his epistle to the Galatians: "It pleased God to reveal His Son in me, that I might preach Him among the heathen."

They watch our lives and learn more from them than from our talk. Very often they will come and say after they have been watching us for a long time: "Now just tell us the truth, do not try to hide it. You have been very successful in hiding it so far. When do you do your quarreling? We never see you quarreling. And when does your husband beat you, at night?" They can hardly believe that we live without quarreling and that sort of thing. That is a revelation. First win their hearts.

We have many ways of putting the Gospel before the women who come about us. There are our books, especially our Gospels and hymn books. We find the hymn book a very great help, as they have very retentive memories and love to learn the hymns. So we teach them hymns filled with the gospel truth.

They will learn verse after verse and even the little children pick them up. Then we have large sheets of calico on the walls with verses from the Bible written in large characters.

Nothing pleases them better than to have us teach them a few characters. We teach them a verse of Scripture hanging on the wall or the Ten Commandments, or questions and answers from catechism. We always have our Testament or our Bible in our hands, and we read them the stories about Jesus and explain them.

When I look over an audience like this I think how many people can never be missionaries. I feel so sorry for all who cannot be missionaries. I know no joy so sweet in life as to sit down with that group, by those intelligent Chinese women full of interest and character, and tell them about Jesus. That is one phase of our evangelistic work.

Another is the work in the city. When there are two lady missionaries living together, or a Bible woman who

can stay at home, then we are free to go out and visit in the city. All the women who come to us invite us to come to their homes. We visit where we are invited to go, and as we go up and down the streets, they come to their doors and ask us to step in.

If any one is sick they are glad to have us come and give medicines. If they are having a wedding or a festivity of any kind, they ask us to the feast. If there is a case of suicide (it is very common), they send for us to see if we can save life. I have been sent for four times in one day to different houses in different parts of a Chinese city where women had attempted to commit suicide. All these things open the homes of the people, and we can get into them in returning their visits and bring Jesus to them.

As soon as we get into a village, the women crowd around us from all the houses, and soon we are surrounded by great numbers. We live in the villages, too, staying with them in their own homes for a few days or for a week or two at a time. It is chiefly the unmarried women who come to us, but the married ones also bring their little children and crowd around us in great numbers.

Wherever I have been in China the only difficulty has been the crowds. Hundreds of women will flock in. They will come five or ten miles, walking in their little feet, from all around, and we are surrounded by this eager, interested, envious crowd who have never heard of Jesus Christ all day long, and we spend ourselves in telling of Jesus. Then farther away, we try as far as possible to reach every important center.

I want to tell you about our chief helps. I have spoken of the great help which we derive from the hymns and simple books, such as "Peep of Day," translated into Chinese, and the books that we give to our little children here. We get a great deal of help from pictures. The Chinese love to look at them, and you can always get a good-

sized meeting in any Chinese house if you will take a large picture along and pin it up and talk about it.

But our greatest human help comes from the women themselves. As soon as they come to know and love the Lord Jesus, they are eager to tell all they know about Him, and I wish I could tell you what wonderful preachers of the Gospel many of those women become.

All over China the women have strong, independent character, and are persons of force. I have seen many, who, within a day or two, or within a very few days from the first time they heard of Christ, were effective preachers of the Gospel. Their hearts are full of this wonderful, strange, new story. When they have become converted, or if they have not yet become truly converted, they want to tell others.

I suppose a woman always wants to talk about what is in her mind, she does in China at any rate. This story is something new and wonderful and interesting, and they go to the houses of the people they know and tell them; and they bring their friends to see us and the Holy Spirit does His own work.

We are always watching the women with whom we come in contact to see where a strong woman is being developed. When we see a woman truly converted, intelligent, with a power to preach, we spend all the time we can in teaching her. Very soon she develops into just as good and effective a preacher of the Gospel as we could wish.

One woman I remember,—her name was Wang. The first time I saw her she was about as degraded as a heathen woman could be. Her story was very pathetic and she gave her heart to Jesus that day. Two or three months afterward she came to help me as a servant in the house. I knew that woman had in her the making of a really great preacher.

I spent much time teaching her the principles of the Gospel. I filled her mind with truth every night, and prayed constantly that the Holy Spirit would come

upon that woman and use her for the salvation of souls. That day came. She had been a Christian about three months. There was a great festival and our house was crowded from morning till night. We sat among them teaching and preaching all day long. I lost my voice in the afternoon and could not talk any more.

I turned to this woman and said, "You see I cannot talk any more. Won't you just try and tell them the rest of the story?" "O, I could not possibly. I cannot talk and preach." I just said a few earnest words to her and prayed, and she dropped her head and was silent a moment or two.

In a minute or two she looked up and I saw it was all right, and she began and took up the story just where I had left off and talked to those women about the cross of Jesus Christ for an hour or more without stopping. The power of the Spirit of God came down upon her; she was just carried out of herself, transfigured almost; her face was radiant; she talked sometimes with tears and sobs as she told of the cross and of the death of Jesus Christ, and then with such radiant joy as she told what he had been to her. I never saw, except once, such a baptism of the Holy Spirit.

That woman never went back and for six years she has preached in the power of the Spirit of God. She became so well known that the women came in from the villages all around to hear her. We never think of preaching ourselves if we can get a Chinese woman to preach, as they do it so much better than we can.

I have sat by her side and listened to her and felt and said to myself consciously, Now what does this leave to be desired? You could not wish for anything clearer, more persuasive, more tender, more full of the power of the Spirit of God than that woman's preaching of the Gospel. Many scores have been brought to Jesus Christ through her ministry. How I have praised God for that woman!

And there is another like her. They are splendid stuff for the spirit of God to work upon. They have in them all the material needed to make the most effective preachers of the Gospel, and one most important part of our evangelistic work among the women is to train them and to get them out; not to pay them, but to inspire them with the spirit of Christ and love for souls, and watch over them and pray for them, teach them, keep them up to their work, love them out of their little faults and weaknesses, as a mother loves her little child out of all its little failings, and watch over them as Jesus Christ did over His own disciples in those three precious years. Then let them do the work and they do it in such a wonderful blessed way.

Evangelistic work is vital. The people are perishing for want of it. Do not let us sit here and theorize and talk about it and think we have had a nice meeting, and then go away and drop a prayer. Souls are passing out into the dark this minute for want of this preaching of Jesus Christ. There is no time to lose. Since we came into this hall, in China alone, 1,500 souls have died, very few of whom ever heard of Jesus Christ. You must make haste and get through your preparation and get out there and do this work if these souls are to be saved.

I shall never forget coming home one night after a day's evangelistic work in the country with a heavy heart, because I had seen tragedies that I cannot tell you of now. For four days I could not speak; I felt as if I could never smile again.

We passed under a little archway over the road and one of my women said to me, "There's a nun that lives in there." There was a little temple on one part of that arch. "Would you like to go in and speak to her?" I said, "Yes, let us go in." We went through a little tumble-down doorway under the arch into a damp, dark place.

"There is the little room where she lives in," exclaimed my companion. We crossed a tiny courtyard, and went into a little low room. It was so dark and dismal and dreary inside.

"Perhaps the nun is up in the temple," my companion said. We went up the winding steps, and there was a little temple with three hideous idols looking down the road, supposed to be watching the passersby. The dust was lying thick and leaves had blown in. No footsteps were to be seen anywhere and my woman said: "She must be out. Let us go home now." And sick at heart with the faces of those idols and the lonely dreariness of that little spot, we went down the stone steps again, and I looked into that little room and thought of that woman's life.

A couple of boys came in and we said: "Where's the nun?" They replied, "Don't you know? She lived here all her life and got old and she couldn't go out to beg any more, and she got sick and no one thought anything about her and she died. She starved to death. She was buried and that's the end of her." They laughed to see our faces and walked out.

I stood there in the gathering shadows that night, and looked into that dismal little room and up those winding steps and thought of what the life of that woman meant. I suppose that for fifty years she had lived there, had gone up and down those little steps every day, had worshiped those hideous idols, had burned incense, had prayed her meaningless prayer with that insatiable hunger and thirst in her soul all the time for something that never came into her life, and she got old and lay down there alone to die and went out into the dark. They are going out into the dark all the time, these precious women, these men and little children, when if we would go to them and tell them of Jesus, they would give their hearts to Him.



In no land is woman's physical, social and religious condition more pitiable.

THE CHINESE LANGUAGE.

The written language of the Chinese is very unique. To talk about writing without the alphabet would seem to a western mind ridiculous, and perhaps would be considered impossible, but for the fact that the people of China record their thoughts upon paper by means of a system of marks which cannot be considered an alphabet.

We learn twenty-six characters, nearly all of which are used, and all may be used in a very short article, while the extended vocabulary of our most learned men may be and is represented on paper only by different combinations of the twenty-six letters. Not so with the Chinese. Every new word calls for a new letter, so to speak, a new character to represent it.

But, strange to say, while on paper the language is represented by thirty thousand different marks, when spoken the whole range of conversation on any subject whatever is conveyed in only five hundred distinct syllable sounds. The result is, that a great many different words sound exactly alike when spoken, sometimes as many as one hundred different things being represented in the Chinese spoken language by one single syllable. The lack of sounds is made up in part by the order of words and combination of monosyllables. The meaning of a syllable is further varied by the tone in which it is uttered. Perhaps what spoken Chinese any of us have heard is not very musical, but the language might well be considered musical when the meaning of the word often rests upon the intonation of the voice. This reveals one of the great difficulties in the way of a foreigner attempting to learn the language, and may account in great measure for more than one misunderstanding of missionaries, foreign ministers, representatives and others in their intercourse with the Chinese.—The Soul Winner.

BLIND CHANG, A MARTYR OF MANCHURIA.

Some sixteen years ago a poor, ragged, and blind man arrived at the hospital of the Presbyterian mission at Monkden, which is the capital of Manchuria. His name was Chang, and he was without known occupation, except as a gambler. The hospital was full, and Chang was told there was no room for him. But he plead earnestly for admission, said he had come over a hundred miles to have his eyes cured, that he had been robbed on the way and had not enough to pay for his lodging, not even for a night. A room was found for him, and, strange to say, this poor, blind beggar came to be known as one of the most efficient evangelists in all Manchuria.

The story of his life and death has been told in a booklet prepared by Rev. James W. Ingalis, in which extracts are given from letters written by a number of missionaries who had come in contact with blind Chang. From this booklet we draw the following story of this remarkable man:

After his reception to the mission hospital, he remained there for a month, during which time his health greatly improved, and his eyesight was so far restored that he could see his way, though with difficulty. But, best of all, he heard the message of the Gospel and received it, and grasped its main truths with greatest avidity. In describing his earliest experiences, Rev. James Webster says:

"It was in June, 1886, that I first met blind Chang. He came to me seeking baptism. He had been to the dispensary for healing for his eyes, and although he had not got what he sought, he had heard the Gospel of Jesus, the Man of Nazareth, who, when he dwelt on this earth of ours, opened the eyes of the blind, preached deliverance to the captives, and proclaimed the acceptable year of the Lord.

"The heart of the blind man was captivated by the story, and he wished to be

numbered among the disciples of Jesus and to be counted one of the ransomed of the Lord. Very earnest he was that morning to be washed of his sins, which he thought baptism could and would impart; and it was a vast disappointment to him, as it was with reluctance on my part, that I refused him. He had not learned enough; we knew so little about him; he must go home and tell his friends as best he could what great things he had heard and, in due course, I would visit him at his native village, and then we should see whether he still desired to follow Jesus or not. His countenance fell; his disappointment appeared to be so keen and so real that I half repented my decision; but I reasoned that if he was sincere he would profit by delay. Away he went, with our blessing and some books; away back to his native valley, with his almost sightless eyes, groping along the way from village inn to village inn, telling his wonderful tale to his fellow-wayfarers wherever he spent the night."

After he left the hospital he was persuaded to submit to an operation which is common among the Chinese, namely, the insertion of a needle in the eye, with the result that he became totally blind.

He was heard from as moving about the towns and villages north of Monkden, and later on, Mr. Webster set out for a tour through these towns, one object being to find this blind convert. At several places he came upon traces of his work, and at one town he met a Mr. Li, a Christian teacher, who gave him a story of what Chang had been doing. It seems that after he left Monkden he went from village to village, telling the people about the religion of Jesus. He visited in the houses of those who would receive him, and in the evening he preached, sometimes to hundreds, under the trees. At first everybody laughed at him or thought him crazy, but he went on preaching, and his intense earnestness made the people listen to him. Mr. Li said: "Some were for him and some against him; some blessed him, some

cursed him; in short, the whole countryside was in an uproar. Week after week passed, Chang daily praying his prayer for help from on high, and singing his one hymn, learned in Monkden, and then sallying forth alone, groping his darkened way with his staff to tell of Jesus the Son of God who was born in Bethlehem and died upon the cross for the sins of the whole world."

The result of all this was that when



BLIND CHANG AND HIS GUIDE.

Mr. Webster reached his village he found a large number of people who were earnest inquirers, but Chang himself had gone away to visit other villages. When he heard that the pastor had come, he started back. Of their meeting Mr. Webster says: "He stood still for a moment, resting on his staff as if to assure himself, and then his face became perfectly radiant with joy, and great tears dropped from his eyes as he said, in a voice quivering with emotion, 'O pastor! you promised and I always

said you would come.' That night was spent in answering questions and instructing inquirers. Chang and the other Chinese kept up the conversation until midnight and the small hours had passed, and Mr. Webster confessed that he fell asleep in the midst of a discussion between Chang and his hearers respecting the relative merits of Confucianism and Christianity. Chang made Confucius assume the character of a man standing at the mouth of a deep pit, discoursing on the advantages of walking circumspectly to an unfortunate wayfarer who had stumbled into the pit; while another—Jesus—coming along, threw him a rope, drew him out, and told him when his feet were on a rock, to go and sin no more."

On the next day there was a crowded house, and, after the examination of applicants for baptism privately, they were baptized and partook of the Lord's supper. Mr. Webster reported: "I never witnessed a more interesting scene, or joined in a more solemn and joyful sacramental service. Nine men, headed by their blind guide who had to be led by the hand to receive the sacred rite, professed to come to Christ, and to believe in him and to venture their all, both here and hereafter—and all this with a warmth of feeling and an earnestness of purpose impossible to describe."

The story of Chang's life after this is detailed, and very interesting. He was not a perfect man. He loved to wander here and there, but always with the message of the Gospel. He would not submit to being directed by any one, but worked in his own way. After awhile he went to Peking, where he received instruction in the Murray system of writing for the blind, and so diligently did he apply himself that within three months he was able both to read and write. Then he could read his Bible, not only for his own comfort, but to crowds of people who would gather about him wishing to see how a blind man could read.

He soon gained a marvelous knowl-

edge of the Scriptures. He seemed to have the whole Testament by heart and he always quoted by chapter and verse. Mr. Webster says that on one evening he gave out as a lesson Philippians 1: 9, and before he could find his own place he heard Chang begin to repeat the words to himself. He is said to have had a soft voice, and he spoke with great rapidity and smoothness, the words coming from his lips "like the ceaseless murmur of a brook."

A variety of incidents are told of his wanderings up and down Manchuria, preaching the Word. He was not adapted to be an instructor in Christian truth, but he had an extraordinary gift of leading men to Christ, leaving their subsequent instruction to others who were better fitted for that work. No less than one hundred and seventy persons were baptized in the regions through which he had passed as an evangelist in 1892, so that someone said, "If Chang Shen had not lost his sight, there would have been no church here." Several men who subsequently became prominent in the Christian church were first led to Christ by the labors of this faithful man.

When the Boxer uprising reached Manchuria in July, 1900, Chang and a Christian friend were seized, bound and dragged away to a temple. They were ordered to worship idols on pain of instant death. Chang's friend faltered. He stood well previously, but he could not stand the temptation to recant. He burned incense to the idols and was at once set free. But not so with Chang. When commanded to worship the idols, he answered, "I can only worship the one living and true God." "You must repent," they cried. "I have repented already," was his answer. "Then will you believe in Buddha?" "No, I believe in Jesus Christ." "Then you must die," they shouted. And the record closes saying that while he was singing a hymn the sword came down upon his neck, and he was hewn in pieces.

There is left a hymn which blind Chang composed, and it has been trans-

lated by Rev. John Ross. Perhaps it was the hymn which he was singing when he was martyred. It certainly was well suited for such an hour. It was entitled, "Jesus My Guide." Here are two of its verses:—

"Jesus my Guide! 'tis my delight!

Peace fills my soul; He is my Guide,
In toil or in rest, by day or by night,
Jesus is ever by my side.

"Victor I stand when life is done,
O'er outer foes and sin's foul brood,—
Jesus my Guide I trust alone:

I shall not dread death's coldest flood."

—The Missionary Herald.



THESE ARGUMENTS WON'T HOLD WATER.

1. I believe in home mission work.

2. Charity begins at home.

3. Costs too much.

How many times these arguments (?) are used! The missionary solicitor hears them when he is sent by the church to receive your freewill offering (?) (not beg). The minister hears them when he dares to touch lightly upon the tender spot—the pocket-book. The deacons must cope with them on their annual visit unless they agree also. Let us see whether they "hold water."

1. I believe in home mission work.

Do you? How much? Now what real sacrifice have you made this last year for souls? Yes, home mission work is good and very good, but it is no argument against foreign missions; no, it's in favor of them, because the man really burdened with souls at home learns to love them so well that he wants the whole world to be saved. No, don't use this argument, for it is convicting evidence that you're not concerned except that you don't want to be burdened with missionary papers, sermons, solicitors, etc. Well say, brother, what are you going to do with, "Go ye into all the world" and "Teach all nations"? Can you meet these with home mission work alone? "Won't quite hold water."

2. Charity begins at home. Where did you read that? It is not in your Bible. In fact it is not so. More than that, mission work is not charity alone. And if charity does begin at home where does it stop? And how far would you go with her? Oh, you had not thought of that! Well, charity is a Christian grace, belongs to a Christian church and Paul thinks is paramount to all other Christian graces. 1 Cor. 13: 13.

Charity that begins at home is the devil's paradoxal impossibility. Charity is love, Christ love, church love, and it is world-wide and cannot be satisfied in one church district. No, that won't hold water. Charity yearns, prays, sacrifices for the salvation of the world.

3. It costs too much. Does it? From what basis do you calculate? Statistics show that actually it does not cost two cents to invest one dollar. Can you do that on a farm? Can our merchants make a return of thirty, sixty or one hundredfold upon an investment of two per cent? No, that won't hold water. It is marvelously cheap as an investment. Perhaps, if you look at yourself squarely, you will conclude that you love your money more than you do the cause and can't let loose of the money willingly. Do you know to whom your money belongs? Will a man rob God? You are only a tenant. What are you doing or going to do with God's money?

A splendid way to test all arguments against a world-wide evangelization is to write them in between the verses of 1 Corinthians 13 and see how they sound. I am confident you will not use them again. E. M. Cobb.



If you are pleased with the magazine, perhaps you will not mind showing it to your neighbor and secure his subscription also. Every effort to enlarge the circulation of the Visitor will be greatly appreciated.



Out of one hundred thousand church members in America only twenty-one go to a foreign field.

Editorial Comment.

THE BRETHREN HAVE NONE THERE!

In submitting this, the China issue of the Visitor, to our readers there are some misgivings. The Brethren have no workers on the field, and so the bond that unites the church with China is not.

What a comment this is! True there is a rapidly-growing sentiment in favor of opening a mission in China, and one writer in this issue puts it forcibly when he speaks of a "few hundred dollars and God" being enough to begin with. Yet all this is simply looking in that direction. It is not there. The Brethren are not represented in China. She is taking no part in that wonderful work of carrying the Gospel to China's millions.

When will this condition be changed? It ought to be at once. This coming Conference ought to confirm at least a duet of workers for China, and the great heart of the Brotherhood should be moved mightily toward China's needs and lift the dark pall from off her hundreds of millions now in the toils of heathen superstition and sin. What will we do? What will you do, brother, sister?

WHAT IS TO BE DONE?

A brother writes thus of his congregation: "In our congregation the matter of active, aggressive work is much neglected. Our District mission board requested the sum of twenty-five cents from each member for the support of District work. At a recent council our senior elder, who has an average little farm, comfortably improved, and a pension of twelve dollars per month, paid twenty-five cents for himself, and nothing for his dear wife or any others far less able to pay than he is. By word and act he discouraged giving to this great cause."

Were this an isolated case the problem would be easy to solve. But it is to be feared, though honest and sincere in the position, that too many discourage in act, and sometimes in word, the membership in their giving. The responsibility of such elders will be great indeed for thus standing in the way of the work of the Lord. One thing surely can be done, and that rightly, too. Such elders can be most earnestly prayed for. May their hearts be moved to real compassion on a sin-stricken world. And perhaps it would not be amiss to loan them a copy of the Visitor now and then, hoping some line read therein will awaken them.

WORKING TWENTY-FOUR HOURS EVERY DAY.

Not many people have the ambition to try to work twenty-four hours every day throughout the year. At first thought it would seem impossible, but it can be done and is done to the greatest satisfaction of the party concerned and to the glory of God at the same time.

A certain brother in Pennsylvania diligently puts in twelve hours out of twenty-four in church work where he lives and the business in which he is engaged. He has just recently placed the necessary two hundred and fifty dollars in the hands of the Committee to support a worker in India for the church there. As soon as that worker enters upon his duties this brother will be working the full twenty-four hours, for as the sun goes down on his day here in America it, at the same time, rises for his substitute in India.

Now there are others that can do likewise. Some dear brethren and sisters are thinking about this very same plan. May they be led of the Spirit to do as has this brother.

A COMPARATIVE STUDY OF CHI-
NA'S FIELD.

JAPAN, 149,000 SQUARE MILES.
NORWAY, 125,000 SQUARE MILES.
GERMANY, 210,000 SQUARE MILES.
GREAT BRITAIN, 121,000 SQUARE MILES
UNITED STATES, 3,623,000 SQUARE MILES.
CHINA HAS 4,219,000 SQUARE MILES AND IS REPRESENTED BY THE OUTSIDE SQUARE AROUND ALL.
OH, HOW GREAT A MISSION FIELD CHINA IS !

A COMPARATIVE STUDY OF CHI-
NA'S MILLIONS.

POPULATION OF THE UNITED STATES 76,303,000
POPULATION OF GERMANY 56,345,000
POPULATION OF JAPAN 46,463,000
POPULATION OF GREAT BRITAIN, 41,455,000 POPULATION OF NORWAY, 2,231,000
POPULATION OF CHINA REPRESENTED ON THE ABOVE BASIS, IS THE LARGE OUTSIDE SQUARE 402,800,000 OR NEARLY DOUBLE THE COUNTRIES ABOVE. AMONG THESE MILLIONS? THERE IS 1 PROTESTANT MISSIONARY TO EVERY 500,000 CHINESE TRULY THE HARVEST IS GREAT AND THE LABORERS ARE FEW IN CHINA.

THINK OF IT !

In China there are upwards of 400,000,000 without the Gospel. There are a number of Protestant missionaries in that field, but none among that number are from the Brethren. In Africa they who are without Christ are counted by the hundreds of millions, and among the workers there not one from the Brethren. In Japan and other parts of the Asiatic continent there are again hundreds of millions more without the Gospel, and not one of the Brethren are there. On our sister continent, South America, again the hundreds of millions line up before the eye of vision and not one of the Brethren there. And then in Australia and the Islands of the seas are many, many millions more, and there

is not one representative in all this vast territory,—oh, how great is the world field which God has assigned the church!

But think further. Within the church is the wealth to do manifold more for the heathen if it were but consecrated. Among her leaders are those who are willing to say they do not favor foreign missions, and hide behind the home need which they support half hearted. A large portion of the membership has not yet awakened to the great world need and their opportuntiy to help in this.

As these two conditions stand opposite to each other, does it not behoove every lover of the salvation to all men to redouble his diligence? Let there be fervent prayers for those in the church who read their Bibles and for some rea-

son do not understand; for those who understand but hide behind some false maxim or duty at short range; for those whose eyes are closed to a knowledge of the world field and the Master's plain bidding, "Go."

* * *

WHEN ONE YEAR OLD.

This coming June the Visitor will be one year old. A mark, not unreasonably high, has been set for that date for the number of subscriptions secured, but there must be some active work done from now till then to make the mark. We have not set it so high but that it can be attained in the allotted time if proper efforts are made by the friends of the missions and the Visitor.

To be plain, we should find just one thousand subscriptions between now and June 1, and we are after them with might and main.

Here is a hopeful condition, and if properly taken advantage of will prove very helpful. In a large number of congregations there are but one or two Visitors going now. Will not these parties take interest enough in the work of the church to do one of two things,—

Either make a canvass for the Visitor yourself,—

Or arrange with some one to canvass for you?

The offer to a getter-up of the club as indicated on cover page is good pay for the effort and surely with such compensation and the good the Visitor will do, a number of club lists ought to be sent in. Do not lay this aside. Be one of the hundred to send in ten names and make the thousand. Do so next week and your part is done.

* * *

SPECIAL ISSUES.

If words of commendation and orders to send copies for distribution are any indication, the January or India Visitor did not come far from the mark. It is a matter of great regret, however, that there were not enough copies to

meet the demand for this special issue. It is hoped that, in the localities where the Visitor was widely distributed, a better idea of India and the work the missionaries over there have before them is formed, and that a still more generous support will be given the mission.

And now the China issue is before you. As you read the accounts of that land, as you stop to think of the hundreds of millions there without even a knowledge of Christ, will you not offer up a prayer in behalf of a mission to China and at the same time lay by something for that good work? Just the faithful prayers of God's people coupled with a proper support will make China a new mission field for the Brethren.

If this issue appeals to you and you have one or more in mind to whom you desire a copy sent, send names and address. No charge. Address, Gen'l Missionary and Tract Committee, Elgin, Ill.

* * *

AGENTS DO SUCCEED.

While now and then some one writes it is hard work to get subscribers to the Visitor, others succeed admirably well. Among those who have not received notice heretofore is Sister Lillie Gish, of Palmyra, Pa., who has sent in twenty-six subscribers and she has not been able to get away from home very much. Then there is the effort of Sister C. Tempie Sauble sending in fifteen subscriptions in a territory where but six or eight members live. It is hard work. One gets a taste of the experiences of the missionary on the field when brethren and sisters show no interest in their own church missionary paper. Not unlike this is the indifference and opposition which missionaries on the field meet in proclaiming Christ. But do not be discouraged. Press your claims for Christ and the Visitor firmly yet gently and you are bound to win in due time. For no other purpose did Christ leave his church in the world than to seek and save that which is lost, and every effort to accomplish this in the most effectual way is carrying out that great commission.

GOOD READING.

GOOD ARTICLES IN FEBRUARY MAGAZINES.

Missionary Review of the World, New York.

The Religious State of France.

The Young Men of China.

Venezuela: People, Politics and Missions.

How to Interest the Individual in Missions.

Gospel in All Lands, Baltimore, Md.

Characteristics of the Hindus.

Native Christians of India and Their Difficulties.

A Sunday in China.

The Spirit of Missions, New York.

A Day in a Mid-China Hospital.

A Plan of Campaign for Central China.

The Missionary Herald, Boston, Mass.

The New Testament Conception of Prayer and the Extension of the Kingdom.

The Support of Individual Missionaries by Local Churches.

The Assembly Herald, New York.

The Chinese Situation as Seen by a Veteran Missionary.

The Chantung Christian College.

The Indian's Need.

The Intercollegian, New York.

Cuba as a Mission Field.

Olive Trees, New York.

Some Thoughts About the Foreign Field.

"JAPANESE GIRLS AND WOMEN."

Many excellent books within the last twenty years have been offered to the reading public on the character and life of the Japanese, but none is so unique in service as the one recently published in the revised form from the press of Houghton, Mifflin and Company, Boston, entitled, "Japanese Girls and Women," by Alice Mabel Bacon.

The writer had exceptional facilities to go beyond the reserve which is impentable to the foreigner under the ordinary circumstances of life in the empire. She writes as one who has not guessed at conditions, but describes life of Japanese girls and women with that vividness and clearness that clearly indicates that the reader is getting at the facts. This makes the book of special value to the student of Japan.

The titles of the chapters indicate that the field has been well covered, and from a perusal of each one of them, a reader feels not only pleased but well instructed. Note the headings in part: Childhood. Education, Marriage and Divorce, Wife and Mother, Old Age, Court Life, Life in Castle and Yashika, Samurai Women, Peasant Women, Life in the Cities, Domestic Service, Within the Home, Ten Years of Progress.

The book is richly illustrated by Mr. Takenouchi, of Tokyo, one of the foremost illustrators of Japan. One dozen full-page illustrations are in delicate tints reflecting scenes in color true to life, which add value to the book greatly, but add much to the expense.

In fact the expense, \$4.00 postpaid, is the only barrier to the book being widely circulated, and we wish this could be overcome in some way, for the book should be in every missionary's home.

INDIA COINS.

These coins from India have been promised to each subscriber to the Visitor for 1903. When Brother Stover sailed we arranged that he secure and



ship them. Several letters have been received from him, in none of which he makes mention of the shipment yet, and we now fear that through many duties awaiting him he has for a time overlooked securing the coins. But we assure our readers that, unless for some reason the coins cannot be secured, they will be sent and distributed as soon as they arrive.

They will make fine pocket pieces or keepsakes to show friends the kind of money our missionaries in India use.

Reading Circle.

CIRCLE MEETING PROGRAMS FOR MARCH, 1903.

For March 1.

Topic.—Faultfinding Disciples.

Text.—But when his disciples saw it, they had indignation, saying, To what purpose is this waste? Matt. 26:8.

References.—Luke 10:40; 1 Cor. 10:10; Philpp. 2:14; James 5:9; Jude 16; Prov. 19:3; Job 34:37; Ex. 15:24; Ex. 16:2, 3; Eccl. 2:17, 18.

Mary's Gift.—We believe that she was not a rich woman; the spikenard in the alabaster box cost her over fifty dollars in our money. While she was grinding the corn for the noonday meal, she must have been thinking of her love for Jesus. "What can I do for him?" she asked herself, and it may be she spent all the money she had for His gift. That is the way we do for those we love most, we plan carefully and enjoy the little sacrifices we must make for love's sake, as a mother loves and plans for her child. Our Lord wants just that kind of love from us now. We sing about casting our crowns at His feet in heaven. He would rather have us open the alabaster box now, in this world where it is so much needed.

How Little Can I Give?—We suppose that her neighbors said, "She cannot afford to give all that." Too many of us attend church services a respectable number of times a year. We dole out to missions just as little as we possibly can. Would we like to lay our penny in the hand of the Master, knowing that He could see how much we are keeping back, when the Sunday school needs better supplies, and the missions need funds? He notes every collection taken in His name. Shall we say then, "How little can I give, how cheap can I get through with all this and still appear as if I were a zealous church member?" God forbid.

They Found Fault.—Judas wants to feed the poor. Love such as Mary's feeds more poor than calculating and managing like Judas ever did. He was jealous because Jesus praised Mary. He wanted the work done in his way or else he did not want to have anything to do with it. There is a pewter ring about his kindness that makes it of little use.

Questions to Be Answered:

1. Are fault-finders good workers?
2. Why did Judas object to Mary's expression of her love? What was his real motive?
3. Can good deeds be done in an un-Christlike way?
4. What evils were brought upon the Israelites by their murmuring?
5. It is the interested worker who is able to give helpful criticism; have we any record of Judas feeding the poor?

For March 8.

Topic.—China.

Text.—Acts 17:22-31.

Program for Meeting:

1. Missionary Hymn.
2. Opening prayer and Bible reading.
3. The leader speaks on our duty towards the unsaved in China.
4. Let one member explain two squares of the same size, drawn on a blackboard, each representing 400,000 persons. The one for the United States has eight hundred ministers to 400,000 persons, while the one for China has but one minister for 400,000 souls.
5. Let some girl give a talk or an essay on "Things I Enjoy that Chinese Girls Lack."
6. Recitation on some missionary subject.
7. The Boxer Massacre.
8. Why is China Important as a Mission Field?
9. Can We Do Something for China?

Incidents that May be Related:

Mrs. Bainbridge, a missionary to China, tells of a heathen woman, who, as an offering to her gods, dug a well twenty feet deep and fifteen feet wide with only her naked hands—dug until her hands had lost all semblance to human hands. Mrs. Bainbridge saw her when she was eighty years of age and a Christian. When asked about Jesus, she stretched out her crippled hands and said,

"Nothing in my hands I bring,
Simply to thy cross I cling."

From the Christian Endeavor World we glean the following: During the Boxer massacres a native pastor, evangelist, and doctor escaped from Shao-wu in their underclothes and came to another station. The pastor had lost his glasses and could scarcely read the Bible at morning prayers. At the church on Sunday, he was asked to lead in prayer. His earthly possessions all gone, his home destroyed, his family scattered and in danger, his flock scattered and fearful, yet his prayer was one of continued thanksgiving for God's great goodness to him and his people, and for His longsuffering and tender mercy and love in sending the "good news" to them,—only one petition in the whole prayer, and that for forgiveness of sins.

One young minister in China gave up an offer of forty dollars a month when he graduated, and began preaching for \$2.75. Another gave up an offer of \$1,000 a year and went to preaching for \$84, and out of that gave enough to support a student at the university.

J. Kenneth Mackenzie is the English medical missionary who attended in her sickness the wife of the great viceroy Li Hung Chang, and thus won his favor for medical missions and for Christianity. An important hospital with a female department, a medical school, and a medical staff for the Chinese army and navy were the results of the viceroy's favor.

For March 15.

Topic.—The Witnesses Against Jesus.

Text.—At the last came two false witnesses. Matt. 26: 60.

References.—Prov. 14: 5; Isa. 55: 4; Jer. 42: 5; Matt. 24: 14; John 1: 7; John 3: 11; John 5: 36; Acts 14: 17; 1 John 5: 9.

Two False Witnesses.—Of course they were false for by their testimony Christ was condemned. He who went about doing good, who spake as never man spake, could be convicted only by false witnesses.

Are There Any Who Witness Against Him To-day?—There are many who speak evil against Him falsely; they criticise the members of the church and then say, "If such are Christians I do not want to belong." They reject Him. Others witness against Him when they are in the church, but live only for this world. For such the dividing line between the church and the world is like the Equator or the Arctic Circle—an imaginary line. And they find no pleasure in Christ's service.

Do You and I Witness for Him?—For we are witnesses, either for or against Jesus. Every time we act selfishly, and by our indifference say, "I don't care" to want and suffering, we are witnessing against Jesus. The strongest evidence given against Jesus to-day is that given by a Christian who is false to his colors.

At Two O'clock in the Morning.—These false witnesses were summoned early. His enemies had no time for sleep. The disciples were asleep in the garden of Gethsemane, but Judas was awake plotting and working against the Master. The enemy of our souls works early and late, the saloons are open at all hours, but men find fault with a lengthy sermon.

Questions to be Answered:

1. Why did they not summon Lazarus?
2. Why did they not summon Jairus and his daughter?
3. How can we witness for Jesus?
4. Is our attendance or non-attendance at church services a testimony for or against Jesus?

For March 22.

Topic.—The Desert Road.

Text.—Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. Acts 8: 26.

References.—Psa. 119: 63; Amos 3: 3; Mal. 3: 16; Matt. 17: 4; Luke 22: 32; Ex. 33: 15; Col. 2: 2; 1 Thess. 5: 11-14; Mark 1: 37; John 1: 40-46.

Go Near.—Once the disciples came to Jesus with the word, Master, all men seek thee. There was such gentleness, strength, love and power in His personality that men were irresistibly drawn to Him. Philip was told to go near the chariot, and be a companion to the lonely eunuch. Philip was weary for he had traveled over a toilsome desert road to reach this one human soul. He might have been preaching to crowds in some large city, he often did preach to large audiences, but now he was teaching just one human soul.

Jesus at the Well.—As He rested there, He talked with the Samaritan woman, and He uttered some of the most marvelous truths of His entire Gospel, "God is a spirit and they that worship Him must worship Him in spirit and in truth." He lingered there and talked with this woman, until she perceived that He had a heavenly message.

Andrew Brought his own Brother Simon to Jesus.—You must have some "Andrews" in your church, if it is to prosper,—some members who by their loving sympathy and care for some other souls, walking close beside them day by day, helping and cheering them, making them see the blessedness of a life hid with Christ in God, will win them for Christ. The prosperity of the church depends upon the "Andrews" far more than on the preacher. We should bring people to Jesus.

Questions to be Answered:

1. Is it right to say, "I have so little influence, it does not matter whether I work for the church or not?"

2. Have you a friend who may be led to Jesus?

3. How, when and where can we teach or preach the lesson or the sermon that will save a soul?

* * *

GLEANINGS.

Blanche O. Grossnickle, of Mapleville, Maryland, says, "I was very glad to get the letters and circulars. I am not eleven years old yet, but I did so enjoy reading the books in the missionary course; and I am reading them a second time. I liked 'Judson,' 'Do Not Say,' and 'South America' best of all. I am trying to get more little girls to join our Circle."

Sister Sylvania P. Keim, of St. Peters, Pennsylvania, writes as follows, "I have recently completed the course of missionary reading, and especially enjoyed the lives of Judson and Moffat. The time spent in this reading is well spent. Our little number has been scattered so that it is difficult to hold regular meetings. One other member has almost completed the course."

Bro. Ira C. Holsopple, of Pottstown, Pennsylvania, says, "Almost another year has elapsed since I last wrote you concerning my work. During this year I have read but one book suggested by the Circle, and found it very interesting, 'South America the Neglected Continent.' This makes five books of the missionary course. Then I have read five of the books given in the Religious and Advanced courses."

In response to Brother Stover's letter, Sister Amanda Roddy, of Johnstown, Pennsylvania, says that she is still reading. She received a certificate in 1900, but the course has been changed since and she finds the new books profitable reading.

Sister Gertrude Rowland, of Reid, Maryland, says, "I have finished two books of this year, 'Modern Apostles of Missionary Byways,' and 'In the Tiger Jungle.' They are inspiring, and my heart burned within me as I read them. I think they are the best books of the

first year's course. God bless the Circle and its workers."

Sister Nora E. Berkebile, of Fostoria, Ohio, says, "We are using the topics in the *Missionary Visitor* for our Sunday evening missionary meetings. And we think the books in the missionary course will assist us in forming a program for the meeting on India, China and other missionary topics, as outlined by the Circle. Please remember us in your prayers."

Sister Kate Graybill, of Brughs Mills, Virginia, says, "I read the Circle books several years ago while Sister Edith Newcomer was secretary. Was especially taken with 'Crisis of Missions,' and 'Life of Judson.' We, the members of the Botetourt congregation, have had a Missionary Reading Circle for several years. We feel that this reading arouses more of the missionary spirit in every heart and helps us to do more for the advancement of this glorious cause."

Sister Alice S. Wallick, of Wolcott, Indiana, says, "In reply to Brother Stover's letter, I am glad to say that I am reading 'Introduction to Missions.' My husband is also reading it. I enjoy 'Do Not Say.' We think the course will do us much good."

Sister Maggie C. Weckert, of Keyser, West Virginia, says, "I have read a number of the books, and I can hardly tell which I like best, they are all so interesting. I pray God's blessing on the Circle and its work."

Sister Anna Lesh, of Mt. Repose, Ohio, writes, "I received Brother Stover's letter and I am glad that we have these books to read. I have just sent for 'Modern Apostles of Missionary Byways' and am anxious to read it. I enjoyed 'Lectures on Ruth' and the 'Wrestler of Philippi.' I joined the Circle over a year ago and hope to do more for it in the future than I have done in the past. I expect to urge some of our church to take the *Missionary Visitor*."

Brother Maynard S. Grossnickle, of Oregon, Illinois, says, "I have read four

books and want to finish the course as soon as I can. I have just received a letter from Brother Stover calling attention to my duty, and I hope to do better work."

Sister Nettie H. Woodson, of Daleville, Virginia, says, "I became a member about six years ago and read a number of the books. I am anxious now to read those in the new course. I think the Circle is a great help in arousing a missionary spirit among our people."



NEW NAMES.

-
- 1997 Emma C. E. Landes, 219 College Avenue, Lancaster, Pa.
 - 1998 Cyrus Wallick, Wolcott, White Co., Ind.
 - 1999 J. E. Blough, Stantons Mill, Pa.
 - 2000 Mrs. Mollie M. Blough Stantons Mill, Pa.
 - 2001 Clara M. Blough, Stantons Mill, Pa.
 - 2002 Cora L. Blough, Stantons Mill, Pa.
 - 2003 Bertha A. Blough, Stantons Mill, Pa.
 - 2004 B. Mary Royer, Elgin, Ill.
 - 2005 Stewart Hamer, Hooversville, Pa.
 - 2006 Cora Hostetler, Dundee, Ohio.
 - 2007 Eva Cramer, Carey, Ohio, R. R. 2.
 - 2008 E. R. Cramer, Carey, Ohio, R. R. 2.
 - 2009 R. D. Snyder, Waterloo, Iowa, R. F. D.
 - 2010 Jennie Berkley, Waterloo, Iowa, R. F. D.
 - 2011 W. O. Tannreuther, Waterloo, Ia.
 - 2012 B. C. Shick, Waterloo, Iowa.
 - 2013 Mary Lichty, Waterloo, Iowa.
 - 2014 Beulah Lichty, Waterloo, Iowa.
 - 2015 J. Wilbert Miller, Waterloo, Iowa.
 - 2016 James L. Hazlett, Rossville, Ind., R. F. D. 1.
 - 2017 John Heckman, Cerrogordo, Ill.
 - 2018 Ella Heckman, Cerrogordo, Ill.
 - 2019 Hugh Heckman, Cerrogordo, Ill.
 - 2020 George Roby, Cerrogordo, Ill.
 - 2021 Mary Roby, Cerrogordo, Ill.
 - 2022 Emma Early, Union Bridge, Md.
 - 2023 Mary Grabill, Union Bridge, Md.
 - 2024 Mary Rowland, Union Bridge, Md.
 - 2025 Stella Williams, Union Bridge, Md.

LOCAL SECRETARIES.

178 I. J. Wampler, Bridgewater, Va.
 179 Cora Hostetler, Dundee, Ohio.
 180 James L. Hazlett, Rossville, Ind.



RECEIVED CERTIFICATES.

Sylvania P. Keim, St. Peters, Pa. R. F.
 D. No. 1.
 Ira C. Holsoapple, Pottstown, Pa.
 Nettie H. Woodson, Daleville, Va.



NORTH MANCHESTER COLLEGE.

We have a number of active members who meet Tuesday evening of each week to discuss the truths and lessons we may get from the book we are reading. Our work has inspired us with a desire to support a missionary in a foreign field. We have printed pledges and quite a number, young and old, have made pledges to pay what they feel they can by the month, quarter or year. Those not active members can become honorary members by giving pledges. By this means we hope in the near future to be able to support a missionary.

During our special Bible term at college, one afternoon was given our Circle to render a special program and as a direct result increased interest in Reading Circle work and a desire to do more practical missionary work was manifest. Missionary subjects demanding special attention were ably discussed by young brethren and sisters. It was shown that through the introduction of the Reading Circle in our schools many young men and women might be saved for Christ, the church and the mission cause.

The field is before us. Workers are needed. It is our duty to go or help some one to go. We need trained and prepared workers. It is the duty of every member of the church to help in some way. The highest, truest and noblest mission spirit in man is to save

souls for Christ. A collection for the benefit of our work was taken, resulting in \$7.83.

Our Circle is trying to do some practical home work. We have under our care a mission Sunday school largely attended, and conducted by some of our earnest young brethren and sisters, and we feel sure that seed is being sown that will bring forth fruit unto eternal life.

Many Sunday afternoons are spent by the members of the Circle visiting and holding social religious services with the sick and aged, which gives active Christian experience to young members and encouragement to those visited. My prayer is that through the efforts of Circle workers everywhere many souls may be saved for Christ.

Mrs. Emma Bowman.



FROM BRIDGEWATER COLLEGE.

During the recent Bible term and series of meetings at the College, our Missionary Society held its weekly meeting on Sunday evenings, in order that more persons might be present. In consequence there was a full house each time. Both evenings Sister Elizabeth Howe addressed the meeting and set before us in a most vivid way the needs and methods of city mission work, illustrating her statements by incidents of her own experience in Chicago and Brooklyn. All received an addition of zeal, as well as a deeper impression of responsibility, from Sister Howe's work.

The missionary spirit among us has been greatly quickened during the last few weeks by the addition of nineteen members to the church,—all of them young men and women, over half of them students of the college.

A number of members have been received into the Missionary Society since the last report. Among these is one life member, Bro. S. M. Bowman, of Linville Depot, Va. J. W. Wayland.

Bridgewater, Va., Feb. 8, 1903.

From the Field.

Bulsar, India, Dec. 27, 1902.

To the pupils and workers in the Sunday schools of Middle Pennsylvania, Greeting:

After a voyage of six weeks' duration our party arrived in Bulsar Dec. 8. I wish you could have seen our reception. Garlands of flowers were hung about our necks, and large bouquets placed in our hands. There seemed to be a general rejoicing and thanksgiving for our safe arrival. The orphan boys and girls made the air ring with their gospel songs. Just then it didn't seem much like going into a heathen country.

Interesting experiences are meeting me on every hand. Several days after our arrival Bro. Lichty and I began the study of the language. We began in the a b c book just as children do when starting to school. After learning the alphabet we began to read and speak little sentences made up of simple words. Our teacher encourages us by saying we will be able to talk fairly well within a year. We hope so, but at present it hardly seems possible. We enjoy our study.

We are now in the midst of the Christmas holidays. One must almost force himself to believe so, however, for there is nothing in the surroundings to indicate Christmas time as it is known in America. Instead of frozen ground, flying snowflakes, and keen, frosty air we are enjoying delightful May weather. The stores have not put on a holiday appearance, nor do the people show the least sign of rejoicing in keeping with the day.

To some of us, however, it is different. The lack in present surroundings is largely supplied from memories of the past and we are enjoying with you the pleasures of the season.

Instead of the giving of presents to one another and to the orphans we decided to make a contribution to the

church fund. The contribution of the children shows that even from their scanty store they are willing to give to the cause of the Master.

Our Christmas service was held during the forenoon. After a season of very hearty song service and an earnest prayer, Brother Stover talked of the love of Him who was rich, but who for our sakes became poor that we might be rich. The rapt attention of the hearers was evidence of their interest in what was said.

A church meeting followed the Christmas service. A young native brother had made some missteps and his case was brought up for consideration. Both sides of the case were kindly and touchingly presented and defended. All recognized the sin as one deserving discipline. Some favored such action as would definitely protect the church from other similar cases. Others, while seeing this point, contended earnestly for such action as would save the boy. It is very encouraging to find these two important points of church discipline so clearly recognized by those who a few years ago were in darkness. The entire service lasted nearly three hours, yet there was scarcely a sign of restlessness in the audience.

The children were desirous that we all take a meal together, so we went out to eat supper with them. Can you imagine how we looked? There were no tables or chairs, we sat cross-legged on the ground. There were no knives or forks, we used our fingers. There was no turkey, cranberry sauce or sweet potatoes, but rice, curry and sweet balls. You say, what a simple Christmas dinner. Yes, simple, but having all the essentials of a pleasant repast,—plenty of food and a hearty love one for another.

On the day following Christmas all the girls who were strong enough went

with Sister Miller to the seashore, three miles distant.

They strolled along the beach, gathered shells and pretty stones, and took a bath in the sea. When returning they found the river had risen because of the tide. The only thing for them to do was to sit in the hot sun an hour until the river had fallen enough to admit of their wading.

The boys, in company with Brother Stover, Brother Lichty and myself, went in another direction to a small mountain a few miles distant. In true boy fashion they ran, yelled, sang, and gathered flowers. Several times we passed idols or idol temples. The boys pointed them out in a way that plainly showed their utter lack of confidence in such gods.

We climbed the mountain and on the summit found the ruins of an old fort. From there we had a splendid view of the country for miles in every direction. We sat down in the shade of a large tree in this fort. Some time was spent in song and prayer. There was no hesitation between the prayers. Several times two began at once. They seemed glad for the opportunity. One very touching prayer was offered. Part of it was something like this:—"O Lord, we thank thee because we have all come out on this mountain top to-day. We are so happy here together, but we remember with sorrow how different it was when you went out on the mountain to pray. Yours was sorrow for us in the night. The next day you went willingly to the cross, and because of that ours is joy this very day." After prayer we ate our lunch.

On our way home the boys found a little girl sitting along the road. She looked as though she was suffering from the effects of famine. They came at once to Brother Stover, asking if they should take her along home. The crowd had gathered about her. One boy said, "But, papa, we can't save her if we do take her. She is too far gone." Another said, "Shall I give her some bread?" and gladly gave of his own to her.

On the following day the girls went to the mountain and the boys went to the sea. The Hindus think the all-important question is caste. One seeing our crowd of boys, asked them their caste. At once a little fellow replied, "Our caste is man, and our religion Christian." They exemplified their Christian love and consideration by taking turns in carrying for two miles one of their number who had hurt his foot on a thorn.

They all enjoyed their outings and seemed as full of life when we returned as when we started.

I think I shall enjoy the work and am glad that you sent me. I rejoice to know some of you have come to Christ since I saw you last. Would that all knew Him. May His peace abide with you all.

Yours,

Jesse Emmert.



Dahanu, India, Jan. 8, 1903.

Do you see the heading of this letter? That means we are now located at our fourth station, and our home. We are well and happy and busy. We are not burdened with "stuff" and traps, but it took a good deal of sweating and some skin off my hands to get things packed and unpacked and arranged. We are about settled down. Long before this letter reaches you our latch string will be out to passing sahib people. Our latch strings are three linked chains used to fasten the doors when we go out. Inside we have a small iron bar a foot long with a hook on to drop through the chain.

We have a humble home, but it is good enough. It is better than we deserve. We are happy and busy.

Marathi is not hard, as we have the roots of most of our common words. I am going out in the forenoons, then I study after I return. There are many friendly people near here. They are of farmer and fisherman classes. We get nice fish often, and so far have been able to get nice vegetables.

People are much more friendly than we expected them. The Lord is opening up the way for effective work. May we not fail in using the opportunities.

Paul is well and growing. He is a key to reach the hearts of the women. They think it is so nice when we show him to them, and in their simple heathen way they bless him.

We have a splendid location to get good air. The sea is not two miles away and, we are told, there is no place from Bombay north that is so free from malaria as the sea coast along Dahanu. But get into the jungles three or four miles east, it is not so good,

Your Fraternally,
Adam Ebey.

Jalalpor, India; District Surah, Jan. 9, 1903.

We are now entering another year. By the blessings of our heavenly Father our lives are spared and we in India are permitted to enter another year under favorable conditions. We very fondly hope that much may be accomplished, not only in the India Mission but also in every other phase of mission and church work. If our hands could execute what our hearts desire the present year would certainly see great things performed. How we would like to see this Gospel carried to the regions of the interior where we have not yet been able to go! Even ten miles away are villages that have not yet had an opportunity of hearing the message of salvation. Then there is room twenty or thirty miles farther on, and when these are reached there are still whole talukas (counties) and states that ought to have the Gospel.

But our workers are few, and then there is a limit to each worker's ability. Every missionary society in India realizes this; hence at the last year's Missionary Conference held in Madras in December, an appeal was made that more workers be sent from the home land. At present there is only one missionary for one million or more of In-

dia's population. If the number were doubled and each missionary had 500,000 souls to care for, even then could he reach them? Some of us are so closely tied to orphanage work that our opportunity for getting out among the people is very limited indeed. To be sure, this work needs attention and since we have it, it cannot be neglected. Then, too, my mind often goes to the home land. What opportunities we have there! Those "gaps" between our congregations, how can they be filled? Then, again, whole States and Territories that we as a church have scarcely entered.

What opportunities these are for our 2,600 ministers! How can anyone with the love of souls at heart be willing to preach perhaps one sermon once a month and then to a congregation that Sunday after Sunday has heard the Gospel message? This and similar thoughts is why I did not stay at Pine Creek (Bro. Forney's home congregation in Illinois.—Ed.) Three or four ministers I knew were sufficient there, especially when the word kept ringing in my ears, "Go." I obeyed, and very glad I am that to-day finds us in India, a corner of the world where the Gospel is so much needed. If only five hundred of our ministers could go out to the frontiers where their coming would be hailed with joy, how much might be accomplished in this present year of grace, 1903! The Lord is coming, and this year he will come to many, even to those not yet prepared for Him.

At present we are all in fair health. The cold season is here, but not so very cold after all. It is not so cool as other years so far, but may be cooler yet. The coal strike does not affect us as much as if it were an oil strike. We get lots of oil from America but not the coal. But now that the strike is over, suffering will be far less than it would have been, had it continued.

Our District Meeting passed off very pleasantly and you will no doubt have the report from the others or from the secretary. Wilbur was Moderator. Bro.

Emmert was appointed Sunday School Secretary for India, a place he ought to be well able to fill.

"The boys" (Brethren Emmert and Lichty.—Ed.) are getting their tongues limbered up on Gujarati and in due time we shall expect to hear from them in the native dialect. But our great need is more single sisters. I suppose there is not a year scarcely since the mission is opened but that that point has been emphasized by the workers here. So far we have failed to realize our prayers in that direction. We still live in hopes that the future has more in store for us in the way of realizing what we have been hoping and praying for.

Bro. Ebey's are now in their new station and their work will be more among the people than ours is, since they have no orphanage work to look after.

So far as I know, all are happy and in good health. Henry McCann has been having some fever lately. Hope he may soon be over it. We also have hitches occasionally but hope we may get rid of it while the cold season lasts.

I notice Bro. D. L. Miller's are expecting to spend the winter in California. It is quite a place for eastern people and is certainly a good place for old people to stay when cold and snow prevails in other places. Father and mother seem to enjoy it very much and some of the children also find it a pleasant place to be.

I, too, had planned to be there once myself but instead I got to Arkansas and then to India. But in all our way we feel that the Lord has led us and we trust Him as well for the future.

Now may the Lord be with you all this year and lead you and each of us all to His praise and glory. Yours in His service,

Fraternally,

D. L. Forney and Family.



Palestine, Arkansas, Feb. 7, 1903.

Husband says I shall write for the Visitor, and I do it with pleasure, for I know of no more interesting subject than missionary work. It was our de-

sire to be a missionary before the Brethren church had a plan for missions. We watched every movement in that direction, and when at last a start was made by sending those brethren to Denmark how eagerly we scanned "The Brethren at Work" to see what they were doing. Our hearts, rejoiced as the work advanced. We prayed for their success; shed tears of sympathy for their hardships, feeling all the time that we would willingly share with them if the way would open. But in those days there were no home mission boards and so we did not know how to proceed. In a quiet way we did what we could, for in those days missions met much opposition.

I am glad that the opposition is all removed and in its stead encouragement to inspire us is felt. The Reading Circle, the Missionary Visitor brimful of missions and so many faithful ones laying themselves upon the altar of service, make our hearts rejoice.

I fear some people get a wrong idea of being a missionary. I heard a lady say once, "I would like to be a missionary and get to see so much of the world." Another said, "If I had a good education I would love to write and get my name in the paper. It would be so nice to sail the great ocean and have all my needs supplied." These and a number of similar expressions we hear. Some write us for our experience, something that will be inspiring to read at Circle meetings. This we gladly give. I fear some of us get a wrong idea of mission work. We think of some far-away place and miss the opportunities right at our doors. I would not discourage foreign missions,—no, no,—for if I was not as old as I am I would go to a foreign land even yet. Still, I must not overlook the opportunities at home.

May the Lord help us all to get to work in earnest. Thus one will inspire another and soon we will all find our places and some good be done for Jesus. God bless the Visitor and its mission.

Mrs. Fannie Neher.

FARRENBURG, MO.

Dear Visitor:—

After quite a protracted confinement at home, attending to family duties—caring for the sick—I will say that not very much has been done in my field. Then, too, the weather has not been very favorable to the work for some time.

But now as the home demands are lessened I shall again launch out and renew the battle for the Master. The outlook for the year is about all that could be expected under existing conditions, and we look forward to a year of prosperity in the work. The efforts of our missionaries in the Southwest are gradually making impressions favorable to our cause. True, we meet with much opposition and many hindrances known only to those in the work, but in spite of all the Lord's blessings go with us and more and more we feel to trust Him and commit our ways to Him. May we have the earnest prayers of the Brotherhood that our labors may not be in vain.

Yes, there came into our home, Dec. 30, a little missionary and he is a BOY.

B. E. Kesler.

A SURPRISE.

In my work this month I was invited to a home where I never had been before. The parents are very devoted; indeed their devotion puts to shame some of our people. The husband is a Free-will Methodist and the wife a Baptist, but that does not seem to make any trouble as they are willing workers.

They first attended our meeting last month and then this. After I stayed a night with them they were surprised; for as she said, "We were told that you people did not believe in heartfelt religion but we see different." It would be hard to equal the Arkansas mission field for saying anything about religion.

Ira P. Eby.

Jan. 30, 1903.

BROOKLYN, N. Y.

Our new year is opening up with some new phases of work. Some \$8.00 was sent in to be used to buy coal, etc., for the needy. This we did, and it is a real pleasure to hunt up such and supply them with some of the things to make life more comfortable. Coal is ten dollars per ton now. Don't think it will get any higher, but it is too high for many. I like the new cover on the *Missionary Visitor* very much. It is improving right along. It has come to stay now. The Lord bless it for much good.

I. Kurtz Miller.

1377 Third Ave., Brooklyn, N. Y.

ROCKFORD, ILL.

In the past several years attempts have been made to start a Brethren church in this city, but for some cause each effort failed. At last through the perseverance of Sister M. C. Shively (who moved here from Indiana in 1901) the Northern Illinois District Mission Board took charge of the mission and called the writer here Nov. 25, 1901.

Upon arrival I found seven sisters. Some have lived here eight and ten years, and have been faithful under very discouraging circumstances. It is easy to live faithful to Christ when we are always among those who believe as we, but when we are opposed, then comes the test and the sifting. But since here I am thoroughly convinced that we can live closer to God and obey more of our Lord's teachings in the Brethren church than in any other.

This is a pretty city, with a goodly number of churches, yet opposed to these are many saloons and other places of evil to allure people away from God.

I began work under some difficulties, for I knew no one and the city was strange. In other cities, in going from house to house, I have been treated badly, but not so here. However, it appears that there is a great spiritual drowsiness among many. Most people

are content to remain as they are. They do not care to investigate a new truth. After thoroughly investigating doctrines of other religious sects, I have been more fully convinced of the need of a Brethren church everywhere.

I began with a prayer meeting the second week I was here in the homes of the members. We use the program given in the Messenger, and those who attend enjoy the service.

Jan. 19, 1902, we started a Sunday school with about fifteen in a rented hall on South Main Street. Now we have about forty enrolled. It has been hard work to get the Sunday school started. I have gone numbers of times to one family before the children would come regular. There are now two other Sunday schools in the same block, started since we did. At the one the children are given a penny every Sunday. This is some of the opposition we meet, but our attendance steadily grows.

Jan. 26, 1902, Bro. John Lampin was with us in our first preaching service. Our regular appointments are every second and fourth Sundays, supplied mostly by the Mt. Morris Brethren. I feel sure if we had services every Sunday and a minister in charge the interest would greatly increase. The people would then know what to expect.

From November 25, 1901, to January 1, 1903, there were 9,235 pages of tracts given out; Messengers given away, 234; visits made, 1,768. The number of prayer meetings held was fifty; average attendance, nine; largest attendance, sixteen; smallest, five. The number of Sunday-school sessions held was fifty; average attendance, nineteen; largest attendance thirty-eight; smallest, five. We had preaching 41 times; average attendance, 18; largest, 34; smallest, six.

The missionary Messenger goes into six homes. Most of the members take the Messenger. One lady, not a member, received the missionary Messenger six months. Now she has subscribed for the year and says she could not get along without it.

I have sent in about fifteen subscribers for the Visitor. Only five are members. They all like the Visitor. I could not do without the Messenger and the Visitor. I would rather give up eating for awhile than to do without them. I predict a glorious future for the Visitor.

Time has flown so rapidly and so little has been accomplished! I fear some people expect more from this mission than has been realized in the past year. But I am so glad that God does not look so much on results, but upon the spirit in which his work is done.

We are always glad for visits from any brethren and sisters.

Your humble servant in the Lord,

C. Tempie Sauble.

209 S. Winnebago St.

A VOICE FROM TENNESSEE.

The prophet said, "Woe to them that are at ease in Zion." I am sometimes all but made to shudder when I consider the many places even here in the South that have never heard the Gospel in its fullness. They have never learned the truth as it is in Jesus. It seems to me sometimes that the Brethren here in the South are asleep to some extent. We need to be awakened to a full sense of our duties by the thunder tones of the Master, when He said, "Freely ye have received, freely give." Of course some of our brethren and sisters in this District can well afford to give of their means to support foreign missions because they are able. And those of us who are not able to help with our money and don't feel satisfied to say, "Here am I, send me," ought to awake and see the many opportunities around us of giving freely the whole Gospel. May God bless the mission cause at home and abroad, is the prayer of everyone who really loves the truth, for the love of the truth is as big as the whole world.

W. S. Ledbetter.

Rogersville, Tenn.

BIRDSBORO, PA.

I wonder when the Committee is going to take hold of the Chinese question. I think they have enough to begin with. If they have God and five or six hundred dollars for the work, why should they delay? If God has a people who preach the whole Gospel will He not support them in the work, or will He send all the worldly doctrines there and keep the true light hid? My God has a special interest in the people who have not yet heard the Gospel preached. He wants it carried to them with all possible speed, and His Son Jesus Christ will go right along with the messengers and will abide with them always while they labor for and with Him. J. S. Andes.



ONE NATIVE SUPPORTED.

In response to a short article in the February Visitor in which it was stated that a native preacher in India could be supported for \$50 per year, some one,—judging from the handwriting a sister,—from Illinois, sends in \$50 for the support of a native for one year. The amount was received on February 10, and so goes on the Committee's books as the first donation of this kind. The prayer that comes with the money is significant: "I pray God's blessing upon the one set apart to work, and upon all the workers in the field, and pray the Lord of the harvest that there may be no lack of workers, or means to carry on the work. If the Lord spares my life I hope to be able to do more in the future."

This worker shall be registered No. 1, and at the close of the year a report of his work will be sent to the donor in some way.

Who will be next?



We are prepared to supply this issue FREE to friends of our subscribers in order to work up more sentiment for a China Mission. Send your order direct to the General Missionary and Tract Committee, Elgin, Illinois.

HEATHEN ENOUGH AT HOME.

No foreign mission will I help,
The worldly woman said,
I'll save my gold for those at home,
Who need their daily bread.

Quite right it is to feed the poor,
A plain command and old;
But hungry souls cry out to her,
Let not her hand withhold.

No foreign missions will I help!
Next quoth the business man,
There are heathen at our door to-day,
Deny it if you can.

Ah! yes, my friend, your words are true,
But have you ever thought
That Christ did die for one and all—
Their ransom dearly bought?

No foreign mission will I help!
A so-called Christian said,
'Tis waste of time and money both
The Gospel feast to spread.

The heathen are quite well enough,
Our care they do not miss,
Why hamper them with clothes and
creeds,
When "ignorance is bliss"?

I think I hear the angles weep
When Christians talk this way,
Their name is but a mockery,
Forgive them, Lord, I pray.

No foreign mission will I help,
The cynic did proclaim,
They never yet did any good,
And I can fix the blame.

For Hottentot and other folk,
Who live in darkest sin,
Are better off with savage ways
Than knowledge mixed with sin.

Shall we deny the Bread of Life
Because a sordid few,
Will follow in the mission field,
The devil's work to do?

Our Lord's commands are very plain
About these heathen folk,
And yet you set your wisdom up
And thus His wrath provoke.

Their talk is but a pretext vain,
For often do I find,
That those who cry down foreign work,
Do none of any kind.

—Edith S. White, Gospel in All Lands.

Acknowledgments.

All things come to Thee, O Lord,

And of Thine own have we given Thee.

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender fail to sign his name plainly, giving full address, even when he does not wish his name to appear with the donation.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,

Elgin, Illinois.



The General Missionary and Tract Committee acknowledges the following donations from January 12, 1903, to February 9, 1903:

World-Wide Fund.

PENNSYLVANIA—\$196.49.

Congregations:—Dry Valley, \$2.49; Woodbury \$20.92; Meyersdale, \$7.26; Upper Conawago, \$28.14, 58 81

Sunday schools:—Mechanicsburg, \$6.87; Benshoff Hill, \$11.01, 17 88

Individuals:—Annie R. Miller, Hampton, \$1.50; Maggie Coble, Lindsey, 50 cents; A. S. Kreider, Annville, \$1.70; Wm. A. Anthony, Shady Grove, fifty cents; Jos. F. Emmert, Waynesboro, \$10.00; Anna M. Mitchell, Newberg, \$5.00; A. W. Stahl,

Laurelville, \$3.00; Anna Mum-
mert, Hanover, \$2.00; Abram
Sollenberger, New Enterprise,
\$1.20; O. L. Buck, N. Enterprise,
\$3.00; D. L. Miller, Confluence,
\$6.00; Isaac B. Replogle, New
Enterprise, \$1.00; Levi H. Bid-
dle, New Enterprise, \$6.00; H.
R. Gible, Lititz, \$1.20; Eliza-
beth Gible, Lititz, \$1.20; Wil-
liam S. Miller, Meyersdale, \$3;
S. S. Griffin, Norristown, \$1.00;
Jos. Fitzwater, Port Providence,
\$3.00; Sarah R. Saylor, Waynes-
boro, \$6.00; Estate of S. Fackler,
Union Deposit, \$15.00; Jos. Em-
mert, Waynesboro, \$5; Abram
Fackler, Union Deposit, \$15.00;
Amanda R. Cassel, Vernfield,
\$2.00; A Friend, Shippensburg,
\$1.00; Joseph E. Bowser, East
Berlin, \$5.00; S. L. Fyock and
wife, Glen Campbell, \$10.00; A
Sister, Greentree, \$5.00; G. S.
Reinman, Berlin, \$2.00; J. S.
Hershberger, Everett, marriage
notice, 50 cents; T. T. Myers,
Philadelphia, \$1.50; A Brother,
Connellsville, \$1.00, 119 80

CALIFORNIA—\$196.40.

Congregation:—Lordsburg, .. 30 00
Individuals:—J. W. Kline,
Los Angeles, \$100.00; A Brother
and Sister, Inglewood, \$55.40;
M. Magdalena, Myers, \$5.00;
Edmund Forney, Lordsburg, \$3;
Elizabeth Forney, Lordsburg,
\$3.00, 166 40

ILLINOIS—\$151.83.

Congregations:—Pine Creek,
\$13.39; Oakley, \$4.00; West
Branch, \$20.47; Silver Creek, \$6, 43 86

Sunday schools:—Primary
class, Pine Creek, \$3.04; Polo,
\$10.00; Mulberry Grove, \$2.39;
Woodland Sunday school, Lees-
burg, \$1.74; Lanark, \$18.25, 35 42

Individuals:—Calvin McNelly,
Batavia, \$5.00; James Wirt, El-
gin, \$5.00; Hannah Wirt, Elgin,
\$5.00; Francis M. Snavelly, Hud-
son, \$2.50; Calvin Binkley,
Maryland, \$1.25; E. H. Bruba-
ker, Hudson, \$1.25; Ira G. Cripe,
Cerrogordo, \$5.00; Elma R. Bru-
baker, Virden, \$1.25; H. H.

Harnly, Auburn, \$2.50; Esther Vroman, Wheaton, \$2; D. Blickenstaff, Cerrogoro, \$5; J. Scott Snively, Lanark, \$1.50; Annetta Yarger, Orangeville, \$3.50; Jacob Wine, Laplace, marriage notice, \$1.00; A Sister, Elgin, \$5.00; Alta C. Eikenberry, Cerrogoro, \$2.50; John Brubaker, Girard, \$5.00; Lizzie Shirk, Mt. Morris, \$1.00; Nelson Shirk, Mt. Morris, \$1.20; Mollie Swinger, Hutsonville, \$2.40; E. P. and Alice Trostle, Mt. Morris, \$5.00; A. L. Clair, Mt. Morris, \$1.20; Mathias Lingenfelter, Canton, \$5.00; Isaac Eikenberry, Cerrogoro, \$2.50,

VIRGINIA—\$152.37.

Congregations: — Botetourt, \$108.80; Manassas, \$9.85; Valley Bethel, \$3.00; Peters Creek, \$11.28,

Sunday school: — Beaver Creek,

Individuals: — John Zimmerman, Spring Creek, \$3.00; C. N. Wine, Timberville, \$4.80; A. Flory, Penn Laird, \$2.00; D. S. Roller, New Market, \$3.00; N. Spittler, Spring Creek, \$1.00,

IOWA—\$134.06.

Sunday school: — Harlan,

Individuals: — Samuel Fike, Waterloo, \$12.00; Nameless, Adel, \$50.00; Jacob Lichty, Waterloo, \$6.00; L. S. Snyder, Mo. Valley, \$1.00; S. Hershey, Adel, \$1.50; Mary Loudenslager, Defiance, \$1.00; Lewis Hess and wife, Eldora, \$5.00; Henry Kile, Grundy Center, \$5.00; Elizabeth Kile, Grundy Center, \$3.00; S. F. Niswander, South English, \$3.00; W. G. Caskey, Corning, \$1.25; J. J. Beekley, Waterloo, \$6.00; John Weigle, Waterloo, \$6.00; N. C. Folger, Osceola, \$1.20; John J. Felkner, Garrison, \$6.00; Elizabeth Fahrney, Deep River, \$2.50; S. C. Miller, Brooklyn, \$1.00; Irene S. Miller, Brooklyn, 50 cents; U. S. Blough, Waterloo, \$4.00; Isaac DuBois, Greene, \$8.00; Jemima Kob, Garden Grove, \$1.00; Ezra Fahrney, Deep River, \$2.50,

KANSAS—\$90.85.

Congregation: — Walton,

Sunday school: — East McPherson,

Individuals: — W. B. Price, Louisville, \$1.50; Harriet Wag-

oner, Meridian, \$2.00; Mrs. M. A. Thomas, Tescott, \$1.00; J. F. Hantz and wife, Abilene, \$50; James E. Hilkey, Ozawkie, \$1; S. M. Brown, Wichita, \$2.50; C. Harader, Arkansas City, \$25; W. W. Scranton and wife, Beverly, \$1.00,

OHIO—\$84.92.

Sunday schools: — Sugar Grove, \$5.60; Bear Creek, \$11.74; Logan, \$1.78; Aid Society, Chippewa, \$5.00,

Individuals: — S. H. Vore, Lima, \$1.50; S. D. Royer, Bradford, \$1.00; Mary E. Rinehart, West Cairo, \$2.50; A Brother and Sister, Brookville, \$15.00; Barbara Newcomer, \$3.00; Jennie Klepinger, Dayton, \$1.00; E. W. Bowers, Williamstown, \$1.00; Ezra Flory, West Milton, \$1.50; Mary A. Arnett, Potsdam, \$3.00; W. C. Teeter, Dayton, \$1.20; John H. Rinehart, Union, \$1.20; A. A. Moherman, Ashland, \$20.00; David Berkebile, Delta, \$1.20; Jacob Leckrone, Glenford, \$1.20; Elias Stauffer, Pittsburg, \$1.20; L. E. Kauffman, Degraff, \$1.20; David Bremer, Brookville, \$1.20; S. B. Christian, Garland, \$1.20; W. H. Folkerth, Union, \$1.20; J. H. Shideler, Ashland, 50 cents,

INDIANA—\$44.41.

Sunday school: — Lancaster, Salamonie church,

Individuals: — Frederick Huber, Goshen, \$10.00; Mrs. D. S. Leedy, Pierceton, 50 cents; Catharine Cottrell, North Manchester, \$1.00; Ira Weybright, Collamer, \$1.50; Z. P. Sensenbaugh, Dayton, \$2.50; Henry Shock, Huntington, \$3.00; Catharine Bowman, \$1.00; Sallie Hatfield, Hagerstown, \$1.00; Mrs. Elizabeth Fisher, Mexico, 50 cents; Eli Roose, Nappanee, \$3.00; Mary E. Miller, Bellmore, \$1.50; Susan Davy, Indianapolis, 75 cents; Wm. Hildebrand, Teegarden, 50 cents; George Holler, Huntington, \$15.00,

MARYLAND—\$38.07.

Congregation: — Sams Creek, Eastern District,

Individuals: — W. E. Roop, Uniontown, marriage notice, 50 cents; Rachel Broadwater, New Germany, 50 cents; J. M. Prigel, Gittings, \$10.70; Daniel Royer, Westminster, \$2.87; Sadie Win-

84 00

24 12

72 55

132 93

5 64

13 80

6 61

60 80

2 66

41 75

8 00

4 60

2 25

gard, Oxford, \$1.50; G. A. Linninger, Cove, \$6.00; John D. Roop, Westminster, \$3.00; Sue E. Martin, Hagerstown, \$5.00, .

WEST VIRGINIA—\$22.35.

Individuals:—Moses Fike and wife, Egton, \$5.00; Cora Shaffer and children, Thornton, \$2.00; Mrs. Catharine Bays, Russellville, \$3.50; Ada V. Antover, Laureldale, 15 cents; J. F. Ross, Simpson, \$3.10; A. A. Rotruck, New Creek, \$5.00; C. Harper, Onega, \$3.50; Israel Weimer, Gordons Run, 10 cents,

NORTH DAKOTA—\$18.32.

Sunday school:—White Rock, Individuals:—Andrew Neher, Newville, marriage notice, 50 cents; A Sister, Carrington, \$10.00,

MISSOURI—\$13.75.

Congregations:—Honey Creek, \$1.05; Mississippi County, Arkansas, congregation, \$1.05,

Individuals:—Susan Moomaw, Laddonia, \$1.00; Mollie L. Taylor, Bolckow, \$1.00; Mrs. I. N. Taylor, Bolckow, \$1.00; Ira P. Eby, Poplar Bluff, \$2.00; W. T. Bray, Deep Water, marriage notice, 50 cents; Martha James, Lamar, \$1.00; J. T. Forehand, Wheatland, 15 cents; Wm. H. Wagoner, Adrian, \$2.50; Nannie C. Wagner, Adrian, \$2.50,

NEBRASKA—\$11.75.

Individuals:—Conrad Rasp, Rising City, \$2.50; Jesse Heckler, Alvo, marriage notice, 50 cents; Chas. C. Trasis and wife, Chase, \$5.25; Mrs. Catharine Dovenbarger, Benedict, \$1.00; C. Fitz, Red Cloud, \$2.50,

IDAHO—\$9.00.

Individuals:—C. E. Pratt, Payette, \$2.50; John W. Graybill, Nampa, \$6.00; John W. Graybill, marriage notice, 50 cents,

COLORADO—\$5.48.

Individuals:—H. H. Winger, Palisade, 48 cents; D. H. Weaver, Greely, \$5.00,

OKLAHOMA—\$4.56.

Oak Creek congregation, . . .

NORTH CAROLINA—\$4.55.

Fraternity Sunday school, . . . Individual:—Marion Prather, Creston,

TENNESSEE—\$4.50.

Individuals:—D. C. Swadler,

Johnson City, \$2.50; Maggie Satterfield, Oak Grove, \$1.50; Bettie W. Browning, Limestone,

50 cents, 4 50

MICHIGAN—\$2.53.

Woodland Sunday school, . . . 2 53

TEXAS—\$2.20.

Saginaw congregation, 1 70

Individual:—W. E. Whitcher, Manvel, marriage notice, 50

WASHINGTON—\$2.50.

Individuals:—B. E. Breshears, Kipling, 50 cents; Ester A. McDonald, Port Townsend, \$2.00, 2 50

ARKANSAS—\$1.30.

Austin congregation, 1 30

LOUISIANA—\$50.

A. A. Sutter, Welsh, marriage notice, 50

CANADA—\$1.50.

Individuals:—Fannie Keffer, Hespeler, \$1.00; Wilfred Keffer, Hespeler, 25 cents; Winifred Rudd, Hespeler, 25 cents, 1 50

Unknown, 15

Total for the month, \$ 1194 34

Previously reported, \$14540 01

Total for year thus far, . . \$15734 35

Less, returned to Lower Twin church, because sent in mistake, Nov. 6, 1892, 6 85

\$15727 50

India Mission.

PENNSYLVANIA—\$542.78.

Sunday schools:—Infant class, Hutsonville, \$6.09; Crossroad, Elton, \$1.26; Sundays schools of Middle District, \$100; Waynesboro Mission Society, \$110.91; Waynesboro Mission Society, Antietam congregation, \$62.52, 280 78

Individuals:—A Brother, Waynesboro, \$250.00; Lizzie Lerew, Dillsburg, \$1.00; Amanda R. Cassel, Vernfield, \$1.00; J. S. Andes, Birdsboro, \$10.00, . . . 262 00

KANSAS—\$22.95.

Sunday schools:—Slate Creek, \$3.90; Sisters' Aid Society Ozawkie, \$5.00, 8 90

Wade Branch congregation, . . . 4 05

Individuals:—J. P. Nantz and wife, Abilene, \$5.00; A. J. Skinner, Peabody, \$5.00, 10 00

OHIO—\$30.45.

Sunday schools:—Hickory Grove, \$4.95; Foster Eikenberry's class, Arcanum, \$12.45; Sugar Creek, Mrs. L. Dodge's

class, \$5.50; Hattie Rodabaugh's
Clarksville. 3 85
CALIFORNIA—\$21.

Freewill offering, Tropico, ... 21 00
INDIANA—\$16.20.

Individual:—Samuel Neher,
Petroleum, \$5.00; A. R. Bridge,
Monticello, \$10.00; A. H. Elson,
Hudson, \$1.20, 16 20

IOWA—\$114.95.

Lake Creek congregation, ... 4 95
Individuals:—Nameless, \$100.-
00; Sisters' Mission Circle, \$10., 110 00

NEBRASKA—\$14.60.

Infant class, Octavia, \$11.25;
Young People's Society, Shick-
ley, \$3.35, 14 60

MICHIGAN—\$4.85.

Sunday school:—Campbell,
Clarksville, 3 85

Individual:—Miss Fern Nick-
erson, Lake Odessa, 1 00

WEST VIRGINIA—\$3.60.

Minnie Rodes' Sunday-school
class, Bays, 3 60

WASHINGTON—\$2.50.

Salome Watkins, Sunnyside, . 2 50

ILLINOIS—\$2.00.

Isabella Foster, Barry, 2 00

OKLAHOMA—\$1.10.

Sunday school:—Cavalry
Creek, intermediate class, 1 10

Total for the month,\$ 776 98

Previously reported,\$2138 42

Total for year thus far,....\$2915 32

India Orphanage.

IOWA—\$66.67.

Sunday schools:—Harlan, \$6.-
62; Garrison, Jennie Barnhart's
class, \$6.90; Dallas Center, Mar-
tha Royer's class, \$1.75, 15 27

Individuals:—Nameless, Adel,
\$50.00; Galen Stine, Panther,
\$1.40, 51 40

ILLINOIS—\$42.37.

Sunday schools:—Waddams
Grove, \$13.98; Girard, H. J.
Vaniman's class, \$17.00; Polo,
\$11.39, 42 37

NORTH DAKOTA—\$28.53.

Sunday schools:—White
Rock, primary class, 78 cents;
Carrington, Viola Lingofelt's
class, \$2.75; Salem, \$25.00, 28 53

KANSAS—\$5.00.

Individual:—J. F. Hantz and
wife, Abilene, 5 00

INDIANA—\$17.55.

Sunday schools:—Salem, \$10.-
25; Colfax, Mary Smith's class,
\$7.30, 17 55

WEST VIRGINIA—\$14.84.

Pleasant View Sunday school, 14 84

VIRGINIA—\$11.50.

Botetourt Missionary Circle, . 11 50

PENNSYLVANIA—\$11.00

Individuals:—Amanda R. Cas-
sel, Vernfield, \$1.00; Isabella
Price, Oaks, \$10.00, 11 00

OHIO—\$8.00.

Sunday school:—Class of
Mrs. Chas. Smith, New Carlisle,
Individual:—S. N. Wright, 7 50

Fostoria, 50 cents, 8 00

MISSOURI—\$5.00.

Individual:—Kate Bollinger,
Centerview, 5 00

NEBRASKA—\$5.00.

Individual:—J. E. Young,
Roseland, 5 00

Total for the month,\$ 215 46

Previously reported,\$1129 55

Total for year thus far, ...\$1345 01

Brooklyn Meetinghouse.

INDIANA—\$5.30.

Sunday school:—Pipe Creek, . 5 30

KANSAS—\$5.00.

J. F. and Deblie Hantz, Abi-
lene, 5 00

ILLINOIS—\$5.00.

Individual:—Mrs. Emma Car-
stensen, Elgin, 5 00

MICHIGAN—\$4.00.

Individuals:—Grace E. Mess-
ner, Lake Odessa, \$2.00; Peter
B. Messner, Lake Odessa, 2.00, . 4 00

IOWA—\$1.00.

Addie Bales, Richland, 1 00

WEST VIRGINIA—\$1.50.

A church at Gatewood, 1 50

PENNSYLVANIA—\$3.00.

Individuals:—J. R. Davis, Lai-
dig, \$1.00; A Brother, Connells-
ville, \$1.00; Sarah E. Saylor,
Waynesboro, \$1.00, 3 00

Total for the month,\$ 24 80

Previously reported, 158 92

Total for year thus far,\$ 183 72

China's Millions.

ILLINOIS—\$23.45.

Pine Creek congregation, 23 45

VIRGINIA—\$10.50.

Cooks Creek congregation. . .	10 50
-------------------------------	-------

KANSAS—\$5.00.

Individual:—J. F. and Deblie	
Hantz, Abilene,	5 00
One Tenth,	6 75

Total for the month,	\$ 45 70
Previously reported,	157 52

Total for year thus far, . . . \$ 203 22

The credit of \$56 in the January Visitor, given the Maple Grove congregation, Indiana, should have been credited to the Maple Grove congregation, Maryland.

The \$8.66 which is credited to the Anderson congregation, in the January Visitor, should have been credited to the Lower Fall Creek congregation, of Indiana.

The \$5 which was credited to Jacob Kurtz, Poland, Indiana, in last month's Visitor should have been credited to Jacob H. Kurtz, Poland, Ohio.

The donations in the February Visitor which are credited to Jacob S. Senger, should have been credited to Jacob S. Guyer, Loysburg, Pa.

In the February Visitor a credit of \$17.00 is given J. D. Lahman, of Franklin Grove, Ill., which should have been credited as follows: Sister Sanford and husband, \$16.00; and to Sister Osner, \$1.00.

In the February Visitor under the World-Wide Fund \$31.60 is credited to Lima. It should be to Sugar Creek, Ohio.

* * *

REPORT OF CHICAGO MISSION FOR JANUARY, 1903.

Receipts.

Balance,	\$ 60 23
Cerrogordo, Ill., Sunday school, per Ira G. Cripe,	12 25
Sallie Sanger, Sangerville, Va., . .	1 00
Children's Mission Classes of the Yellow Creek church, Pearl City, Ill., per H. H. Keltner, . .	12 48
Jacob S. Senger, Loysburg, Pa., . .	4 00
Amy Huffman, Mt. Zion, Ind., . .	1 00
Dry Valley Sunday school of Maitland, Pa., per W. G. White, .	1 46
"Two Little People," Elgin, Ill., .	22
Kate Boyer, Lena, Ill.,	5 00
Amanda R. Cassel, Vernfield, Pa., .	1 00
Mary McDannel, Lagrange, Ill., . .	50
Kittie Dotzaur, Belmont, Kans., . .	1 00
Augusta Kretzer, Chicago,	50
Campbell Sunday school of	

Clarksville, Mich., per Ira J. Smith,	1 75
Return of loan of January 9, . . .	3 00
Return of loan of January 15, . .	1 50
Anna T. Caslow's Sunday school class, Yale, Iowa,	7 10
Receipts from rummage sale, . . .	55 25
Ella W. Reiff, Dayton, Ind., . . .	1 00
Industrial school,	2 41
Total,	\$172 65

Expenditures.

Living fund,	\$ 10 00
Rent,	10 00
Gas for two months,	1 93
Loans,	4 75
Support for workers,	22 00
Car fare for mission visit,	1 05
Incidentals,	29 03
Industrial materials,	05
Help to poor,	3 25
Total,	\$ 82 06
Cash on hand,	\$ 90 59

Miss Cora Cripe.

660 S. Ashland Ave., Chicago, Ill.

* * *

BROOKLYN MISSION, N. Y., JANUARY, 1903.

Receipts.

Balance,	\$ 3 62
Mission Board,	120 00
Industrial school,	2 56
Emma Van Dyke, for mission furniture,	5 00
Amanda R. Cassel, for the poor, .	1 00
Mary A. Kinzey, for the poor, . .	2 00
"In His Name," for the poor, . .	5 00
Total,	\$139 18

Expenditures.

Charity amongst needy,	\$ 8 00
Mission furniture,	5 50
Industrial material,	2 12
Car fare and express,	3 00
Rent,	52 00
Gas and oil,	6 00
Clothing, etc.,	10 00
Living fund,	42 00
Total,	\$128 62
Balance,	\$ 10 56

Attendance.

	Largest.	Average.
Sunday school,	118	98
Preaching,	65	58
Prayer meeting,	30	18
Bible class,	40	30
Calls,	50	

J. K. Miller.

1377 Third Ave., Brooklyn, N. Y.

The Missionary Visitor.

Vol. V.

APRIL, 1903.

No. 4.



THE MAN.

THE WOMAN.

EVERY-DAY INDIAN LIFE UNINFLUENCED BY CHRISTIANITY.

A Young Oglala.

BY W. J. CLEVELAND.

"I have told them to sell some of my steers and pay what I still owe, in Gordon on the casket for my wife's body. I rejoice greatly that some one is to hold services at St. Mary's station. The people ought not to be without services while waiting for me to come back. Besides, they should keep at work, trying to help in such other ways as they can."

The above was dated December 8, 1901, and written in the Sioux language to our missionary in Pine Ridge, S. Dak., by a young Oglala full blood. To understand something of how it came about, we must look back upon an Indian home of thirty odd years ago. Among the packs, pots, robes, blankets, etc., which are the furniture of the lodge,

we descry a small bundle standing on end and tied snugly together, but with an opening on one side near the top, through which we can just detect a tiny human face. It is the author of our quotation, setting out on the journey of life.

Peering around his new environment, he sees a fire in the center, and slim poles stretched upward with the smoke toward an opening at the top. All between the poles is closed over with dingy hides or canvas; except that, through a narrow slit opposite him, strange beings great and small, in different garbs, pass in and out, evidently from a larger world than his. He wonders, perhaps, if he, too, has arms and legs and will be



A Possible Pupil for a Mission School.

able to move himself about as they can. Soon, however, the bondage of the bundle period is past, the swaddling rags are gone and little Pretty Hair Horse learns to toddle out beyond the teepee. Many odd customs of his tribe, and queer experiences, too, begin to shape his career.

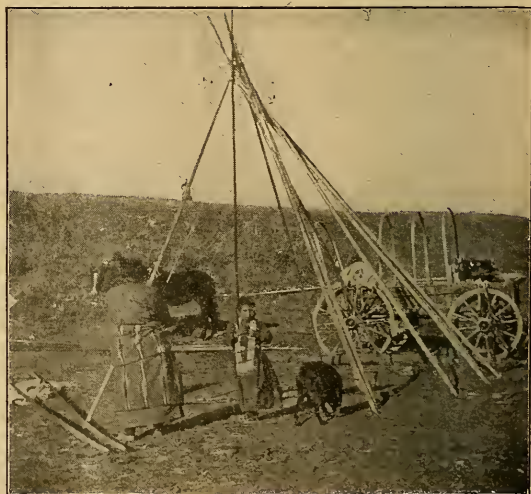
He notices that, being a boy, he is allowed far more liberty than his sisters; has more attention paid to his wants, and is never scolded and cuffed about, as sometimes happens to them.

One day, while he is yet a mere child, a report that United States soldiers are coming throws the whole camp into wild confusion. His grandmother excitedly bids him run to the hills and bring in his father's ponies. With no idea of what the trouble is he hurries off. But already the soldiers are firing and the camp is fleeing before them. Every moment he fears some bullet may strike him, nor can he overtake his friends. What does it all mean? Why have the soldiers come? And why

should they shoot at him? He cannot guess. Meanwhile, both pursuers and pursued have gone out of sight; the firing has ceased; and somehow through the night, he manages to find his own people again, unharmed.

Thus began a new chapter in his life. With the whole band he is gathered in upon a "reservation." He learns that a white chief called "the Great Father," has control over the Indians as well as white people! that his people are no longer to run at large and live upon buffalo, but stay within bounds and be fed by "the Great Father."

Ten years or so have passed, under these new conditions, and many of the Indians are restless and dissatisfied, he among them. Then comes another change—a day of lovely visions and bright promise. Somewhere, the old chief, Sitting Bull and others, have heard of the coming of an Indian Messiah. When he comes the white race shall be driven into the sea; the buf-



Mother and Daughter Building a Teepee on a Camping Trip.

falo shall return in thousands; the people shall live again as in the happy times of old. If some should die beforehand, yet all will join the ghost dance, and trust in the messiah for deliverance, may see in trances the dance will bring to them, the departed chasing the spirit game in the spirit land. White soldiers will attack them again; but bullet-proof shirts of printed calico will be given them; they shall escape from the thralldom of their reservation, and soon again be free.

Into this movement our hero threw himself with all the ardor of a would-be leader. They danced and danced until they fainted. Many claimed to have seen the visions foretold. But while the messiah was still afar off the soldiers came. The bullet-

proof shirts proved of no avail, and Sitting Bull first, then Big Foot and his whole band, women and children alike, with many besides were shot down. The bubble had burst, all hope was gone, and the world seemed darker than ever before.

But the darkness comes before the dawn. Life was more serious than he thought. He began to study it anew. He had been indignant that those Indians called "Christians" and others who had part-

ly become what was called "civilized," did not, except in rare cases, join them in the hope of an Indian messiah. But now, when, one day, he saw Long Wolf sitting on a chair with his little son standing by him on one side and his little daughter on the other, just home from the camp day-school and dressed

in a different style from their father, it came to him as a revelation that possibly the old way was not necessarily the best. He took in for the first time the idea that things could be improved! Even boys and girls could be taught and trained to be something better than they were by nature, and why not he as well?

The light that lighteneth every man had begun to dawn upon his soul. Always earnest in the pursuit of



"He saw Long Wolf with his little son and daughter, and took in for the first time that things might be improved."

what he believed to be the best, it was not long now before he was baptized and married to a sweet Christian maiden whose cheerful faith and good example helped to make him strong. Consumption, however, had already claimed her for its prey. Only a few years after he began his faithful work as helper, at the mission of Grass Creek, she received with him her last communion, and, urging him not to mourn at her loss but to continue bravely to

work for Christ, she died, leaving him childless and alone.

Charley had picked up the knowledge of reading and writing in his own language. He could study his Dakota Bible and conduct the services well from the Dakota translation of the Prayer Book. But one thing he had missed entirely; he had discovered the better way too late in life to take advantage of

the reservation schools. So now he is studying faithfully to learn to read and speak in English at Haskell Institute and thus fit him for larger usefulness among his own people. This is what Christian Missions have done for one Indian lad. There are many others like him. Is it not worth while to give him all the help we can?—Spirit of Missions.

Bending the Twig in Porto Rico.

BY JAMES H. VAN BUREN.

On one point everybody who lives and works in Porto Rico agrees; and that is, that most of our hope for the people here lies in the children. There are on this lovely island 300,000 children of

the different religious denominations and by individuals, but it is safe to say that for every child receiving instruction in public or private schools, four are growing up in ignorance.



Youngest "Young America."

school age. Provision is made already by the public schools for 50,000 or thereabout; but the work of increasing the accommodations seems to be far from supplying the need. Governor Allen said in his report for last year that there ought to be ten times the working force and equipment then in existence. There are private schools also, managed by

Look into the court yard, brother! See how nine-tenths of your Porto Rican fellow-citizens live. What do you read in the face of that little child with matted hair and pouting lip? What can the little mother do in the intervals of plying her sewing machine, to make her little one such a being as God means His redeemed people to be? Look at

this group, and read the future, if you can without tears, of those boys who will some day be as trees I have seen, twisted out of shape by the hurricane, or else as trees planted by the waterside, whose leaf shall not wither; trees of the Lord's planting, in the garden he has given you to water!

There are problems here that make the heart sick to contemplate. There is work here that will

take generations to accomplish. And one of the hopeful signs is that our public schools are crowded to overflowing. Parents and children are clamoring for more schools. Night schools are turning applicants away. Day



"What can the Little Mother do?"

schools have fifty in a room where thirty would be a liberal allowance. By every consideration of the economy of prevention, by every consideration of the danger of ignorance, by every consideration of patriotism and of religion, let us who work in the morning time of a new day for Porto Rico feel that behind us are the hearts and hands and resources of a mighty host of brothers and sisters, in-

spired with the purpose of letting the light of Christian civilization shine into the darkness of this island, rescued from oppression and yet to be redeemed from every foul shape of vice and superstition.—Spirit of Missions.

Lights and Shadows of Japanese Child Life.

BY FLORENCE PITMAN GARDNER.

Japan has been called the "paradise of children." Some tourists will tell you that children never cry there. This is not quite true. Yet, from one point of view, Japanese young people have a happy time, for they are allowed to do very much as they please. The older people never seem to outgrow the irresistible charm of childhood. On the other hand, one often sees the burden

and duties of life assumed by very little men and women. They wait on the customers in the shops with much gravity, or they care for a baby brother or sister almost as big as themselves, tucking him snugly away inside or outside their garment, according to the weather. But, whatever duties they are called upon to discharge, they seem to accept them cheerfully. If the little man in

the shop is not able to sell goods successfully, he can at least trot off on errands for father or mother. The little girl finds the baby on her back no great hindrance to her game of ball. She keeps it (the ball, not the baby) bouncing from her palm in the most skillful way, all the time crooning a song which if put into English would read something like this:

"One, two, three, four,
Grate hard charcoal, shave kiri wood;
Put in the pocket, the pocket is wet,
Kiyomadzu, on three yenoki trees
Where three sparrows, chased by a pigeon.

The sparrows said, 'Chiu, Chiu,'
The pigeons said, 'po, po'—now the
Ball counts a hundred."



"Little Mothers in Japan."

If the baby grows tired and begins to fret, the "little mother" jounces it up and down over her shoulder with a peculiar humping motion of her back, without stopping the game.

The first eight days of the new year are red-letter days for the children. Then, dressed in their best, the girls in gayest clothes, they are flying kites of

every description and playing battledore and shuttlecock wherever they can find an open space. March is the girls' special month, and from the first to the fifth the shops on all the principal streets of Tokyo seem to be turned into doll-houses, so gay are they with the display of dolls and doll furniture. In well-to-do families the little girls, and even some of the young ladies, keep the doll festival and invite their friends to see the dolls seated in dignified rows, graded from the floor to the low-pitched ceilings. The top row is always reserved for the representatives of the royal persons of olden times. Grouped before them are beautiful miniatures of all that real Japanese ladies would like to have, including quantities of popped rice and gaily colored cakes cut into shapes. These displays vary in size and character with the wealth of the family and many of them are handed down from one generation to another, like other family treasures. But each little girl begins a collection of her own the first March of her life, and her friends add to it as the years go by.

The boys have their festival from the 3rd to the 5th of May, when fishes great and small seem to be flying all over Japan. They are made of paper, and are attached to all flag-poles, topped with gilded balls and hung with many colored streamers. The paper fish is hollow; the breeze fills it out and its tail and fins flap in life-like fashion. The appearance of one of these fish or noberi as the Japanese call them, over a house, signifies that there are sons in the family. This is a matter of great satisfaction to a Japanese father. The birth of a daughter is almost always a disappointment to him. Often he will try to keep the news of the arrival of another girl from his friends. Yet, in spite of this light esteem for daughters, they are treated much better in Japan than in some other Asiatic lands.

These are some of the bright sides of child-life in Japan. What shall we say of the reverse of the picture, when pain, sickness and death come, as they do

to the youngest as well as the oldest, in all lands? Japan, in her earnest endeavor to learn of all other nations what she believes they have to offer for the good of her people, stands shoulder to shoulder with the most enlightened of them all in the great fight against illness and disease, and the enforcing of sanitary measures. Much has been accomplished in this way. But notwithstanding, one may see at any time in the largest and most popular Buddhist temple in Tokyo, dedicated to the goddess of Mercy, the pitiful sight of an old person, or a little child, or a mother with an ailing infant in her arms, appealing for help in their distress to the poor old wooden image of Healing whose features and limbs have almost been rubbed away by those who have come to be cured of their various diseases through the ages. And so one's heart aches to help

them know and understand about the Great Physician of souls and bodies.

I am sometimes asked if the homes that have become Christian have a different atmosphere to the heathen ones. What a question! How can it be otherwise, if our Lord really dwells there? Good-natured indulgence of childhood gives place to more careful training. A Christian father in Japan would not sell his young daughter to a life of shame, as his heathen neighbor is apt to do. Instead she goes to a Christian school and is fitted to become the mother of a Christian home. Yes, Christian missions in Japan mean manifold blessings to millions of young people. They better all that is good in Japanese life; they give a new and higher meaning to the life the boys and girls of this wonderful Empire are living and point them to a still better life to come.

Children's Names In Japan.

BY J. H. DE FOREST, D. D., SENDAL.

What a delightful study it is to hunt up the reasons that led parents to give such names to their children! It is a great event—the naming of a boy or girl out here. And it is a great honor when a high official bestows a name on some one's baby. The first baby born of foreign parents in Sandai was honored at once by the Governor's sending the name Tamura (Rice-field Village), which the parents accepted, though they rather submerged it by making it the middle name.

All parents want a prosperous life for their children, and so the name Yoshi (lucky) occurs by the thousand. Strange events at the time of birth often determine what the child shall be called. For example, one of Japan's great men who recently died was called Ryuba (Dragon Horse) because, as his biographer narrates, his mother dreamed that a golden dragon came up from the earth and his father dreamed that a

golden horse came down from heaven. But higher critics knock such beautiful stories in the head by suggesting that the story was made up after the man became famous. Still our sainted Neesima really got his baby name from the exclamation of joy that escaped from his father's lips when the birth of a son was announced. Shimeta! (we've done it!) So, while Neesima played about Yedo, he was Shimeta!

The order of birth often controls the names of both boys and girls. Ichi (number one) is combined with Taro for boys. But for girls the pretty honorific, "O," precedes, making Oichi. Ni means number two, but never is used for girls, for that would mean Oni which means the devil. I knew a young man with both numbers for his name—Ichi-ni. His parents must have hoped that he would be equal to two children and so clapped two numbers on their baby.



Animals and flowers play an important part in the names of children, boys being tigers, bears, but never foxes; while girls are plums, chrysanthemums, and so forth. Once in a while you meet a girl named Miss Dog, Miss Cow or Miss Deer. This last name wouldn't be bad, only the deer is unfortunately a part of the word that means fool, and nobody likes it. I know a man who had that deer fastened on to him but he so disliked it that he had the courts alter it to Righteous Way. Even the Imperial family contains specimens of animal names. It is said that when the consort of Emperor Yomei (574 A. D.) went to inspect the various parts of the palace, she suddenly gave birth to a son at the entrance of the stables. So she called him Umayo-do (Stable Door). Later on he was named Eight Ears, as he was so wise he could understand eight persons speaking at once. And at last he became Shotoku (wise and virtuous) on account of his being a prince of extraordinary cleverness and benevolence.

But what will interest you the most is the way in which Christian parents are

coming to name their children. They care little for the Bible names or other Western names, but they adopt some Christian thought and evolve some very neat names. Here are a few examples: A father whose faith had received a new impulse at the time of his daughter's birth, commemorated it by giving her the name Nobu (Faith). Another father, on the birth of a daughter, opened his Bible, resolving that the first word that caught his eye should suggest her name. It was "This branch" (Sono Eda), which he contracted into the pretty name, Sonoe. Another Christian called his girl Toshi (Wise), because he had been impressed with the verse, "Wise as a serpent." An evangelist was wonderfully moved by Christ's teaching of eternal life, and so called his child "Chiyo" (thousand ages).

A pastor was asked to suggest a name for a boy of one of his parishioners and he said, "Call him Tatsu-o (stand fast), that he may stand firm in the faith all his life." One more father named his daughter Ai (love), for the story of God's love had sunk deep in his heart and life.—The Missionary Herald.





"Just a Lot of Boys and Girls."

Child Life in the Philippines.

Of course every one will be eager to know something about the children of the new country which has come under the Stars and Stripes, so honored and loved by all true American boys and girls. A Mr. Walter C. Clapp, a missionary to the Philippines under the Protestant Episcopal church gives some very interesting facts in an article written some time ago, in *Spirit of Missions*, parts of which are given herewith in full.

"My first impression of child life in the Philippines was when our launch was coming from the steamer up the Pasig River toward the custom house at Manila. A Filipino woman was washing her baby on the deck, if you can call it that, of one of those long, curious, wicker-covered barges, called *cascos*, used as lighters to transfer freight about the harbor.

Since then I have not been obliged to

seek for glimpses of Filipino child-life. Here in Manila the Tagalog (accent on the second syllable, please) or Mestizo boy everywhere, and his sister is with him, or just around the corner. And they have very good times, too. Is it not something to cause a sober thought that one should so often see the artless, smiling, dimpling, romping childhood of people stiffen into a grave, severe, sphinx-like stolidity in mature life? It is a charge that can not be laid upon a single race; there is too much of it East and West. If we lose our sympathy for children and our likeness to them, what share can we have in the joys of Heaven? That is why one may be glad to find, on landing in America's new possessions, child eyes that attract one, and child voices that are musical. The missionary in the new field is looking for the portions of the soil which are most promising. The Filipino boy's

laugh calls attention to the exact spot. Rebuke not that laugh, even if it be only about some childish sport, but cherish it, prolong it, reflect it, transpose it into the eternal praise around the Throne.

I have been looking at our cochero and his family. He is not really ours, but he lives down stairs. We can peep through the lattice-like floor of our little dining room and see them eating their meal, all perched on one bamboo bench.

There is the cochero and his good wife, then there are the two little cocheros who especially interest me. The younger one is but a baby yet, and some recurring physical ailment interrupts and postpones the full tide of childish glee which I trust, may be his a little later on. The other is a study. I shall say that he is three years old. His body is thin and brown. His garment is one, simple, abbreviated, diaphanous. He has a queer way of sit-

ting down on his heels, not in the excruciating manner of his Japanese brother, who kneels; the Filipino squats. It is an impossible attitude for the American child, but any little cochero, like all the generations of cocheros before him, does it easily and by preference. I hear this little fellow at his boyish pranks in and out among the banana trees, and then I see him in the attitude described, with pursed lips and earnest expression studying out some child-problem with straps and blocks. Little cochero will grow up to be like his father, to regard cock-fighting as an ideal pastime, or he may under better

influence prove what many are denying, that the Filipinos are capable of real progress.

Our view of the Philippines would indeed be but hasty, if we were to be content with this. Little Jose and Manuel come rollicking out of school, with their yellow-covered American "First Reader" under their arm. "Good-morning" they call out to me, as if to experiment with what they have just learned from the New England teacher, who stands

in the doorway looking after them. Immediately they begin to talk in the Tagal, to be sure, but the solemn thought forced upon one's mind is, that here you have in embryo, American citizens, with all the possibilities of success or failure connected with so high a calling. In the schools which the Government is establishing everywhere throughout these islands, English will be taught, and by and by the higher branches, sciences and arts, em-



A Filipino Cochero and Family.

bodied in a system of high schools and colleges. The question arises, What relationship will this purely secular training, enforced with all the prestige of a mighty, superior nation, bear to the religious thought and practice of the rising generation of Filipinos?"

A great change is bound to come about. The traditions and customs of these people are sure to tremble and fall. The old cochero, will be half admiring and half regretting his child as he hears him speak a new language, take on new ways, copying after a most progressive people who do not think it necessary to go to church every Sunday, whatever else they may do.



Little Lavanderas.

As this great change is being brought by this blessed power of liberty, are the Brethren going to sit by idly and take no part in moulding the heart and life of these children of the sea, these brothers and sisters of ours in another land? The Church should at once set her plans to supply the Word,—ah much more,—proclaim its saving power, and teach these fellow citizens of ours the way of eternal life.



CHILD LIFE IN AFRICA.

When a child is born in Liberia some member of the family is sent at once to the devil doctor to inquire who it is and what its name shall be. For the people believe that every newborn child is some deceased member of the family who has returned to life among them. The doctor sometimes gives it the same name it had before, and sometimes the name is changed.

When a son was born to Kalenky, a chief man of the tribe, the devil-doctor said it was the great warrior Wear, and they must train it for war, as he had come to protect them. When this was told to the father he brought a gun, a powder case, a shot bag, a war dress, and a fringe for the waist made from palm leaf, charms for the head, neck,

arms, waist, knees, and ankles, and another peculiar charm in the shape of a cake of soap. This last, moistened with a little water, was to be rubbed with the hands on the infant's skin. They say it toughens the skin so that no shot can pierce it; and a soldier that has this charm need not fear the enemy. All these things were brought and laid on a mat by the side of an infant but a few hours old.

I have sometimes seen infants without anything on their bodies, not even the string of beads which they think so necessary. A child usually wears one of these about its neck, several around its waist, and others on its wrists and ankles. When it is a few days old its ears are pierced, and small rings are put in; or, if the rings cannot be had, a piece of fine wire or a cotton thread.

A child is washed three or four times a day in hot water, and rubbed with a white mixture like paint. Every morning when it is washed several older women are called in. Some of them are very competent, and they take charge of the babe. A young mother is never left with the care of her child. These nurses may be seen any morning sitting on one of their common "chairs," which is no more than a stick of wood—outdoors if it is warm, otherwise in the house;—with a pepper board by their side. They will rub one of their fingers on the board, then thrust it as far down the child's throat as possible, and rub and stretch the throat thoroughly until the poor child is almost strangled and throws up all that is in its stomach. This looks like unmerciful treatment; but they believe it necessary to the child's health and strength. The child is then given an injection of some herb, and laid down to sleep on its little mat on the floor by the fire. Many infants die young, and I fear that this severe treatment is sometimes to blame.

When the child gets to be nine or ten months old small bells are tied to its person, at its wrists, waist, and ankles. These are intended to coax it to

walk. When it moves the bells will tinkle. Pleased by the sound it will be induced to make another movement and so will learn to go alone.

Sometimes a person sees children not dressed in the usual way. I have been told by the mothers that the child is supposed to be some one from the spirit world only to find articles to carry back, and that if they should dress it or give it anything it would not stay, but would take the things and be gone. Therefore they do not give it anything to wear; and so, since it has nothing to take with it, it is obliged to stay here and grow up. They hope that thus they will change its mind and it consent to live with its people.

When a girl is from six to ten years of age she wears on her forearm brass rods, sometimes simply twisted in a spiral, and sometimes bent into separate rings. These are put on half way up to the elbow—put on with a hammer to stay. They are worn night and day until the flesh becomes sore. Then they may be taken off, for the scar will always be there to prove that she wore jewelry when she was young.

If a woman grows up without these marks on her arms it is a lasting source of annoyance to her; for if her neighbors become vexed with her and wish to insult her, they cast it up to her that her mother was a poor woman and could not afford to put jewelry upon her children. This is a great reproach to a woman.

The little girls, as soon as they are able to follow their mothers to the farm and the bush, go along to help them; and when they are quite small, not able even to walk all the way, the little daughters may be seen coming home from the farm with their mothers. After having carried one on her back the most of the way, the mother will put her down to walk and give her a stick of wood to carry on her head, although she is too small to carry a wood rack.

The mother always keeps on hand a small waterpot for her daughter to learn to carry; and the child may often be seen coming along the road before or behind her mother, with the water splashing over her from the pot, in her first attempts to imitate her mother.



Children of the Jungles of Africa.

The father will make a little wood rack for her, and she will have a small fanner for fanning rice. Her highest ambitions are to beat her mother's rice, carry a big load of wood on her head, and have her own farm. Then she is considered by all to be a smart girl and fitted to make a smart wife for some man.

A girl is often betrothed at the age of seven, and sometimes while she is yet an infant in her mother's arms. She is sold to be the wife of whatever man may choose to purchase her.—Agnes McAllister, in "A Lone Woman in Africa."



VERO BAI

Vero Bai is of high caste Hindoo birth. Her father was a deep thinker and being dissatisfied with the religion of his birth sought and found (by a long chain of circumstances, interesting indeed) the true God. Being a man of high intellectual attainments he became very ambitious that his little daughter, then three years old, should be early brought to Christ, and well educated, so that she might become a blessing to her people by leading them to Christ. God has honored the father and now his daughter is a young girl of eighteen years, a truly godly girl, and one gifted with a deep insight into spiritual things. More so than thousands born in Christian countries with every advantage afforded them of Christian training.

Vero Bai, as is seen in the following article, traveled a great deal with her father and has been in active gospel work for some years. She speaks four languages fluently and speaks English as well, almost, as her own tongue. She has been with us for several months and has been a great help in the spiritual instruction of our children. When the rescue work was pressing upon us and the burden of it was growing heavier day by day, we found that Vero Bai was also especially drawn to this work. As her work had always been among the

Hindoo zenana women she knew many cases of downtrodden, outcast women. Her heart overflowed in our Sunday morning meeting, when this subject was specially mentioned, and when she prayed we knew that God had there set his seal upon her for this special work. Her prayer was streaming with light and inspiration and glory from heaven. She prayed, "Oh Lord, if these precious missionaries gave up all to come over here to rescue my poor sisters, what must I not do? Take me and make me a living sacrifice for them."

I wish it were possible to remember half of her prayer word for word, but we caught the spirit and rejoiced. Could it be put in print I'm sure every heart that read it would be stirred to its depths.

Vero Bai takes no remuneration and works hard, for God alone. She is a choice instrument for God's use among her people in India.



ONE OF VERO BAI'S EXPERIENCES.

As I was out on a tour with my father we went to another state. There I had good opportunities to hold meetings among purdah women. In one meeting held in a private person's house there were three hundred women. While waiting for the women to gather in I heard two women talking about a prostitute who had heard of my coming and wanted to hear me. But she being an outcast felt afraid to come to that meeting. This poor woman was very anxious to hear me.

We were leaving this city and were waiting for the train at the station. I was sitting alone while my father was talking to some one on the platform, when a man, with a woman, came toward me. The man pointed me out to the woman and told her that I was the same girl who had the meetings. Then he left her and she came up to me. I noticed when she said "salaam" to me she seemed ashamed and afraid to speak.

Then I began talking kindly to her. After a little talk I asked her where she was going, and she told me the name of the place. Then I asked her if that was her home. She said, with tears in her eyes, "I have no home." When she said that, I thought this was the same woman about whom I had heard. So I asked her of what caste she was. She at first said, "I was a high caste Sikh, but now I have no caste." I said, "How is that?" Then she began to tell me about her past life.

She said, "I was married when I was about nine and after some time I was sent to my husband's home. He was very rich and they kept a woman servant for me. She brought flowers every day to me. After some time she became my close friend. One day she asked me if I would like to go and bathe in the tank.

(In every city in the Punjab there are public tanks in which the people bathe. These tanks are always by a temple and bathing in these is part of their religion. Women going to bathe in these places do not ask permission from their husbands, as this is a religious rite and holy (?) priests are always in the temples. A woman's face is never seen by any man except her husband and her younger brothers. Yet the holy priest has exclusive right to see any woman, and the women are even allowed to go to his home. At these tanks there is a place for purdah women, walled in private from the men's quarters.—Ed.)

I said, yes, and we both went. I had a big thick chuddar (a piece of goods about three yards wide and three and a half yards long. This completely envelops the form and is so drawn over the face that only a small spot of ground in front of them at their feet can be seen) over me and could not see the woman. The way seemed long and I kept asking the woman (in a whisper as purdah women do not talk on the streets), how far it was to the tank. After a long walk I could tell that I was in a quiet place away from the city. Then I was left alone, and I heard a

man's voice. He caught hold of me and told me, with a harsh voice, that if I did not take off my chuddar he would kill me. I was afraid and took it off. I could see no one but that man. He told me to take off all my jewelry and give it to him and I did so. I was only eleven years old and did not know what to do but to obey him.

He took me and sold me to a prostitute. She told me that now she was my mother and told me to call her that. She taught me to do the same things that she was doing. After a few years she died, and I was left in her place. When I was about fourteen I learned where my husband's home was. I went there but my husband was married again and my mother-in-law said they could not keep me because I had broken caste. I was much disappointed. I knew the way from my husband's home to my mother's and I went to see her. When my mother saw me she cried, and said, "My dear child, I would like to keep you, but if you stay here then your brothers and sisters cannot get married, (the highest aim of parents for their sons and daughters), for we will not be called respectable and I cannot stay with you, for you are a daughter. When I saw that my mother could not keep me, I went back to the same life, for I did not know where to go."

I began talking to her about her soul. I told her how bad this life was and that the Lord could forgive her sins, through the precious blood of his Son, if she would ask him to. I also told her who his Son was and how he loved sinners. I told her that a godly life with troubles and trials is better than a sinful life with comforts. Her heart was touched by this. My father then called me away and soon after the train came and I had to get in.

When I go on a tour with my father I sit separate from him in a zenana or woman's carriage. While I was sitting there I saw the same woman in the carriage with me. Her face was covered with her chuddar. She did not talk in the train. At a certain station she left the train. I do not know where she is now.

Dear readers, there are many of these outcast ones. Poor women! They are uneducated, and simple. They do not mean to sin but are taken astray like this one.

I beg all Christian friends to pray for that woman and others like her that they may be found and brought to this home, and to God.

Editorial Comment.

200,000,000 HEATHEN CHILDREN.

If missions mean anything in this world at all, they mean a better life for the children who receive the benefits of the Gospel. Grown-up people may continue in their idolatry because their minds and hearts are set for life, but the child has a plastic mind and while a full change in every phase of character cannot be made in one generation, or even in two or three, the power of the Gospel can so change childlife in a few years that even its own parents hardly know their own offspring.

And who is not touched by the innocence of children! Their playfulness, trustfulness, wonderment and surprise,—their inquisitiveness,—their entire unfolding of life! Would God that every one of the 200,000,000 children in heathen lands, in whose interests this issue of the "Visitor" is published, might have that blessed influence of Christ and His Word, about their cradles and on their playgrounds and the baby unfold, each one of that vast army, into the blooming pure lily that graces many homes in every part of Christendom.

WITHOUT "JESUS HOMES."

While thinking about these 200,000,000 children without "Jesus homes" do not forget with what tender love and gentle look Jesus bent down to more than one child while here on earth. Ah, He even did more! Taking them up in his arms He declared unto every grown person that unless he becomes as the child there is no hope of eternal bliss. In spite of this special favor the children of many homes are left to grow up in carelessness and sin, even in this blessed land.

But blessed be the cause of missions. Through its great work children have a loving and tender father instead of a cruel tyrant and unreasonable despot. Many a mother has become a faithful helpmeet to father and a loving mother to the children, instead of a drudge for the family. The Christian religion needs no apology anywhere, but should she need it, the good that Christ does to children would be ample for the most critical mind. For in every land are homes being redeemed and songs of deliverance sung by every member where once cruelty and savagery reigned supreme.

A PERSIAN CHILD-WIFE.

When one speaks of 200,000,000 children who never heard of Jesus he knows nothing about what that means. Three times as many people as live in this great United States equal only the children in heathen lands! And the sorrow and woe of this great number can only be realized as the sorrows of one little life can be recounted and that then multiplied not by 100 or 1000 but by 200,000,000. What a great burden of woe,—methinks I can hear their cry,—the children of the world have to bear. To give you some idea of the sadness of childlife, read every line of the following, reported by a C. M. S. missionary to her Mission Board, concerning a certain Persian child-wife:

"Bagum, a poor child-wife, married three years ago, yet only fourteen years old, was brought to the hospital suffering agonies through the treatment of her heartless husband. After frequently ill-using and beating her and turning her out of doors, he finally, for no fault of hers, endeavored to kill her. He stripped the poor child, poured two bot-

tles of naphtha over her, and set fire to her. Her screams brought in the neighbors, who threw her into the stream in front of the house, but the blazing naphtha was not easily extinguished. At last they put it out and she was taken first to her mother's village, and from that to us. She arrived on Friday in a large basket in which she could lie down, having traveled over thirty miles in that way. I shall never forget the horror of the sight of that poor child's blackened body as I raised the covering to see the extent of her burns. With the exception of her head and face, her hands and feet, there was hardly a sound part in her whole body. We applied soothing oil to the hard, burnt skin, and wrapped her up in cotton, wool and bandages as tenderly as we could. Of course there was no hope for her from the first, and we told her mother so, but she asked us to keep her till she died, which we gladly did. The girl said over and over again, 'Don't send me away. You won't let me go back to my husband, will you? Oh! this is a happy place.' We assured her she would never be sent away again."



A BABIES' POND.

Bagum's life was a bitter one and she knew it, but how terribly heartless was the "Babies' Pond" to many, many baby girls of China. In a book recently published called "Christian Missions and Social Progress," written by Dr. Dennis, he relates what J. Magowan of the L. M. S. Mission of Amoy describes of this awful way to get rid of girl babies:

"When I reached here thirty-two years ago, there was a pond in the center of the town known as the 'Babies' Pond.' This was the place where little ones were thrown by their mothers. There were always several bodies of infants floating on its green, slimy waters, and the passers-by looked on without any surprise. The influence of Christian-

ity in Amoy has banished this scene. As the church grew, the truth spread, and street preachers pointed to this pond as an evidence of the heartlessness of idolatry, that tolerated such wickedness, and the people became ashamed. Foundling institutions were established, which are carried on to-day, and which now have fully 2000 children in connection with them. To-day thousands of people are alive who, but for Christianity, would have been put to death."

Contrast such a condition with the Christian homes of America. Or go to India's darkened land and think of the many and many that are rescued there through the same work started by the Brethren. Shall not a prayer of praise go up to God as we think of the 500 or more in India that the church is saving through her orphanages there?



CHILDREN AS GARBAGE.

But, you say, these are stories and there is no truth in them,—man could not be so heartless. Well, to give you another example of how unequal a struggle children have in the heathen world, read the following from the pen of Chester Holcombe, for several years secretary of the U. S. legation at Peking, in describing the "Real Chinamen" and their strange ways of treating their sick children: "The little thing is stripped naked and placed on a mud or brick floor just inside of the outer door. The parents leave it there and watch the issue. If it survives the ordeal, which is seldom the case, it is a true child of their own flesh and blood. If it dies, it never was their child, and is thrown into the street. No power can induce them to give it proper burial in the family resting place for the dead. If you lived in Peking you would be surprised never to see a child's funeral pass: but if you go into the street very early in the morning, you will find the explanation. You will meet a large covered vehicle, drawn by two oxen, having a sign across the

front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in a cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood and taken to a pit outside the city wall, into which they are dumped, then covered with quick lime. Does it make you sick to hear of such things? I have lived seven years in the city where that is a daily occurrence."

This may not be a general custom in China, but the custom covers a very large portion of the land. Ah, brother, childhood, out of the depths and darkness and misery of heathendom cries out to you for light, hope and help. Will you help?



Emmert, Henry, Ruth.

OUR OWN IN CONTRAST.

The other evening the writer's own little boy, robed in his nightdress, right in the midst of a conversation which was being carried on with the mother, broke in by saying, "Mamma, I want to say my little prayer" and then fell upon his knees and repeated that prayer that only a Christian mother heart can teach her child. The conversation stopped, and my mind wandered off to the 200,000,000

of children who never heard of the Babe of Bethlehem, and never knelt by a loving mother's knee. Blessed, a thousand times blessed are the children of Christian homes in this land. God pity the infidelity to the blessed cause,—“the heathen are better off without the Gospel,”—by which too many Christians are guided to-day. Were it the son or daughter of these indifferent professors of Christianity, there would be no rest until the conditions were changed.

Even now are our hearts moved because of the exposure of our missionaries' children in India. As we look on their faces here, and think of Emmert Stover at the left, Henry McCann in the center and Ruth Forney at the other side, our hearts are touched with tenderness as though they were our own children or grandchildren. Yet their homes are infinitely better blessed than are the thousands and millions of Indian homes about them. Contrast the clothes, the faces, the light that speaks from the mission children in the one picture, and then dwell on the lines of sorrow and misery of the famine children on the following page. Are missions not worthy the effort from a human standpoint? And if “one soul is worth more than the whole world” why cannot the church awake to redeem many souls from death? If the children of missionaries, dwelling as they do in Christian homes, call forth enough of sympathy, and justly too, to have a teacher sent over there to teach them, will not the sickening cry of misery and suffering of the thousands upon thousands of India's infants, India's child wives, India's child widows, the miserable little ones of the heathen world arouse the church to greater action than ever before? God grant that this may be so.



YOUR CONGREGATION.

Referring to the Waynesboro congregation raising money, what they are doing there can be done in not less than one hundred other congregations having

the same or greater amount of wealth distributed among the membership, if they but first have a willing mind and a desire to do. And just think what a result \$50,000, added to what the other 600 congregations would give under the influence of such a movement, would be in the hands of the mission work of the church. But will these other congregations do it? That remains to be seen. Mt. Morris, or rather Silver Creek church, is doing as well, when the missionary society supports one missionary and the Sunday school supports an-

did not rest upon his soul like it did when he prepared the March issue for China and now this special issue for the children. It has been very encouraging to have received as many letters, expressing appreciation for the value of the China number, as came in. Not a few expressed surprise that China is as it was set forth in that number. The "Visitor" is working along the line that to know is to make it easy for people to do. The real results will not be seen in a large subscription to the "Visitor" so much as increased interest in missions and more liberal contributions.

These special issues, with the exception of an article or two, as every read-



Orphans of India.

other. It can be done many times over—will it? And that question your congregation,—and your members—must settle each one for itself.



PROPER ACKNOWLEDGMENT.

When the "Visitor" started out on the "Special Issue" plan, it did not forecast fully the problem that it was undertaking. True, the editor knew the Brethren had no missionaries in China, Japan, Africa, among the Indians, etc., and yet the weight of this knowledge

er knows, are not the product of any of the Brethren. The editor even gathers inspiration and thoughts for his editorials while reading and preparing the issues. In addition to this, special acknowledgment is due to that excellent missionary magazine the "Spirit of Missions," first, for the idea of a "children's number;" second, for the use of most of the pictures found in this number,—and last for the use of the articles as they are given in part or entire. The cuts and article about Japanese children's names comes through the courtesy of the "Missionary Herald."

Reading Circle.

CIRCLE MEETING PROGRAMS FOR MARCH 29 AND APRIL

5, 12, 19, 26, 1903.

For March 29, 1903.

Topic.—Worries.

Text.—"Let not your heart be troubled." John 14:1.

References.—Luke 12:28; Luke 10:41, 42; Psalms 56:3; Prov. 22:29; John 16:33; John 17:4; Matt. 6:25-34; Matt. 16:24-36; Mark 4:19; Luke 10:40-42.

Wait till Trouble Comes.—

"It were better to wait my brother
Till trouble and care are here.
Let's make the most of the sunshine
And the day that's bright and clear.
It's foolish to borrow trouble
It's better to laugh and sing
And bid the bird of foreboding
From these hearts of ours take wing."

Why does Worrying Show a lack of Faith?—Christ did not forbid our thinking about to-morrow. What He said was, "Be not anxious for the morrow." And when we spend the days in gloomy forebodings and fears of evil, we prove to those about us that we have not learned how to lay hold of God's promises. "Cast your care upon Him, for He careth for you" means that our minds shall be stayed in perfect peace.

Little Worries.—These are the hardest to bear. When some great trouble comes, we brace ourselves for the conflict, but the little things that annoy and worry us, sometimes make us ill-tempered and unhappy. The "Christian Herald" relates the story of a ship attacked by cannibals. They had bound the man who was left in care of it. When the crew returned—they had gone ashore—one quick-witted sailor scattered a lot of tacks on the deck of the vessel. When the savages rushed to

attack them, they were ready to meet lance and sword, but the tacks which penetrated their bare feet, sent them howling into the sea.

1. Can we do our best work when we worry?

2. Children have worries as well as grown people. How may we help them to avoid worrying?

3. What will thinking of others do for one's worries?

4. What reasons does Christ give why we should not worry?

5. Does the habit of worrying grow upon us?

For April 5.

Topic.—The Castaway.

Text.—"Lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

References.—Prov. 1:24-27; Matt. 24:48-51; Gen. 6:3; Isa. 48:9-11; Eph. 4:14; James 1:6-8; James 4:17; Hos. 4:17.

We are Tempted.—So long as we live there is danger of our yielding to temptation. There is a constant warfare between us and the evil one. We can resist by the help of Jesus. In our own strength we often fail. We must work and watch and pray that we may continue faithful to the end.

He Was a Church Worker.—When some man, who was esteemed honest and true, becomes a defaulter; or when one who seemed to be above suspicion, falls into disgrace, it is always remembered that they were regular attendants at church. And so they bring reproach upon the name of Christ.

A Castaway.—He is sometimes found on the high seas, in an open boat, adrift for some cause or other. He does not know where he will land, the chances are that he never will enter a safe harbor. If we have hope as an anchor for

our souls and steer direct for the haven of rest, Jesus, the pilot of Galilee, will bring us safe home.

Hints for Talks by Members.—What are some of the signs of our drifting forth alone and so becoming castaways?

1. Loss of relish for private devotions. Not that we have entirely given up prayer, but that we do not enjoy it as we once did.

2. Loss of interest in the Bible. Not that we have given up the reading of it, but we do not love it as we once did.

3. We think lightly of sin, we find some excuse for it, instead of condemning sin.

4. Loss of zeal in spiritual work.

5. We grow careless about attending church services.

For April 12.

Topic.—The Resurrection.

Text.—"He is not here, but is risen."

References.—Mark 16: 1-8; Luke 24: 1-12; Matt. 28: 1-15; John 20: 1-18; John 20: 19-25; John 21: 1-13; 1 Cor. 15: 6; Acts 1: 6-12.

The Resurrection.—If Christ be not risen from the dead then is our preaching vain. "He is risen to-day" is the gladdest message of the year. He conquered the grave, and awaits our coming on the right hand of God.

The Easter Hope.—The bursting buds, the soft breezes, the pure white lilies all speak to us of Easter joy and gladness. After the torpor and death of winter we welcome the life and promise of Easter.

For Those who Mourn.—The grave is dark and cold and gloomy, it is the one hope and consolation of every soul that Jesus lay there, and triumphed over death and hell. Our breaking hearts are comforted by the thought that we shall meet again.

"The day grows lonelier, the air
Hath waftings strangely keen and cold
But woven in, O glad, O rare,
What love notes from the hills of gold!
Dear crowding faces gathered there,
Dear blessed tasks that wait our hand,

What joy what pleasure shall we share,
Safe anchored in the one home-land."

Lessons from the Resurrection.

1. The resurrection of Jesus is the crowning proof that he is the Son of God. If he could not conquer death, he could not prove that at the first he came from Heaven.

2. It is the proof that death does not end all, but the soul lives after the body dies.

3. It is the proof of our own resurrection.

4. It teaches the moral resurrection, that being dead to sin we should be alive unto God.

Let the children recite some Easter verses and sing some Easter songs.

For April 19.

Topic.—Reward of Fidelity.

Text.—"Then he that had received the five talents went and traded with the same and made them other five talents." Matt. 25: 14-30.

References.—Matt. 24: 45-47; Luke 19: 17; 1 Tim. 3: 12; 2 Tim. 4: 6-8; Rev. 2: 10; Prov. 3: 27; Mark 14: 6-9; John 9: 4; 1 Cor. 16: 9; Gal. 6: 10; 1 Tim. 4: 14; 1 Peter 4: 10; Luke 12: 16-21.

One Talent.—We are quite sure that the greater part of the world's work is done by the men and women who have been given but one talent. Because use develops power, when we do our best to-day we can do far better to-morrow. God rewards absolute fidelity with increased opportunities and a wider sphere of usefulness. Farrar says, "The only real failure possible is not to be true to the best one knows." Are you drawing out the best that is in another, or do you impel him to do his worst?

Two Sacks of Grain.—We have read the old story in rhyme of the man who went away from home, leaving two sacks of grain in the care of his neighbors. One neighbor deposited his sack in the cellar, the other planted a field. When the owner returned the first led him to the cellar where the grain was decaying. The other showed him a field

of golden grain ready for harvesting. Use your talent.

Faithful in that Which is Least.—You say "I can teach children, I enjoy it." Then make your talent an offering to God; teach them faithfully. You may be a fluent talker; use that talent to win souls for Jesus. If possible invest your time in religious work. God will richly reward you. Then let us learn to give more of our money to God's poor. At the last great day it will be sweet to hear Him say, "Ye did it unto me."

Many of us have these six Talents:

1. Strength, Isa. 40: 29.
2. Mind, Phil. 2: 15.
3. Sight, Luke 10: 23.
4. Speech, Psalm 19: 14.
5. Hearing, Mark 4: 23, 24.
6. Power of loving, John 15: 17.

Have some of the members tell how we may employ these talents for Jesus. How does the failure to use talents affect them?

For April 26, 1903.

Topic.—Growing Tares.

Text.—"His enemy came and sowed tares among the wheat." Matt. 13: 25.

References.—Matt. 24: 14; Rom. 10: 17; Luke 8: 11-15; Luke 23: 3; Matt. 13: 47-50; James 1: 12-15; Rom. 7: 14-25; Jer. 8: 18-22; Psal. 119: 9-16; Luke 8: 12; John 5: 28, 29; Eph. 6: 11, 12.

Watch.—Jesus' advice was watch. To-day the enemy approaches you and me as an angel of light. If we watch carefully, it may be that we can keep the enemy away, prevent him from sowing tares.

Cultivate the Good Seed.—The Bible says, Take heed to thyself and keep thy soul diligently. Think of things that are lovely and of good report, and you will crowd out evil thoughts, nourish the growth of good seed, and so you will dwarf that of the devil's sowing.

They Grew up Together.—"And they appeared alike." But they sprang from different seed and sowers.

"Where shall the reapers look for us,
When the day of days shall come?"

Solemn the thought with grandeur
fraught

Of that wondrous harvest home.
Only the wheat will be gathered in
By the Master's great command,
For the tares alone the doom of sin
And the flame in the judge's hand."

Questions to be Answered by Members.

1. How do tares become mixed with good grain?
2. What are some of the effects of the tares?
3. What causes make it hard to root out tares?
4. Why is it God alone who can thoroughly separate the tares from the wheat?

Some Tares that get into our Wheat.

1. Sabbath breaking, Amos 8: 5, 6.
2. Selfishness, Rom. 12: 2.
3. Unkindness, Prov. 17: 5.
4. Scolding, Prov. 29: 20.



NEW NAMES.

- 2026 D. W. Beanblossom, McPherson, Kansas.
2027 Daniel H. Clark, McPherson, Kans.
2028 F. H. Crumpacker, McPherson, Kansas.
2029 W. H. Clark, McPherson, Kan.
2030 Emma Horning, McPherson, Kans.
2031 P. M. Bolinger, McPherson, Kans.
2032 S. C. Miller, McPherson, Kans.
2033 Dottie Wheeler, McPherson, Kans.
2034 Silva Miller, McPherson, Kans.
2035 Lois G. Needles, McPherson, Kans.
2036 C. H. Slifer, McPherson, Kans.
2037 Merrill Q. Calvert, McPherson, Kans.
2038 Geo. D. Kuns, McPherson, Kans.
2039 P. V. Wiebe, McPherson, Kans.
2040 M. C. Slagle, McPherson, Kans.
2041 J. C. Nininger, Coyle, Oklahoma.
2042 Mary Needy, Waynesboro, Pa.
2043 Ella Sheeley, Waynesboro, Pa.
2044 Ella M. Koontz, Waynesboro, Pa.
2045 M. Lela Bonebrake, Waynesboro, Pa.
2046 Sudie Snively, Waynesboro, Pa.

- 2047 Mrs. J. Weaver, Fruitdale, Ala.
 2048 Mabel White, Fruitdale, Ala.
 2049 Marshal Wong, Fruitdale, Ala.
 2050 Samuel Miller, Fruitdale, Ala.
 2051 Isaac Miller, Fruitdale, Ala.
 2052 J. A. Miller, Fruitdale, Ala.
 2053 Maud Weaver, Fruitdale, Ala.
 2054 Lizzie Ihrig, Fruitdale, Ala.
 2055 Mrs. Emma A. White, Fruitdale, Ala.
 2056 M. M. Ennis, Fruitdale, Ala.
 2057 Mrs. Sarah Ihrig, Fruitdale, Ala.
 2058 M. D. Myer, Kenmare, N. Dak.
 2059 John I. Lindower, 115 W. Jackson St., Fostoria, Ohio.
 2060 Arminda M. Lindower, 115 W. Jackson St., Fostoria, Ohio.
 2061 Cyrus Wallick, Wolcott, Indiana.
 2062 Ezra D. Kinzie, Ada, Ohio.
 2063 Emma F. Spitzer, Harrisonburg, Va.
 2064 Nora F. Shaffer, Harrisonburg, Va.
 2065 Hettie V. Wampler, Bridgewater, Va.
 2066 Cora N. Ringgold, Spring Creek, Va.
 2067 Frank Rosenberger, Uniontown, Pa.
 2068 John Wimmer, Daleville, Va.
 2069 Amanda Baldwin, Daleville, Va.
 2070 Mary Kesler, Daleville, Va.
 2071 Nina Kinzie, Daleville, Va.
 2072 Sue Shaver, Daleville, Va.
 2073 Valeria Good, Daleville, Va.
 2074 J. C. Flora, Daleville, Va.
 2075 J. Allen Flora, Daleville, Va.
 2076 W. C. Akers, Daleville, Va.
 2077 J. J. Childress, Daleville, Va.
 2078 Virgie Wickline, Daleville, Va.
 2079 Weta Humbert, Daleville, Va.
 2080 D. Price Hylton, Daleville, Va.
 2081 W. M. Kahle, Daleville, Va.
 2082 Luther Adams, Daleville, Va.
 2083 J. T. Akers, Daleville, Va.
 2084 Benjamin Firestone, Daleville, Va.
 2085 J. Z. Gilbert, Daleville, Va.
 2086 W. L. Click, Weyers Cave, Va.
 2087 Mrs. Anna Nolt, Munson, Ohio.
 2088 Mary E. Yoder, Munson, Ohio.
 2089 Lizzie Kilmer, Munson, Ohio.
 2090 Sarah E. Goughnour, Canton, O.
 R. F. D. No. 6.

NEW SECRETARIES.

- 181 C. H. Slifer, McPherson, Kans.
 182 J. Z. Gilbert, Daleville, Va.

* * *

RECEIVED CERTIFICATES.

- N. W. Coffman, Barren Ridge, Va.
 Anna S. Newland, McPherson, Kans.
 C. H. Slifer, McPherson, Kans.

* * *

FROM OUR WORKERS.

Sister Laura E. Jennings, of Brownsville, Maryland, writes, "I have been working a little,—not as much as I would like. I am anxious to do something for His name's sake. I distributed the circulars and have used all the promise cards, we hope, to get books and begin reading soon."

Sister Rebecca Bowman of Harrisonburg, Va., says, "I joined the Circle last November. We have finished the first year's books and are ready for the next four. You may gather from that fact that we do not find them dull reading."

Sister Sallie N. Webb, of Prease, Va., says, "I so enjoyed Brother Stover's letter, and I would love to read more of the Circle books. But at present, on account of affliction, I can read but little excepting the Missionary Visitor. Knowing that all things work together for good to them that love the Lord let us press onward, not in our own strength but in the strength of Him who gives us the victory."

Sister Martha E. Lear, of Cerrogoro, Illinois, is an efficient secretary. She sends in six more names this month.

Brother John E. Otto, of Sharpsburg, Maryland, writes, "I am one among the first of the Circle readers. I joined before Brother Stover first went to India. I have read sixteen of the Circle books and they have brought me to see our duty towards the heathen. I have just finished 'India; a Problem.' It is grand. I was surprised at the marvel-

ous growth of the work there. I will not undertake to tell you which book impressed me most, they all have their place, and I wish more people would read them. The Circle ought to support its own missionary. I will do what I can towards it."

Sister Anna Lesh, of Mt. Repose, Ohio, says, "Just received 'Back to the Stones' and some circulars. I have read 'Modern Apostles of Missionary By-ways.' It is a grand, helpful book. Biographies of such earnest Christians are very inspiring. They ought to stir us to action. If we can get self rooted out and have Christ in our hearts, we will encourage every effort made to spread Christianity. May the Lord help us to see our duty and follow Him. May His blessings rest upon our Reading Circle."

Brother C. H. Slifer, our secretary at McPherson, Kansas, writes good news: "I enclose fifteen names for the Circle and hope to send more soon. We are starting a good missionary library. We have three classes each week in mission study. The Missionary Visitor has about fifty subscribers here."

Sister Sudie M. Wingert, of Waynesboro, Pennsylvania, says, "I send you five new names. I am glad for the steady growth of the missionary spirit in our brotherhood. We trust that the Circle may lead many souls to see that it is their duty and privilege to help others."

Sister Nannie Harman, of Denlow, Missouri, says, "I am well pleased with the three books I have read. If the members of our church would read these books, they would be willing to give more for missions."

AN URGENT APPEAL.

Below we give a letter, recently received from Bro. Stover in answer to our suggestion in the December "Visitor." It presents a condition that is not

a theory but a real, living fact. Shall those children, whose lives have been saved from starvation and heathenism, be allowed to drift back again into their old life after having once tasted of the riches of Christian civilization? No, a thousand times NO! We want them, and above all Jesus wants them. But the matter of support comes up and must be met. The Board has not the funds to keep them all until they are ready to make their own living and are established in the Christian faith. Nearly all of them, if not all, will eventually come into the church. Then let us lend a hand. It will only cost \$16 to keep an orphan one year. Most of us spend that sum on things that are not necessary. Why not put that amount by for the support of one of Christ's little ones over in India?

The Reading Circle Committee have decided that it is a good work and one worthy of our best support, so we have decided to make this call. Let every Circle endeavor to support at least one orphan. Many Circles could support five and even more. Then there are Sunday schools interested in the Circle work which could contribute funds to support one or more. Then, again, there are individuals who are fully able to support an orphan and who would gladly do it if they fully understood the need of immediate action. Bro. Stover's letter explains all. You send your money and your orphan is picked out and named and the name sent you. At least once a year a report of the same is sent you, so that you know just how well your Indian boy or girl is doing. Now, who will be the first to report? Present the matter at your next Circle meeting and take up a collection. Send same by money order or bank draft made payable to the General Missionary and Tract Committee, Elgin, Ill., but send your letter to Our Missionary Reading Circle, Bellefontaine, Ohio. In remitting say that the money is for the "Reading Circle Orphan Fund." We would be very glad if we could arrange

for the support of one hundred of these orphans. Here is Bro. Stover's letter:

Bulsar, Jan. 8, 1903.

My Dear Bro. Snyder:

By last mail the December "Visitor" came, and in it your suggestion that the Circle support a missionary (\$250 a year), asking for responses.

I write at once to urge you to what to us here seems a much more needy field just now than even the one you suggest.

We have nearly 600 orphans. Count \$16 a year, and you see the pressure on the Board. Count 200 of these children out, for deaths, run-a-ways, and grown-ups. That leaves us 400. For these 400 we ought to supply a common school education and industrial work. Nearly all ought to learn trades. We have carpentry and weaving in full blast. These industries will be profitable as soon as the children can make more stuff than they spoil.

Now just recently the Board wrote us to look toward cutting down the orphanage, and getting the children into good homes. This is a heathen country and there are no good homes to speak of. We labor and pray that there shall be many such.

Now, I have learned that our Board has a great deal of common sense and business ideas, and this expression of theirs is based upon the rate of receipts during recent months.

Would it not be better, to let Sunday schools, Districts and individual congregations send the new missionaries, and the Circle undertake to support one hundred (if not the 400) orphan children for five years?

Let as many as will, each promise for one child (\$16). We will gladly give you each a child,—telling name, age, etc. But we do not think it would be wise to undertake to send a letter every three months to the party who supports the child,—as I think the "Christian Herald" requires for those it supports,—and which has become a great burden to certain missionaries.

We could, however, get out a printed sheet at little cost once a year, or put in "Visitor" once a year, a list of the children thus supported, names of those supporting them, and some remarks about each child's progress, condition, inclination, age, etc. I think this would be splendid in the "Missionary Visitor." I wish very much, you could get that accomplished. When one Circler felt not able for \$16 a year, two could go together. You see that is only \$1.25 a month, a very little over 30 cents a week,—what an unconverted man will pay for tobacco or cigars.

With the children the crisis is past. The question of starvation no more faces them. Now it's a question as to their future usefulness in life. If we can hold them together for some years, they may become the foundation of a new influence right here, but to scatter them now is to have them perhaps absorbed again into Hindooism some way or other, and so lost to the little Christian community.

Now you know my thought of your suggestion on supporting a missionary. You can do better. Stand by our orphans.

Hoping this may meet the approval of all who may read it, I remain

Your Brother in Christ,
Wilbur Stover.

Any one desiring further information concerning the above, address John R. Snyder, Bellefontaine, Ohio, 803 N. Main St.

MOUNT MORRIS COLLEGE MISSIONARY READING CIRCLE.

The work of the circle is being carried on with zeal and earnestness by those who, amidst the many duties of a busy school life, still find time for this good work.

New names have been added to our list and others take part who have been members before coming here. A few have read the books of the old Missionary Course and find the work too prof-

itable to stop and so continue reading the new ones.

We have just finished the two first books and have been greatly interested in their contents. "Introduction to Study of Foreign Missions," is especially good in that it gives such a vivid picture of what must be met by workers in all fields. It helps those to decide who hope to become missionaries, provided they have the proper qualifications and are adapted to this work. Those who do not think of mission work are awakened to a deeper sympathy with the workers, when they become enlightened upon the true condition of things.

"Modern Apostles of Missionary Byways," contains a few of the most inspiring biographies for young Christians. Who can meditate upon such self-forgetful and sacrificing lives and not be greatly benefited? Eliza Agnew accomplished such a noble work because she kept her life so closely in touch with Christ, and her child-like way of, "I'll tell the Master," when in difficulty, gives one a new and deeper realization of their own great privilege, of taking all to Jesus as we would to a parent.

James Gilmore's life decision should be a bright example for all young people. As he decided, even on the low ground of common sense and from an obligation of Christ's command, to go where the work was the most abundant and the laborers fewest, so we should seek to cast our lot where we can do the most for the upbuilding of Christ's kingdom and the salvation of souls.

Such are a few of the many lessons to be drawn, and how we wish all of our young people would read these good books. May the work of the Circle ever grow and prosper, for it is silently wielding a most telling influence for good.

Lizzie Shirk, Sec

BOTETOURT CIRCLE.

The Botetourt Memorial Missionary Circle held its regular meeting in the Valley church, Daleville, Va., Sunday, Feb. 22, at 3:30 P. M.

The Circle reorganized with a closer organization, adopting a constitution and by-laws, setting forth a more systematic plan of giving, with other important changes.

The committee on constitution and by-laws also presented the following resolution:—"Realizing the growing needs of the mission field of India we, your committee, recommend that this circle solicit funds for the support of a missionary in said field and urge the co-operation of every member in this great work."

This paper was unanimously adopted, with condition that it receive the sanction of the Botetourt church. We are glad for the spirit that pervaded in this meeting and pray that our efforts may be characterized by a Christian zeal for the salvation of souls.

C. S. Ikenberry.

Daleville, Va.

SPECIAL NOTICE.

Several inquiries have come to the Secretary of the Reading Circle relative to the book, "Do Not Say." In some cases several from one family want to join the circle and one book is enough. They do not feel the need of so many books of one kind. Now a good plan would be as you are getting books for a very small sum, to give the book you do not need to your minister or any one who would appreciate it. It would do good. If you do not feel to do this, remit only 20 cents instead of twenty-five cents and say that you do not desire the book. Then it will not be sent you. We do this for the benefit of those who do not care to have but one book in the family.

JUNIATA COLLEGE.

January 26 began the special Bible term at Juniata and lasted three weeks. While the attendance was not extra large, all expressed themselves as very much benefited by having been here and

having come into contact with the life and work of the school.

On Monday, Tuesday and Wednesday afternoon and evening of the first two weeks, Bro. M. G. Brumbaugh gave lectures on the Gospel of John. These were well attended and very interesting. They covered the first half dozen chapters.

Feb. 5, Bro. W. S. Long began a series of meetings, which lasted almost two weeks. Although the regular work of the school went on as usual, the chapel was always nearly full.

There were twenty-six young men and women who decided for Christ during these meetings, and we feel very much strengthened, not only by the inspiration we got ourselves, but also through the work which they will be able to do.

It is another manifestation of the power of the Holy Spirit, for we were made to feel our own weakness and His mighty power among us, and felt to praise Him for His gift.

Our "Missionary and Temperance Society" has decided to support a missionary in India and has chosen Bro. J. M. Blough as our representative. He has been the leader of the Mission Study class for several years and has a knowledge of the work, and the power of the Spirit to lead him. We feel it is placing a great responsibility on him, but he has the promise of the Savior, "Lo, I am with you alway."

The church at Huntingdon held an election for two ministers March 2. The purpose of the election was in harmony with the decision of Annual Meeting that young men be set apart for special mission work.

Every other Sunday evening we hold a meeting of the volunteers here at school, of whom there are twenty-six. These meetings are always helpful and interesting. It is inspiring to meet with so many young people who are willing to give themselves up to the work of Christ. How thankful we are for the assurance that right and His kingdom will finally prevail over all foes.

WHO'LL BE NEXT?

The Uniontown (Pa.) Reading Circle is the first to undertake the support of one of the Lord's little ones in India. Through their Secretary, Bro. Virgil C. Finnell they have forwarded the first quarter's support. Who'll be the next? Remember the Circle wants to own 100 of these "little ones," and there are yet 99 left. It only will cost \$16.00 per year or \$1.35 per month. Let us hear from many more.

J. R. S.



The Missionary's Reward

When considered from the standpoint of natural desire and ambitions, the life of a missionary is necessarily a life of sacrifice. To those who see no farther than this life and hope for no more than a temporal reward, it is doubtless a wonder how men and women work with such untiring energy and faith. Such persons cannot experience the joy of doing the will of a loving Master, nor can they see the beauty in living for those less favored than themselves. There is great joy in doing faithfully the highest duty given to mankind to perform. The crucifixion of self, the dying to sin brings great joy to the soul.

The missionary can work with the surety of reward. He may go into a heathen country and there spend his life with apparently no results, and yet following him another may come and have great success. The first one's reward in this world will be only the satisfaction that he did his duty. But there will be a revelation to him in the glory world. There shall come a message to him saying, Rejoice, for your sheaves are coming up before the throne; another hath reaped, but now he says, "Let us rejoice together. These are not my jewels, but they are ours. You sowed and I reaped a bountiful harvest." O, what joy that will be!

[Editor is very sorry name and address are lost to this excellent communication.]

From the Field.

AN INTERESTING MEETING.

It was my privilege, some time ago, to attend a very interesting service by the Missionary Alliance here in New York City. Near the close of Dr. Simson's stirring missionary sermon, a poor washerwoman cried out, "I've been praying the past year for \$10 to give at this meeting for missions, and the Lord has blessed me with \$15. So here it is." And she laid it on the pulpit, in the presence of about 8,000 people. This kindled the fire, and the contributions began pouring in, and at the close of the meeting, \$60,156 had been laid down for the spread of the Gospel. Some women became so wrought upon that they pulled off rings, earrings and gold watches, giving them as offerings, to be turned into mission money. Was not this a noble step toward righteousness?

Again, I could not help feeling that some people give cheerfully according to their ability, and that they have great joy as a result, and also cause great joy in consequence. But how about us who give not cheerfully,—who feel we should give, but make it as small as possible, so small that we would really be ashamed to place it in Jesus' hands for missions if He were here? To say the least, we may have a little joy, and cause a little joy. But do we have the joy we might have? It has been only too truthfully said, "that some of us give according to our means; but on the other hand, some of us give according to our meanness." The Lord forgive us for the past, and may none of us be long to the latter class any longer. Since the Lord loves a cheerful giver, let us know "that joy and blessing" which comes with cheerful giving.

It is not a question whether the Brethren church has the doctrine. We have it. But how about those who do not have it? How about the many, many

millions who don't know of the way of salvation? What will our answer be yonder to Jesus, for not obeying his last command, "Go ye . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe ALL things whatsoever I have commanded you; and, lo I am with alway, even unto the end of the world." Matt. 28:19, 20.

Should we be behind other churches in obeying this "Go ye" of Jesus? Should we have fewer missionaries than other churches? Nay, verily. How soon shall we have as many? Just as soon as each one of us awakens to our obligations to our Lord Jesus Christ, and "Upon the first day of the week, lay by, as God hath prospered us," and give this lovingly for the spread of Christ's gospel. May the holy aim of every baptized believer be to help "complete the church of Christ on earth."

J. Kurtz Miller.

1377 3rd Ave., Brooklyn, N. Y.

A REVIEW OF 1902.

In the autumn of 1901 I received an urgent call from the Secretary of one of our District Mission Boards, accompanied by the intimation, however, that they could not do more in the way of remuneration for my services, than to meet the actual and necessary expenses of myself and family. In considering this call, wife and I decided to give the year 1902 to the Lord. And now, that the year is past, I can look back and feel that for once at least I accomplished more than I set out to do; that is, I not only gave the time, but met a considerable share of the expenses myself. And yet the greatest matter to be regretted is that more does not seem to have been accomplished through my humble efforts. During the year I preached two

sermons in the State of Illinois, six in Alabama, eight in Virginia, nine in Pennsylvania, fifteen in Kentucky, twenty-seven in North Carolina and one hundred fifteen in Tennessee, making a total of 182, two of which were funerals. I made 267 house-to-house visits, held six services at the bedside of sick, anointed two sick, solemnized two marriages, organized two Sunday schools, attended nine love feasts, one council meeting, two District Meetings and the Annual Meeting. Traveled by trolley 64 miles, horseback 82 miles, by wagon 633 miles, afoot 745 miles, by railroad 5,918 miles, making a total of 7,442 miles traveled. Additions to the church only nineteen as my work was too much scattered to produce results in the way of accessions, such as to be desired. The year's expenses, for myself and family amounted to \$499.59. Donations and earnings received, \$310.60, leaving \$188.99 to be drawn from my own funds. I am a poor man and my family is young. Would you give another year to the Lord?

James M. Neff.

Melvin Hill, N. C., Feb. 9, 1903.

NECESSITY OF HASTE.

The "Missionary Visitor" bears the right name. It fills its mission nobly. It tells us of the condition of the millions of heathen, their degradation and sin, all because they know no better. It tells of the marvelous success that the few missionaries meet with in many instances. Some have asked, Why, if our condition is such, have you delayed so long in telling us? Yes, can the church tell why? She may be excused by saying she did not fully know the condition of the heathen, but now, since the "Visitor" tells, that excuse is wiped away. Hence the church is inexcusable; obligation of obedience to the command of Christ rests upon every one. Brother, sister, we are all members of the body of Christ. The church is powerless unless we, as individual members, are diligent in aiding her to fulfill her

mission in the world. either by offering ourselves or giving liberally of our God-given means to aid others to go. This will we do (or should we do) if God will permit; and he will if we will. The Lord loveth a cheerful and liberal giver. It is claimed that at every tick of the clock at least one heathen passes to eternity without the knowledge of Christ or the Gospel. Hence the necessity of haste. "Whatsoever thy hand findeth to do, do with thy might (and do it now) for there is no work nor device nor wisdom nor knowledge in the grave whither we are going." J. L. Myers.

Sterling, Ill.

THREEFOLD BENEFIT OF MISSIONS.

By A. W. Ross.

I. To God.

- (a) God desires the salvation of all men.
- (b) Forces of evil weaken, and forces of good strengthen.
- (c) Hastens "Thy kingdom come."

II. To Sinner.

- (a) Brings new hope.
- (b) Destroys ignorance and superstition.
- (c) Furnishes joy not found in the world.

III. To Self.

- (a) Helps to throw off selfishness.
- (b) Obeys the command and gets the promise, "Lo, I am with you alway."
- (c) Furnishes true happiness.

Mt. Morris, Ill.

FROM PALESTINE, ARK.

With all the rain, mud and high waters that were against us in our work this month, still our meetings were well attended and there never was a better interest manifested. Four have cast their lot with the Father's children this month.

J. H. Neher.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

It is of great importance that with each donation it be clearly stated,—the amount sent, for what fund, and to whom it be credited. Also do not let the sender fail to sign his name plainly, giving full address, even when he does not wish his name to appear with the donation.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM., Elgin, Illinois.

The General Missionary and Tract Committee acknowledges the following donations from February 9, 1903, to March 12, 1903:

World-Wide.

PENNSYLVANIA—\$134.02.

Congregations:—Ephrata, 25 cents; Little Swatara, \$20.00; Elizabethtown, \$34.25; Spring Creek, \$44.25, 98 75

Sunday school:—Walnut Grove, 8 32

Individuals:—W. G. Schrock, Berlin, marriage notice, 50 cents; J. O. Smith, Swales, marriage notice, 50 cents; J. B. Miller, Woodbury, marriage notice, 50 cents; E. S. Coder, Dawson, \$1.00; Jos. F. Emmert, Waynesboro, \$5.00; Alex. C. Moore,

Smithfield, \$2.00; Sarah H. Moyer, Philadelphia, \$1.00; Harvey Ernst, Richland Station, 85 cents; Isaac B. Replogle, New Enterprise, 20 cents; Lucinda Griffith, Meyersdale, \$5.00; H. L. Griffith, Meyersdale, \$5.00; H. L. Griffith, Meyersdale, \$3.00; Elizabeth Myer, Elizabethtown, \$1.20; Susan Bechtel, Huntingdon, \$1.20, 26 95

ILLINOIS—\$124.21.

Congregations:—Elgin, \$15.00; Polo, \$14.20; West Otter Creek, \$4.50; Pine Creek, \$14.30, 48 00

Sunday school:—Pleasant Hill, 2 80

Individuals:—Jacob Lutz, Lena, \$5.40; A Brother, Egan, \$10.00; J. H. Brubaker, Virden, marriage notice, 50 cents; Jesse C. Stoner, Palestine, \$2.50; R. F. Brubaker, Girard, \$2.50; S. J. Fike, Milledgeville, \$10.00; Anna Fry, Wheaton, \$1.26; W. S. Christner, Geneseo, \$1.00; Levi Swinger, Palestine, \$5.00; A. W. Ross, Mt. Morris, marriage notice, 50 cents; J. M. Masterson, Auburn, 50 cents; A Brother, Waddams Grove, \$20.00; D. J. Blocher, Pearl City, \$6.00; D. R. Price, Oregon, \$5.00; Lee and Katie Boyer, Lena, \$1.25; Sarah Boyer, Lena, \$2.00, 73 41

INDIANA—\$82.27.

Congregation:—Windfall, ... 5 00

Individuals:—Susan Schrock, Middlebury, \$15.00; Jacob Mitchell, Center Point, \$8.00; E. G. Butterbaugh, N. Manchester, \$1.50; Y. Schrock, Middlebury, \$15.00; I. S. Burns and Wife, Wakarusa, \$6.52; Sarah Hunter, Syracuse, \$5.00; Will Stout, Hagerstown, \$5.00; Daniel Breneman, Cambridge City, 25 cents; Ella Breneman, Cambridge City, 25 cents; Ruth Breneman, Cambridge City, 25 cents; Gladys Breneman, Cambridge City, 25 cents; Howard Breneman, Cambridge City, 25 cents; Jacob Klepser, Majenica, \$1.20; T. S.

Moherman, North Manchester, \$1.80; Benjamin Bowman, N. Manchester, \$5.00; Richard Cunningham, New London, \$12.00,	77 27	Individuals:—Mary A. Eshelman, Alma, 85 cents; John Blackquell, East Prairie, 89 cents; Lydia Bollinger, Center-view, \$4.17; Joseph Wray, Mt. Moriah, \$2.50; G. W. Gitt, Cabool, \$25.00,	33 41
OHIO—\$82.06.		NORTH DAKOTA—\$29.62.	
Congregations:—Lick Creek, \$5.20; Black River, \$9.32; Chip-pewa, \$7.82,	22 34	Sunday school:—Rosedale, ..	12 37
Sunday school: — Burnetts Creek,	6 72	Individuals:—J. R. Blocher, Maddock, 75 cents; J. M. Eike, Fessenden, \$6.00; E. H. Stauffer, Rosedale, 75 cents; D. A. Huf-ford, Newville, \$9.75,	17 25
Individuals: — Dan Shinew, Portage, \$7.00; M. G. Domer, Baltic, \$5.00; A Brother and Sister, Middlebranch, \$20.00; Mary Ockerman, Careytown, \$6.00; S. S. Feller, Suffield, \$2.00; D. D. Wine, Covington, marriage notice, 50 cents; Glade Snyder, Bellefontaine, 50 cents; Eliza-beth Ebersole, Leipsic, \$3.00; I. H. Rosenberger, Leipsic, \$6.00; Cath. Keslar, Pleasant Home, \$3.00,	53 00	IDAHO—\$14.45.	
IOWA—\$73.30.		Individuals:—Stephen John-son, Nezperce, \$10.25; R. A. Orr, Nampa, \$1.20,	11 45
Congregations: — Pleasant Hill, \$1.95; English River, \$22.50; Richland, \$2.00,	26 45	Congregation:—Nampa,	3 00
Individuals: — J. F. Eiken-berry, Greene, 50 cents; D. D. Dierdorff, Kingsley, 50 cents; A. P. Blough, Waterloo, 50 cents; D. F. Sink, Lenox, mar-riage notice, \$1.00; J. B. Spur-geon, Adel, \$2.00; Samuel Bad-ger, Panther, 50 cents; O. J. Beaver, Nora Springs, \$2.00; John Rudy, Liscomb, \$5.00; S. B. Miller, Waterloo, \$9.60; J. B. Miller, Robins, \$1.25; D. A. Miller, Waterloo, \$5.00; N. W. Miller, Waterloo, \$3.00; H. E. Slifer, Conrad, \$10.00; D. A. Miller, Waterloo, \$3.00; N. W. Miller, Waterloo, \$3.00,	46 85	MICHIGAN—\$14.04.	
KANSAS—\$50.52.		Congregation:—Sunfield,	14 04
Congregations:—Eden Valley, \$5.50; Independence, \$1.00,	6 50	VIRGINIA—\$13.40.	
Sunday school: — Primary class, East Maple Grove,	2 70	Congregation:—Aylmer,	3 00
Individuals:—Laura M. Mc-Quoid, McPherson, \$10.00; Alex. Rutherford, Liberty, \$1.00; J. B. Shirk, Ramona, 22 cents; Mar-tha Fitzwater, Beverly, 10 cents; Nora Brallier, Greenville, \$5.00; Eliza Flock, McPherson, \$25.00,	41 32	Individuals:—J. Z. Gilbert, Daleville, \$1.00; J. S. Garber, Bridgewater, \$1.00; D. M. Good, Goods Mills, \$5.00; J. W. Zig-ler, Bridgewater, \$1.00; L. A. Liskey, Fort Defiance, \$2.40, ...	10 40
TEXAS—\$50.00.		NEBRASKA—\$13.17.	
Individual: — Anonymous, Manvel,	50 00	Congregations:—Silver Lake, \$5.00; North Beatrice, \$1.75,	6 75
MISSOURI—\$38.41.		Sunday school:—South Beat-rice,	92
Congregation:—Oak Grove, .	5 00	Individuals:—Jesse Y. Heck-ler, Alvo, marriage notice, 50 cents; I. C. Snavelly, Kearney, marriage notice, 50 cents; E. M. Snavelly, Kearney, \$4.50,	5 50
		TENNESSEE—\$8.70.	
		Congregation:—New Hope, .	7 20
		Individuals:—Samuel and Sal-lie Emmert, Rogerville, 50 cents; Hopeful, Lawrenceburg, \$1.00,	1 50
		OKLAHOMA—\$5.68.	
		Washita, Cloud Chief,	5 68
		WASHINGTON—\$5.50.	
		Individuals:—Levi Whisler, Centralia, 50 cents; D. B. Eby, Sunnyside, \$5.00,	5 50
		CALIFORNIA—\$5.00.	
		Sunday school:—Los Angeles, ..	5 00
		LOUISIANA—\$3.00.	
		Walter Stephens, Roanoke, ..	3 00
		MINNESOTA—\$0.50.	
		Peter Brubaker, Worthington, marriage notice,	50
		COLORADO—\$0.50.	
		D. M. Glick, Grand Junction, ..	50

NORTH CAROLINA—\$0.45.

Seven Springs congregation, . . . 45

Total for the month, . . . \$ 748 80

Previously reported, . . . \$15727 50

Total for year thus far, . . . \$16476 30

India Mission.

CALIFORNIA—\$36.80.

Congregation:—Glendora, . . . 30 80

Individuals:—Minerva Hepner, Covina, \$5.00; F. C. Myers, Covina, \$1.00, . . . 6 00

NEBRASKA—\$13.07.

Congregations:—Glen Rock, \$4.25; North Beatrice, \$1.85, . . . 6 10

Individuals:—Marie Lapp, Moorefield, \$1.97; J. E. Young, Beatrice, \$5.00, . . . 6 97

PENNSYLVANIA—\$12.00.

Individuals:—C. F. Lingenfelter, Klahr, \$5.00; C. H. Balsbaugh, Union Deposit, \$1.00; Serena, McVeytown, \$1.00; A Sister, Purchase Line, \$5.00, . . . 12 00

VIRGINIA—\$10.75.

Congregation:—Barren Ridge, Sunday school:—A class, Mt. Zion, . . . 5 00
5 75

ILLINOIS—\$9.65.

Sunday school:—Elgin S. S. Class, . . . 8 00

Individual:—Sarah Boyer, Lena, . . . 1 65

MISSOURI—\$7.45.

Sunday school:—Primary class, Rockingham, . . . 7 45

IOWA—\$7.00.

Individuals:—Jos. Sniteman, South English, \$5.00; Hannah Weller, Davenport, \$2.00, . . . 7 00

IDAHO—\$5.00.

Individuals:—Rebecca Puterbaugh, Nampa, \$3.00; Mary Meador, Nampa, \$2.00, . . . 5 00

MARYLAND—\$2.00.

Anna L. Shindel, Hagerstown, . . . 2 00

INDIANA—\$2.00.

Jacob Neff, Milford, . . . 2 00

KANSAS—\$0.50.

D. W. Stoner, Vesper, . . . 50

Total for the month, . . . \$ 106 22

Previously reported, . . . \$2915 32

Total for year thus far, . . . \$3021 54

India Orphanage.

CALIFORNIA—\$103.19.

Congregations:—Balance from Lordsburg, Glendora, Covina and Inglewood, lectures by D. L. Miller, \$49.37; Covina con-

gregation, \$23.00; Inglewood,

\$23.32, . . . 95 69

Sunday school:—Primary class,

Covina, . . . 7 50

OHIO—\$26.12.

Sunday schools:—Mary Byerly's class, Lima, \$6.50; Agnes Denlinger's class, Dayton, \$13.12, . . . 19 62

Individuals:—A Sister, Dayton, \$5.00; D. N. Wright, Fostoria, 50 cents; A Subscriber, Dayton, \$1.00, . . . 6 50

TEXAS—\$25.00.

Individual:—Anonymous, Manvel, . . . 25 00

ILLINOIS—\$12.90.

Sunday schools:—Sunshine Society, Elgin, \$5.00; Chicago, \$7.90, . . . 12 90

INDIANA—\$7.58.

Sunday schools:—Shideler, \$4.58; White Church, \$1.50, . . . 6 08

Individual:—Susan Knotte, Swayze, . . . 1 50

KANSAS—\$7.16.

Sunday schools:—Slate Creek, \$2.16; Primary class, Salem, \$5, . . . 7 16

PENNSYLVANIA—\$3.50.

Sunday schools:—Four little boys, Mechanics Grove, \$1.00; Primary class, Maple Glen, \$1.50, . . . 2 50

Individual:—Serena, McVeytown, . . . 1 00

MICHIGAN—\$2.30.

Sunday school:—Thornapple, . . . 2 30

NEBRASKA—\$2.00.

Congregation:—N. Beatrice, . . . 2 00

Total for the month, . . . \$ 188 85

Previously reported, . . . \$1345 01

Total for year thus far, . . . \$1533 86

Brooklyn Meetinghouse.

PENNSYLVANIA—\$30.00.

Individual:—A Sister, Purchase Line, . . . 5 00

Sunday school:—Waynesboro, . . . 25 00

TEXAS—\$25.00.

Individual:—Anonymous, Manvel, . . . 25 00

Total for the month, . . . \$ 55 00

Previously reported, . . . \$ 183 72

Total for year thus far, . . . \$ 238 72

China's Millions.

PENNSYLVANIA—\$11.00.

Individuals:—Mary Flory, Waynesboro, \$10.00; H. Moyer, Philadelphia, \$1.00, . . . 11 00

MARYLAND—\$0.50.	
Martha Smith, Baltimore,	50
IOWA—\$0.20.	
A Sister, South English,	20
Total for the month,	\$ 11 70
Previously reported,	\$ 203 22
Total for year thus far,	\$ 214 92

Colored Mission.

INDIANA—\$3.71.	
White church, per Campbell and Cobb,	3 71.
Total for the month,	\$ 3 71
Previously reported,	\$ 25
Total for year thus far,	3 96

In the March number of the "Visitor," the \$100 credited to J. W. Cline, Los Angeles, Cal., should be credited to the Los Angeles congregation.

In March issue under India Mission, Pennsylvania is credited to "A Brother, \$250." This should have been credited to the Waynesboro Missionary Association.



REPORT OF BROOKLYN MISSION FOR FEB., 1903.

Receipts.

Balance on hand,	\$ 10 56
Mission Board,	120 00
Ella S. Moyer, Lansdale, Pa., (for poor),	1 00
J. F. and Debbie Hantz, Abilene, Kans., (for poor),	5 00
Grace E. Messner, Lake Odessa, Mich., (for poor),	2 00
Monitor Sunday school, Conway, Kans., (for poor),	8 22
Elizabethtown Sunday school, Pa., (for poor),	6 00
Elizabeth Zortman, Elizabethtown, Pa.,	1 00
Mrs. Isaac Hertzler, Elizabethtown, Pa.,	1 00
Jacob Richard, Maitland, Pa., ..	1 05
Phebe Zook, Maitland, Pa.,	25
Sue Landis, Bridgewater, Va., ..	1 00
Union Bridge College,	3 00
Rebecca Bowman, Harrisonburg, Va.,	50
Total,	\$160 58

Expenditures.

Rent,	\$ 52 00
Gas, oil and fuel,	13 00

Express and car fare,	6 50
Incidentals and charity work for poor,	22 50
Living fund,	50 00
Total,	\$144 00
Balance,	\$ 16 58

Attendance.

	Largest.	Average.
Sunday school,	110	98
Preaching,	90	50
Prayer meeting,	35	20
Bible class,	40	28
Calls,	70	

J. Kurtz Miller.
1377 Third Ave., Brooklyn, N. Y.



REPORT OF CHICAGO MISSION FOR FEBRUARY, 1903.

Receipts.

Balance on hand,	\$ 90 59
Return of loan of Jan. 30, 1903,...	25
John Rudy, Liscomb, Iowa,	2 20
Mrs. Lizzie Clair and her children, Mary and Galen, Lena, Ill.,	10 00
Mrs. James F. Thomas and her friends of Inglewood, Cal., ...	17 00
Laura Badger's S. S. class, Adel, Iowa,	13 67
Kate Boyer, Lena, Ill.,	5 00
Mary E. Frantz's S. S. class, Cerro gordo, Ill.,	4 40
S. Rodabaugh, Williamstown, Ohio,	1 00
Children's mission band of Grundy Center, Iowa, per Minnie Johnson,	2 00
Return of loan of Feb. 10, 1903,...	2 00
Sarah Boyer, Lena, Ill.,	2 00
David Kinsey, Bradford, Ohio, ..	3 75
Industrial school,	6 18
Total,	\$160 04

Cash Paid Out.

Living fund,	\$ 13 07
Rent,	10 00
Gas,	80
Industrial materials,	2 72
Incidentals,	24 45
Loan,	2 00
Help to poor,	6 25
Support for workers,	22 00

Total,

Balance March 1, 1903,

Miss Cora Cripe.
660 S. Ashland Ave.

The Missionary V.

Vol. V.

MAY, 1903.

No. 5.

ARROW HEAD

Speak out in acts.



A sore eye hates the light.



God's almanac has no to-morrow in it.



A stingy man has no mercy on himself.



Some men pay more dog tax than missionary money.



If Christians would give more they would grow more.



Covetousness is the egg out of which murder is hatched.



God does not want any ornamental vines in his vineyard.



A dog may look like a sheep when in a sheepskin; just offer him a bone.



When you want to find an unhappy man look at one who never gives.



Those who really love God are not afraid to have everybody know it.



Shoot where God aims and you will always hit.

Unless we love our neighbor as ourselves we cannot love the Lord.

Opposition to missionary work is the same whether in the heart or in the fist.



To love God makes a man want to give; to love the devil makes him want to keep.



What do you suppose angels think of the man who is trying to keep all of his money?



If you keep a dollar that God wants you to give it will soon become your master.



No man really belongs to Christ who thinks he can do as he pleases with his money.



The first words from the grave of the risen Christ, were "Go Tell." Are you doing it?



A stingy man's hope is putting a nickel in the box and expecting a crown of pure gold.

Perhaps the Lord does not use money at you are not willing to give your money.



Don't expect too much from the man who is always talking about the good things he would do if he had somebody else's opportunities.



Indifference to Foreign Missions is a crime deeper than refusal to feed the hungry and shelter the homeless. Charity is a great work. It is well to feed the multitude with bread, but better still to give them the Living Bread.

WHAT AFRICA IS OFFERING TO AMERICANS.

By Merrill Q. Calvert.

Ignorance is the seat of blindness. For that reason and no other do we look at Africa as a dark, dismal, uninteresting continent. But as we study its conditions the African sun grows brighter and brighter until we become dazzled at the opportunities for honor and renown, in all lines of the world's progress, which it is holding forth for our acceptance.

To whom are these opportunities offered? They are knocking at the door of every noble, honest Christian American who has energy, push and backbone. Exceptionally loud are they calling to the college and university student because he is recognized as being the best prepared and most nearly capable of developing them to the fullest extent and in the proper way.

What are these opportunities? The one most widely known is that of exploration and discovery. For ages men have made themselves famous and world-renowned by their discoveries and explorations in Africa. Among the ancient nations Sankhara and Hanno were the brightest stars. The modern epoch of geographical research was opened by James Bruce, who was soon followed by such men as Ledyard, Lucas, Mungo Park, Burckhardt, Owdney, Denham and Lander. After these the missionaries began sending out information, especially Moffat. Next the world was startled by the discoveries of Livingstone, Speke, Baker, Cameron, Stanley, and Lenz, together with many others. To-day such men as Smith, Leontiff, Kandt, Lemaire and Gibbons, representing the various nations of the world, are making for themselves imperishable names. The opportunities for aspirants in this work are as yet unlimited. Why not, instead of seeking the uninhabitable ice plains, gain renown in a continent where the example of life will be

a much greater force for the betterment of mankind?

The numerous remaining opportunities can all be classed in one or the other of two great kingdoms, wealth and education. The former, though of less importance, is the greatest in extent. It not only appeals to, but interests, each and every person.

In natural wealth Africa surpasses every continent on the face of the globe. Its minerals are numerous and abundant. Their undeveloped state affords as good opportunities as any miner could expect. The diamond fields, among which Cecil Rhodes gloriously walked, are eager to crown many a king. The countless fields of gold nuggets, for which thousands of lives and millions of dollars have been sacrificed, are sending forth their powerful appeals for the Christian to bring peace and take possession. The vast salt mines whose product is readily exchanged for gold are impatiently waiting to satiate our desires for wealth as their white crystals are sent forth to create an unquenchable thirst in those who now crave them. The deposits of iron, copper, granite and limestone are each wishing to be moulded into beautiful and useful forms which will make Africa the king of the world. So it is with each of Africa's many mineral products.

Added to these are its limitless resources in the vegetable kingdom. No lumberman ever saw more extensive forests towering one above another in all their grandeur, calling with a great roar for him to remove their companions and give them room to expand. Oaks, pines, cork trees, cypresses, and evergreens are all clamoring for a chance to get their useful and ornamental products placed in the hands of man. The groves of oranges, lemons and olives invite us to partake of their delicious juices.

The coffee, sugar cane, and rice fields might be made to supply millions with food and drink, while the vineyards if

developed would furnish sufficient liquid to float the ships of commerce. The maize and wheat fields could easily produce enough surplus grain to feed the starving millions of Asia and Europe while the native cotton colored by wild indigo might clothe them. Frankincense, myrrh, cinnamon and other spices should soon supply the demands of the entire world. The papyrus and halfa can furnish daily newspapers and books to the nations of the earth. Africa's grassy plains, the limits of which no eye can perceive, invite the herdsmen to bring their flocks and prepare to fill the markets of the world with meat and clothing. After doing all this and much more Africa would have left enough dates, custard apple, bread-tree, and other tropical fruits to keep the lazy man.

For the artists, tourists, and pleasure seekers, let us bear in mind that all which is beautiful and fascinating in tropical vegetation is on every side enclosing us in its beauty. Add to this the grandest falls in the world, together with the varied mountain scenery, and what more could you ask?

For educational pursuits no country approaches Africa in the opportunities offered. Its fields of research are without competition. Africa is the only country in which the most ancient education can be investigated. Its tombs, pyramids, buried monuments and temples bear inscriptions dated thousands of years before the time of Christ. Any one wishing to learn the secrets of its early inhabitants has and will have for years to come an unlimited field in which to work.

If you wish to be a leader in modern education you can find no field in which to attain your aim so easily and fully. The Africans are as a race at present uneducated and eager to learn. If the aim of your life is to found, be at the head of, or connected with any school, college or university, whether for academic, industrial or higher education, there is no field offering as great assurances of success as Africa. Estab-

lish your school, and instead of having to go out among an army of men, each representing a different school, and solicit your students as in America, the African student will come to you demanding admittance. This is verified by the reports from the few schools which have been established, especially the Tuskegee institute for which they have done work that no American would think of doing.

The geologist's heart leaps with joy when he beholds the indescribable advantages offered for the pursuit of his work; when he sees the great tablelands towering above one another and showing so many different strata all ready for his inspection.

The botanist immediately admits that he has many times more than he can ever expect to accomplish when he finds innumerable species of plants growing in such dense and intertwined masses that it is impossible for him to make his way through them.

The zoologist's most extensive field is in Africa. There he finds the greatest variety of animals ranging from the giraffe, elephant and hippopotamus, the tallest and largest of animals, past the zebra, quagga, gnu, rhinoceros, hyena, and ostrich, the most beautifully-marked animals, to the chimpanzee and ape, which more nearly resembles man than any other creature. Along with these he finds a vast variety of birds, ants building houses twelve feet high, numerous and monstrous reptiles, together with thousands of insects in every district. In the waters he catches fish of all forms and species. His work is endless.

The ethnologist declares Africa to be his best place of work. Nowhere else can he find so many different races to study. In no other field is he able to trace the history of the human family more nearly to its origin.

Nowhere is the philologist able to accomplish so much as in Africa. It is there that he has hundreds of languages with which to work. These enable him

to develop comparative philology as he could never hope to in any other country.

For the study of religion and the deeds of God's chosen people Africa must be consulted. The acts of Joseph, Moses and others were performed in this country. The Coptic church traces its origin back to the apostle Mark. St. Augustine and the leading early churches have their home in Africa.

Besides the excellent opportunities for research in regard to the early church Africa offers the Christian the best chances in the world to make for himself an imperishable name in missionary work. The lists of the missionary workers contain more immortal names than those of any other vocation. Then why hesitate to follow your chosen pursuits in a country offering limitless opportunities when the example of your life will at the same time perform the work of a missionary and thus gain for you a double crown? If, like Paul, you do not wish to build on the foundations of others, go to a country where none has been built, and lay the corner stone of the most magnificent and substantial structure ever erected.

I say no student's education is complete until he has spent some time in Africa. What is to be obtained there? The lessons which mould the lives of men. Nowhere is greater enthusiasm and eagerness to receive the teachings of God shown. The sacrifices endured by the native Christians in order that

they may send the Word to their fellow-men would put any conscientious American to shame at his indifference. They teach lessons in manners as perfect gentlemen and ladies that cannot be ob-



BUNDU GIRLS AS CHRISTIANITY FOUND THEM.

tained in any other country. Again they show to what heights anyone can achieve if he will only apply himself and direct his energies as he should.

We owe it to our country, we owe it to the church, we owe it to these Christless people to heed the call. We must not turn a deaf ear to their appeals.

Unless their young men—their coming leaders—are brought under the sway of Christ the world is doomed. The welfare of our country is inseparably bound up with the life of the Africans. The world has become very small. We are destined to be related more and more closely to Africa, in matters commercial, industrial and political. The social, moral and political life of these people is bound to react on our own civilization. By exclusion acts we may keep them from coming among us; but in

LIBERIA.

By Mattie Cunningham.

Liberia, situated on the west coast of Africa, is a republic after the United States model. In 1848 it was declared an independent government, with a president, senate, and house of representatives.

The colony owes its origin to the philanthropic impulses of the American colonization society to provide a home in their native country for emancipated American



AFRICANS AFTER CHRISTIANITY TOUCHES THEM.

this age of expansion it will be impossible to keep our youths from going among them and being influenced by them. The highest dictates of patriotism, therefore, demand that we interest ourselves in the problems of the religious life of the young people of Africa. Students and civilized Americans, just stop for a moment and think what a great responsibility you have willfully placed upon your shoulders by educating yourself to such a degree that you can help save the world from the wrath of God.

McPherson, Kans.

negroes, where they might have a chance for self-improvement.

Liberia has 380 miles of seacoast and an area of 60,000 square miles. The mean annual temperature is 81° Fahrenheit. The climate is very dangerous for immigrants. The largest river is St. Paul, along whose banks are numerous sugar and other plantations.

In 1882 the colony numbered 18,000 civilized Africans, mostly of American origin, and a million or more of half-barbarous natives. A system of public schools is in vogue with a central university. Great Britain and other European powers recog-

nize the republic, and its career has been one of growth in numbers, in wealth, and in civilization. The original plan of the colony, however, has not been fully carried out, since it draws its people more from surrounding districts and native tribes than from the emancipated negroes in North America.

Africa has been described as one universal den of desolation, misery and crime; and certainly, of all divisions of the globe, it has always had an unfortunate pre-eminence in degradation, wretchedness and woe. Of all the pagans on the entire globe, six-sevenths are said to be in Africa.

Although the American negroes were very ignorant, superstitious, and had a low state of morality, they were, in various respects, far in advance of the barbarous native tribes. We can readily see how the plans of the colonization society would be thwarted. The next thing to be done was to give these people the Gospel, and accordingly emancipated negroes were educated and sent as missionaries. Two of the pioneers were educated at Yale. White missionaries went also.

Because of the extreme unhealthfulness of the climate many valiant soldiers of both races lost their lives in their effort to plant the Gospel in this place. As some fell on the battlefield, new recruits came to fill up the ranks. They willingly risked their lives, realizing that in such a work, "To die is gain." To-day almost all denominations are represented in Liberia.

In 1882 the mission of the Methodist Episcopal church had one foreign missionary, 21 native ordained preachers, 24 native local preachers, 1,383 communicants, and 20 Sunday schools. The mission of the Episcopal church, in the same year, had one bishop, two white and six colored presbyters, six deacons and other helpers, 356 communicants and ten day schools, five boarding schools, and seven Sunday schools. These two are only examples of what can be and is being done in fields of heathen darkness. O! for more who are willing to spend and be spent in this important work of soul-saving!

New London, Ind.

A VOICE FROM THE DARK CONTINENT.

By E. H. Eby.

We are Africans; we are black. Many people think we are only brutes or wild animals of the jungle, incapable of any improvement, unworthy of any attention. True, our lives are simple, our needs few; we live in huts, little better than a forest jungle and far more filthy. We have lived for generations in the same huts with our goats and cattle. We are lazy and do not work because Nature provides so bountifully all our simple needs. Here in this wide country of rivers, mountains and forests we live, a hundred million of us, in what you call heathen darkness.

We are superstitious, we live in mortal fear of any occult power. The wonderful medicine man charms us with his magic. When we get sick some one goes to the medicine man to find out who in the village has bewitched the sick one. He goes through some wild motions and some one is suspected. If the sick man dies the life of the other must be taken too.

When the white man comes to us with his medicine box and heals a sick woman or dresses an ugly sore we are struck with mortal fear. If he wants to dress a broken limb he puts the man to sleep; we think he has made him die, then when the limb is fixed the doctor brings him back to life again. Then the white man tells us about a wonderful man he calls Jesus who was a great medicine man and healed all the sick.

I know we are ignorant and superstitious; our religion is crude. They say we are at the bottom of the scale of religious development, that our fetishism and our wild and uncontrolled religious dance are the crudest expressions of religion. Yet we have the consciousness of something beyond ourselves, some great spirit that has control over us and seeks to do us harm. We have not only the consciousness of God, but of the unmeasured distance that separates us. And our wild dances and fetish worship is but the effort of our dark-

ened souls to find God. These wild orgies, these baneful superstitions are witnesses of the universal restlessness of the soul without God, and the effort in our blind, deluded way to satisfy this universal longing of the human heart.

We do not love because we have never been taught to love. Here in dark Africa a parent's care for her child is to provide for it just like the animals in the forest.

We are ignorant, but it is for lack of knowledge. There is no one to teach us, no one to lead us to love the beautiful and the good. Here in wild Africa is "nature fresh from the hand of God, unsullied by the touch of man. The twining vines have caught in their embrace the undergrowth and formed beautiful castles of green, or grottos of emerald, the turrets and doors, the windows all complete. Large creepers winding their way over the ground like huge serpents, or hanging in great loops from tree to tree, seem like elephant's swings. Twisting and climbing around and up the boles of the immense trees, until they overtop all, they break into brilliant bloom, making some of them a flaming torch or a peak of snow, as the blossoms are red or white. Through these trees and vines and undergrowth scamper great troops of monkeys. Over all fly flocks of parrots on lazy wing, making the air discordant with their harsh cries. Close along the bank, under the shade of the overhanging trees, the elephants bathe. In the shallower waters are herds of hippopotamuses. On the sand-banks along the river the huge crocodiles bask in the sun, their yellow skins glistening like gold."

Here we live, the simple sons and daughters of nature, and many think we are capable of nothing better. But when the good man Livingstone came among us we loved him better than ourselves. When the great, wise man, Alexander Mackey, came into the heart of Africa, and showed us the wonderful grindstone and turning lathe and all his machines, we came into his workshop and learned.

Then our chief became angry and we drove him away and killed all the boys and men who had become Christians. But he

was so great and good we invited him back again and now there are thousands and thousands of our native people in Uganda who are Christians. They have schools and churches in Uganda; the boys and men are taught the story of Jesus and then they go out into the villages and tell the people what Jesus is doing for them.

When that wonderful white-faced woman whose name was Miss Isabella A. Nassau, came up the Ogowe River with her little hand organ and sang her sweet songs, the dark people of that tribe gathered close round her to hear. They climbed the trees to listen. She started a school; the children came, hundreds of them, and she taught them. She trained a dozen boys for the ministry—they are bringing their brothers to a better life. She trained the girls, so that when she was driven out of the continent by disease her girls were able to take her place and carry on the school.

The boy goes to the missionary's school. He goes home in the evening with his book and sits under a shade tree to study. His mother sits close by making baskets. His father is there with some others mending the nets. The boy reads. He is the only one in the village who can make a book talk. His parents are interested in their boy. They ask him questions. He tells them all he knows; but that is not enough, and they go to the missionary's home with their boy to find out more.

We are capable of improvement. We can learn. The white men who have dotted the edge of this big, dark land with school-houses and churches have shown that we can learn if we are taught. And I raise my voice from out the jungle in behalf of the millions of my race in Central Africa who have not heard the message that the white man brings.

Look at the map of Africa in your geography. Do you notice that my native country is in the form of a gigantic ear? That ear is listening for a message that does not come, a message which alone will give hope to our nerveless lives and turn our neglected, benighted villages into beacon lights for God.

Look again at your map. Do you see

that my country is like a huge question mark turned toward the Christian lands and asking, ever asking, why you leave us thus in the dark?

Why do you send that deadly poison in those kegs along with the white men who come to teach us to be sober and pure?

Why do you permit our villages to be pillaged and whole tribes to be carried off as slaves? You say that has stopped. But it hasn't.

You not only have taken our people from their homes but you now come to take away our homes. Our country is divided up among the nations, our land is taken, the white man moves in. We are not welcomed into the churches, we are not recognized by the government.

For years and years in the southern part of our country my people were not granted legal marriage. And why? They say because we are of another race.

They say that over in America the people have nice homes and books and schools and churches. They say Jesus Christ saved them and made it possible to have all those beautiful things, and that he told the people over in America to go into other countries and tell them about Jesus Christ and his love. Why don't they come over here?

I am told that in that wonderful land of America there are thousands of students who are Christians and want to be missionaries, and I am told that the Church in America is rich. Why don't those rich people send those students?

Then, over there in America I hear, there are seven millions of my own people, enjoying the good things of that beautiful land,—schools, churches, Christ and all. Why don't some of them come back and tell us of God?

The missionaries who have come to us are enough to show us what can be done. They have found that we can respond to love—that our narrow, primitive minds can unfold to the light of truth.

Will you not come to us and in love show us the way of life?

You say God is "our Father;" then He is the Father of the African, and we are bound together by the strong cords of

human brotherhood. I plead with you, brothers in Christian lands, bring us the light.

McPherson, Kans.

"AFRICA WAITING."

By John R. Snyder.

Situated beneath the rays of the equatorial sun Africa is yet the "Dark Continent" because the Sun of Righteousness is as yet an unknown power to the great mass of its teeming millions. Not only is it dark because it knows not Christ, but here is found the grossest ignorance, the direst superstition, and the most dreadful degradation. In no land does man seem to sink so near to the level of the beast, and it is to this Continent that the so-called scientists go in search of the mythical "missing link."

Africa is as large as Europe and North America combined, five thousand miles long and almost the same in width at its widest point. It has a population about double that of the United States. To carry to these benighted people the "Sun of Righteousness" there is one missionary to every 82,000 souls. This includes the missionaries' wives also. When we consider the great need of this field, and the small force sent to carry the message, we cannot marvel at the question of the African woman: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?" Beloved, why is it? Is it because we do not love these our brethren, or because we do not love Jesus?

Nowhere, we believe, has human nature sunk to so low an ebb. Its hideousness and sensuality shock us. But below all this dross and corruption is yet left a spark of that spirit left there by the Divine Creator, a longing after something to worship. A returned missionary, in speaking of this fact, says he has seen African women dance hour after hour, then fall exhausted and sometimes dying from the convulsive effort "until from the swaying, leaping mass

there came a form more devilish than human, who with an unearthly shriek fell before me. Did they carry her aside and tenderly minister unto her? No, heathenism has no lesson of compassion to teach her blinded devotees. We learn that only as we lay ourselves alongside the throbbing heart of the world's Christ. So she lies there, her mouth frothing, eyes twitching, and the horrid dance goes on. It is simply the effort, in their blind, helpless way, to meet this universal longing of the human heart." Oh, my dear brethren, when will this longing be filled by completeness in Christ?

The field in Africa has had some shining lights there. It was here that Robert Moffat spent the best of his life. Here it was that David Livingstone gave up his life—for Africa—at Chitambo's Village, Ulala. Then there were Pilkington, Mackey, Hill, Vanderkemp, Krapf, Mackenzie, Cox and Bishop Taylor, the "flaming torch" as he was called. All these gave their life for Africa, not to mention the scores of others just as noble, whose hearts were just as true, and whose bodies lie under Africa's sun and sod. For Africa is the "graveyard of missionaries."

There are 438 different languages and 1,153 different dialects. This is one of the greatest difficulties the missionary has to surmount. Many of these languages have no written form. It has been said of the African missionaries that "they have to make a language and then teach it; create a moral sense before they can appeal to it."

Surely Africa needs our best efforts. It is not without its encouraging features. Marvelous have been the manifestations of God's power in many instances. Uganda is a standing monument of the mercy of God to a sinful people. All along the mighty Congo the lights are burning. Modern railways are linking the ends of the continent together. And O, when will the story of the cross be told from the Nile to the Cape, and from the mouth of the Congo to the emptying of the Zambesi; across the great desert and around Tanganyika's shores? Everywhere there are people in darkness, and may the day soon

come when it may be said of them: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9: 2.

Once the lamp of God shone brightly here. It was the home of Augustine, Cyprian, Tertullian, Origen and Clement,—names familiar to every student of church history. Why did the lamp go out? Simply because the African church forgot its mission, as many churches of to-day have forgotten, that the work of the church was to save souls for God's glory and not hair-splitting discussions of theological myths that have no concern with salvation nor a means to that end. And as a closing thought we pray God to awaken the church to her opportunity and duty to Africa that the candlestick may be replaced

"Where Afric's sunny fountains,
Roll down their golden sand."

803 No. Main St., Bellefontaine, Ohio.



THE BOERS.

By Lewis B. Flohr.

It has been suggested that the next foreign field entered and opened by the Brethren might profitably be in South Africa, among the Boers, and that the support of the workers might come by having those who enter the work well equipped by training and experience in farming to take up agriculture as a good side line.

Matters in the land of the Boers are somewhat chaotic yet, as the shock of war is still keenly felt. With a genial climate, in which frost is rare in spite of the altitude of five thousand feet and over, a soil well adapted to agriculture, and ready markets at hand—in the mining centers,—it seems easily possible that farming could be economically and even profitably followed, although rain is lacking at the proper seasons, and irrigation will be required to play an important part in the agricultural development of the country, which development is thought, by those with knowledge of the country, to be lying far in the future. Land prices, as well as others,

are uncertain and inclined to be high, as is the common result of the devastations of war.

These are the temporal aspects and prospects, which are, of course, necessary to consider so far as they enter into this or any similar project, but the other and far more important consideration is the spiritual condition and outlook of these people. Although they believe in God, they are but nominal Christians, because coming far short of the Christ life.

With the social structure torn and bleeding from the rapacities of war, family ties broken, and loved ones, whose lives and presence meant protection and support, gone to the great beyond nevermore to return, we stop to think and consider, almost appalled. What is the thing most needed? How do them the most good for time present and time to come? To these questions there is—can be only one answer: Give them the Gospel of Christ! Teach them to learn war no more, to love their enemies and pray for them that despitefully use and persecute them, to turn their swords into ploughshares and their spears into pruning hooks; if smitten on one cheek to turn the other also, and, all in all, to live the Christ-life, which makes good citizens, peaceful, happy, prosperous communities, Godly men and women and heirs and joint heirs with Jesus Christ.

Is it possible to take up this work and make it practically self-supporting once the workers are located? The answer is: Certainly. Will it pay? Most assuredly! but measure not success by this world's standards, and let not him that putteth his hand to the plow look back. We brought nothing into this world and it is sure we can take nothing out. With making a living and at the same time preaching and teaching the Gospel, a servant of the Lord will have a life full of duty, but in the end the satisfaction of having "done what he could" by his share of preaching the Gospel to every creature.

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John 3: 16. This was,

IS for *you, me, everyone*. What will we do for Jesus by doing for these "little ones"? WHAT?

Vienna, Va.

SOUTH AFRICA AS A MISSION FIELD FOR THE BRETHREN.

By Cyrus Wallick.

This subject has already been introduced. The Gospel Messenger (June 21, 1902) in its editorial columns, commenting on the situation in South Africa at the close of the late war, says:

"There are many fine chances for men of energy, especially men of energy and means. . . . They (the British government) are anxious to have industrious people of other nationalities settle among the Boers. It would be well if some earnest Brethren could also settle among them and lay the foundation for churches that will stand for the defense of the whole Gospel, and thus secure an era of peace."

Brother Wilbur Stover, in the same periodical (Aug. 2, 1902), thus replies to the question, "What should be the next mission point after India, and why? I more and more incline to the opinion that it might be a very good thing just at this juncture if some of the Brethren who are up in farming, and who have some means of their own to invest, would locate in South Africa, in the Boer country. In the same way that a colony is started in the West, it might be engaged in to good advantage, and no one can tell what would be the possible influence for good there. Besides, it is a pleasant climate, and is well adapted to such people as we generally are. It would not be unprofitable as a matter of investigation, anyhow."

In the report of a Sunday School Meeting held in Southern Ohio last summer, the question of supporting a missionary coming up, we read, "there was quite a sentiment favoring South Africa."

Brother A. A. Neher, in an interesting article on "South Africa," in the December number of the Visitor, says:

"I rather believe this to be a good field for us to work in. . . . May the Lord

help us to consider this question prayerfully and deliberately."

Let us continue the consideration of this field from a missionary point of view. The people there—natives, Boers, English and others—are a part of the "all nations." The conclusion is that we cannot fully carry out the great commission unless we do our part toward teaching these also "all things" whatsoever Christ has commanded.

That country, distracted as it has been by wars and bloodshed,—wars between native races, between Boers and natives, between English and natives, between Boers and English,—appeals to us as a field sadly needing the teaching of the nonresistant principles of the Prince of Peace.

The present condition of the Boers—their country devastated by war, farms and homes in waste, property destroyed, and, saddest of all, fathers and brothers, who but for the war might now be the support and comfort of their families and friends, lying cold in death!—this should surely touch our feelings. Who knows but that God has a mission for the Brethren just now to help these people in rebuilding and improving their homes and developing their country, to help bring about an era of good feeling between Boer, Briton and native; to teach them the way of the Lord more perfectly? The Boers are, I believe, a people who would be good neighbors, whom we would learn to love, and whom we might do good both temporally and spiritually.

South Africa seems destined to move forward in industries, in commerce, and in education. The natives, through contact with the white race, are being brought under the influences of civilization. Shall this be an "ungodly civilization"? or shall it be a Christian civilization, that which will make its subjects better, happier and more useful in this life, and give them a bright and well-grounded hope for the life to come? Shall moral and spiritual progress keep up with material and intellectual?

This country being under English rule, with a good proportion of English-speaking people, and having a climate and productions similar to those of our own, the ob-

stacles, disadvantages and privations of an entirely foreign field would be measurably avoided. While, as in our own country, we could doubtless find work to do in "Christian communities," we should not, I think, overlook the large native element, but rather make missions among the natives our ultimate end. And for this the situation appears particularly favorable. As has already been noted, whites and blacks inhabit the same cities, and the natives are brought much in contact with Europeans. In some such community a mission station might be established where we could have the advantages of civilization for ourselves and our children; study the native element, its needs and possibilities; and from there push the work farther, and in time sow the gospel seed in virgin soil.

The colonization plan has been proposed and seems a commendable one. For this a somewhat thorough investigation might help to avoid future disappointment and dissatisfaction. My opinion is that those whose chief object is temporal prosperity might better look elsewhere or stay at home. I have thought that some of our educated young brethren and sisters, active, earnest, capable and spiritually minded, might, under wise leadership, do a good work as teachers, supporting themselves by secular teaching, and doing Bible teaching as they may find opportunity. We are informed that there is a demand for schools and teachers.

It is not the purpose of this article to divert attention or support from other fields in which we have already begun work. That would surely be unwise. But can we not, ought we not, do something here also? I would suggest that if we make any move we do not wait too long lest present opportunities be past, the "open door" be closed.

Now, brethren and sisters, we have written, we have talked, we have thought, and I hope we have prayed; what next? Let us seriously and prayerfully consider these two questions: Is there a work here for us to do? If so, will we do it? Let us look for divine guidance, and be ready to act,

not in our own strength, but as humble instruments in the hands of the Almighty. May his kingdom be extended over the whole earth, and may all be done to his honor and glory!

Wolcott, Ind.



THE TUSKEGEE NEGRO CONFERENCE.

By Max Bennett Thrasher.

"Oh Lord, we want to thank Thee for this, our one day of schooling in the whole year."

These were the words with which I heard a grizzled old negro preacher begin the prayer with which he opened the sessions of one of the Tuskegee Negro Conferences.

In an article which I wrote a few months ago for the *Missionary Visitor*, describing the work of Tuskegee Institute, and Booker T. Washington, I referred briefly to the annual Negro Conference, but this one feature of the life here is so unique and so important, so distinct from the regular school work, that it deserves an article by itself.

Several years ago Mr. Washington began to ask himself if something could not be done to improve the condition of the older people of his race. These, the fathers and mothers of the young men and women who were students at Tuskegee and similar schools, were most of them slaves. Few of them have had any opportunity to learn even to read and write. Such instruction as they can receive must be given them orally and by object lessons. And yet they were and are asking, seeing their children learn: "Is there no place for us?"

So one day, twelve years ago, Mr. Washington sent out an invitation to about a hundred of the colored men, mostly farmers, living near Tuskegee, to come to the Institute on an appointed day and spend the day in "talking over things." To his surprise four hundred men and women responded to the invitation, and the meeting which was the result was felt to be so helpful that it has been continued every

year, and the Tuskegee Negro Conference has been the result. The first thought was to help the negro farmers of the State of Alabama, but the movement has far outgrown that, and now a thousand or more men and women come here in February of each year, representing many walks in life and almost every one of the Southern States. The first day's session is given over to the farmers and their wives. This meeting has become so interesting and valuable as a place to study negro character and conditions that it attracts here each year a great number of educators and people interested in negro education. A second day's session is now held for these people, at which they can discuss what they have seen and heard, and plans for the advancement of negro education in various directions. This is called "The Workers' Conference."

Mr. Washington presides at all of the meetings. On the first day the farmers and their wives are the speakers. They discuss very practical questions,—such as the ownership of land, how to get rid of the crop mortgage system which is so harmful to poor Southern farmers, the need of better homes than the one-room log cabin in which so many live, the need of better schools and churches, the need of moral men as teachers and preachers, and how to secure a better moral life among the people themselves. Men and women who have got to own land themselves, have escaped from some of the evils which beset so many of their neighbors, tell the Conference how they did this, for an example and encouragement to others.

The following set of declarations which was passed at the Conference just closed will show the general trend of the deliberations better than anything else:

1. In this the twelfth session of the Tuskegee Negro Conference, we would repeat and re-emphasize much that has occupied our attention in other years.

2. We believe that our progress centers largely around the acquiring of land, homes, the exercise of economy, thrift, the payment of taxes, and thorough education of head, hand and heart, to the end that we

constantly grow more fit for all duties of citizenship.

3. Since the greater portion of us are engaged in agriculture, we urge the importance of better country raising, the teaching of the country schools, the cultivation of a small acreage, the improvement of the land in winter, the getting of a mortgage system, and the building of houses with but one room.

4. We urge better schools in the country districts, more protection to life and property, better homes for tenants, and that home life in the country be made more attractive, all this mostly with the view of keeping our people out of the large cities in such large numbers.

5. In connection with better schools and churches, we emphasize the need of careful attention to the moral character of our ministers and teachers, and all others acting in the capacity of leaders.

6. Prosperity and peace are dependent upon friendly relations between the races, and to this end we urge a spirit of manly forbearance and mutual respect.

The keynote for the year was set in Mr. Washington's address, a part of which I quote.

"We come now to the question of the Tuskegee Negro. This organization was begun by a few scores of men and women; out of that small beginning has grown this great and powerful annual meeting now national in its character and influence. At the first meeting, after considering with some care the ways in which the Conference could make itself of the greatest value, it was decided that while not ignoring or undervaluing efforts made in other directions, this organization could best contribute its mite to the lifting up of the race by confining itself for the most part to the matters which the race had closely within its own control, and to positive constructive effort rather than to mere criticisms and recitation of wrongs. From the first it has been the main purpose of the conference to confine it-

self to a simple and informal consideration of the methods and means of securing homes, freeing ourselves from debts, the saving of money, the encouragement of intelligent producers, the payment of taxes, the cultivation of habits of thrift, honesty and virtue, the building of schoolhouses and churches, the promotion of education and high Christian citizenship between the races. These are other important issues, but we believe that these are the primary foundation upon which we began their career of freedom and usefulness. As we count to-day the many homes that have been secured, schoolhouses built, debts paid, taxpayers produced, and State and local Negro conferences that have been organized in every section of the country as a result of our little beginnings, I think we have some reason to believe that these meetings have not been vain.

"Throughout the entire race we keep alive a feeling of hope and encouragement. We have seen darker days than those through which we now seem to be passing. No race that is patient, long suffering, industrious, economical and virtuous, is persistent in efforts that make for progress and that cultivate a spirit of good will. All mankind, is ever left with the feeling that we shall get more out of life than we are now getting out of contentment."

The conference came this year just at a time when a cold wave was sweeping over the South, and this undoubtedly kept many people at home, for these Southern people feel the cold keenly; but in spite of this there were many hundred men and women here, including, among them, many who stayed for the second year. Negro and white educators were present, interested in education from the far east of the Mississippi. The features of such a gathering are numerous as they are attractive to the Southern eye. Many of the people drive to the first day's meeting in wagons drawn by mules or steers. Some splint-bottomed kitchen chairs are put in the wagon, and the members of the family travel sitting in them.

The women, many of them, wear huge gingham sunbonnets, or have their heads bound tight in bandannas, such as they wore in slavery's days. At the end of the first day's session a real outdoor Southern barbecue is served. This year food for twenty-five hundred persons was set out in that way—barbecued beef and pork, bread, and coffee.

So many people ask me, at one time and another, just where Tuskegee is and how to get there, that I repeat here what I have said before in other publications: Tuskegee is the county seat of Macon county, Alabama. It is on the line of rail between Atlanta and Montgomery, forty miles distant from the last-named city, and one hundred and forty miles south of Atlanta. It is practically on the direct line of rail from New York to New Orleans, connecting with this line at Chehaw, a station five miles from Tuskegee. Chehaw and Tuskegee are connected by a railroad, so that one can come directly through here. In coming from the East the Southern Railway runs through trains and through cars from New York to New Orleans, thoroughly comfortable and making excellent time. Passengers from the North—the vicinity of Chicago—can come by different ways to Montgomery, Alabama, from which place there are several trains daily over the Atlanta and West Point, and Western Railway of Alabama. Inquiry of this road at its offices in Atlanta, or of the Southern Railway at its offices in Washington, will obtain all needed information.

Tuskegee, Alabama.



HAVE YOU AN ORPHAN?

You have heard the call from India. The poor waifs have been fed by our bounties with natural bread. Shall we deny them the Bread of Life? Jesus says, "Inasmuch as ye have done it unto one of the least of these my children, ye have done it unto me." "Who-soever shall receive one of such little children in my name, receiveth me." We do not want these children to go back into heathenism.

The Circle has attempted to look for support for one hundred of these orphans and save them for Christ and the church. To do this we need your help. It will only cost \$16 per year to keep "one of these little ones." Many a man will spend more than this for tobacco. Many a woman will spend more than this for unnecessary fixtures about the house. Many Circles, Sunday schools, and individuals have the matter on the way or under advisement and we sincerely trust we shall be able to find support for our allotted number. Address all matter relative to the Reading Circle Orphan Support Fund to "Our Missionary Reading Circle," Bellefontaine, Ohio.



A WORTHY CAUSE.

The Reading Circle at the Brooklyn Mission, Brooklyn, N. Y., have decided to support an orphan in India. They have nearly all the money raised. This, coming from a mission, should put some of our wealthier Circles to shame. But the commendable part of their effort is that they want their orphan trained for a specific work. They want him for a native Christian evangelist and expect to support him in that work when old enough if he has abilities and talents that way. Bro. Forney has selected one for them. His name is Natio Bacher and he is now ten years old. May the Lord keep him for his work, and the hopes and desires of the Brooklyn Circle be fully realized.



SOON READY.

Sister Mattie Cunningham, one of the contributors in this issue, in a reply to a request asking her to write about Liberia, said she would only be too glad to do so, for she was much interested in that country. She also said that her great grandfather came from Liberia. Sister Mattie is finishing, with high standing, a course at North Manchester College and is looking forward to the time when she will be actively engaged in mission work among her people somewhere either in the United States or Africa.

Editorial Comment.

THE ONE GREAT OBSTACLE.

Africa is a great continent with great possibilities; but it has one great foe to all missionary progress. This is the African fever. So deadly are its ravages that the average life of a missionary in the whole country is not over eight years. Speaking on this point Henry Drummond before the London Missionary Society said,—“A few years ago a small band sailed up the Zambesi into Lake Nyassa. They made their settlement at Livingstonia, and set to work to Christianize the tribes along that three hundred and fifty miles of lake coast. Two or three years ago I went to see that mission station, and I found the houses in perfect order, reminding one of a sweet English village. But as I went from house to house I found there was no one in them. The first house—the clergyman’s house—was empty. The second house was a schoolhouse, and that was also empty. The blacksmith’s shop was empty; and I passed from house to house, and there was no one in any of them. Then a native came out of the forest and beckoned to me, and drew me away a few yards, and there under a huge granite mountain I saw four or five mounds, where lay the bodies of the missionaries. There was not one of them left in Livingstonia.”

BE NOT SLOW.

But why should the church fear and tremble at the fever? Why should her sons and daughters be timid in going to Africa? The great Civil War was the price of freedom from the slavery of men that was paid for the black man in the United States. It cost thousands upon thousands of lives to make these slaves free citizens. Is it worthless to

seek to make the fetish-bound heathen-darkened Africans free from their slavery of sin?

Or look at a later outlay. England did not hesitate to give 1,069 officers, 20,879 men, and over \$825,000,000 to carry on the recent conflict in Southern Africa, that she might gain the possessions for a national interest she had. Is the salvation of Africa of so much less consequence that the church is slow to place life after life in sacrifice for this great field of souls?

How do we read and think? Do we count our lives dear and precious and let souls starve in Africa and go down to Christless graves? Or do we count our lives as nothing, and go forth fearlessly, dying if need be for Africa’s hosts, believing and fully assured that to die in such a cause is a great gain. Perhaps if we could understand as we ought, it would become fully known to every one that a six months’ service in Africa and death because of Africa’s needs, is far more acceptable in God’s sight than “staying at home” because the chances of life are better.

When will there be united prayers for Africa among the Brethren because there are devoted souls there standing up for Jesus?

A MISSIONARY ATLAS AND GEOGRAPHY.

In the varied and valuable publications of missionary literature that have been coming from the many religious presses in recent years, there can hardly be a book or set of books that will be of such general interest to the student of missions as Harlan P. Beach’s “Geography and Atlas of Protestant Missions.” He has spent much time and made careful inquiry into every missionary society’s work so as to give the latest and most

reliable information. The books have been recently published, show the highest grade of workmanship, and the most practical ideas of the author. Among the many missionary societies who are working in India, for example, the mission stations of the Brethren are marked and can readily be located. A set of these books are in the mission rooms and have been carefully examined. All that has been said here and more can be verified by any student of missions examining the volumes. The author is a close student of missions, a most practical man, and has given just those facts and figures and information that will be helpful in this most glorious work.

The two volumes are published by the Student Volunteer Movement, 3 West 29th St., N. Y. Neatly bound in cloth and sent postpaid for \$4. May be had also through the Brethren Publishing House, Elgin, Illinois.



CHICAGO MISSION ON EASTER.

It was the pleasure of some of the Elgin people to be present at the meeting of the Sunday school at the Chicago mission on Easter Sunday morning. So favorably were we impressed with the results of the work at that place that we want to tell others about the meeting.

As for attendance the primary department alone numbered about eighty-five, and the total class attendance was one hundred and thirty-five. It was difficult to get a correct class attendance because the classes were all in one body during the meeting. The total attendance was 248. This number represented many phases of society. Some of the children were from the best of families and were well blessed with all they might desire. Others were from the poor families in the city whose needs are many and seldom supplied. Many, no doubt, were wearing the clothes sent in by some who may read these lines. One little girl, for her Easter dress, had a little dimity gown she had received about a year ago and

which, though it has been her principal dress, was in splendid condition. They do care for and appreciate little things which many of the readers think of little value. Coming, however, from widely different homes seemed to make no difference in their enjoyment of the meeting. A most friendly and homelike feeling prevailed throughout.

And the collection. Somehow it seems they had learned the lesson: "Freely ye have received; freely give," for the class collection was \$4.07 and a general collection which was taken amounted to the same, making a total of \$8.14. They have a pretty little custom at that Sunday school. When the birthday of any of the pupils comes on Sunday they deposit so many pennies in the birthday bank of the Sunday school. Two little girls deposited their pennies. One of them was only two years old.

Elgin, Ill.

Georgiana Hoke.



AFRICA WAITING.

Selected by John R. Snyder.

They are waiting everywhere,
Where the fields of earth are fair
Where the rivers nobly run
Where the blossoms seek the sun
Where the hills rise, high and grand
Looking proudly o'er the land,
Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Savior's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread,
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their heart at rest,
For the peace we know and prize
And the hope beyond the skies.
Waiting! Waiting!

Yet not voiceless or alone
For their cry to heav'n hath flown,
And the Master waiteth too,
Waiteth, ransomed souls, for you,
Till the life devotion sweet
Be out poured at His feet,—
Waiting! Waiting!

Reading Circle.

CIRCLE MEETING PROGRAMS FOR MAY, 1903.

For May 3.

Topic.—Whatsoever.

Text.—Ye are my friends if ye do whatsoever I command you. John 15: 14.

References.—1 Sam. 15: 22, 23; Mic. 6: 6-8; John 12: 26; John 14: 15; 1 John 5: 2, 3; Isa. 48: 18; Jer. 7: 22, 23; John 8: 12; Heb. 6: 10-15; John 2: 1-5.

We Must Obey Christ.—Beecher once said, "To be a Christian is to obey Christ, no matter how you feel." There are times when our hearts burn within us and then we love to speak His name and no service seems hard or wearisome; we are ready to go where he wants us to go and to do what He wants us to do. But sometimes we grow cold and indifferent and then we do not feel like obeying the commandments. We pray God to make us instruments fit for His use. We use an axe and it must chop pine, or oak or chestnut wood; what if it refused to chop pine and oak and would chop only chestnut? What of a violin whose strings refused to vibrate to "The Last Rose of Summer," but it would play "Home, sweet Home," with sweetness and power? As humble instruments we must do whatever God wants us to do.

We Must do God's Will.—Longfellow says,

"Poor, sad humanity.
Through all the dust and heat
Turns back with bleeding feet,

By the weary road it came,
Unto the simple thought
By the Master taught
And that remaineth still."

Not he that repeateth the name
But he that doeth the will!"

Joshua.—"He left nothing undone of all that the Lord commanded." What

do we leave undone? The self-denials, the sacrifices, the disagreeable duties that come to each of us, are pushed aside and neglected for some pleasure, some selfish joy which may separate us from God. A soldier yields instant obedience.

Hints for Talks by Members:

1. Can we serve God and mammon?
2. Can we choose our work? Can we say, "If I am not able to teach a Sunday-school class, then I will not help sew in the sewing society?"
3. Let some one recite the hymn, "I'll go where you want me to go."
4. Why is striving needed in order to faithfully do God's will?

For May 10.

Topic.—The Ten Virgins.

Text.—Watch therefore for ye know neither the day nor the hour when the Son of man cometh. Matt. 25: 13.

References.—Matt. 24: 42-51; Luke 13: 22-30; 2 Peter 3: 8-14; 1 Cor. 10: 12; 1 Cor. 16: 13; Col. 4: 2; 1 Tim. 4: 16; Heb. 12: 15; 1 Peter 5: 8; 2 John 8; Jude 20, 21; Rev. 16: 15.

Starting and Finishing.—The ten virgins started together and half of them saw the bridegroom. Judas and Ananias started as well as any of the disciples, but it was Paul who said, "I have finished my course." It is comparatively easy to start something, but it takes faith, patience, grit and dogged determination to hold fast to the end, to finish the work. Some Circle meetings are started in a blaze of enthusiasm; that is the time to brace and fortify ourselves against the reaction that is sure to follow, and to carry some oil with us to renew the flame. Have patience and courage to work on and encourage others to keep on working when they grow indifferent.

They all Slumbered.—There is a time for even watchmen to sleep; so these virgins needed sleep and rest. Five of them were ready to sleep because they had done all they could do, and they were prepared to meet the bridegroom. But the others should have bought oil before they went to sleep. Our Circle has done much for the cause of missions, but shall we now rest on our oars and talk about what we have done, or shall we do all we can to double our numbers, and renew our diligence?

And the Door Was Shut.—It was shut against me yesterday. There were several young girls whom I might have helped by showing a sympathetic interest in them, but in the rush of other things I put it off. Now it is too late; they do not care, and I cannot reach them. How many doors of opportunity are shut? How many families are moving out of your neighborhood, this spring, who never attended church or Sunday school and you have failed to act a Christian neighbor's part? They are going out of your life and that door is shut against you.

Questions to be Answered:

1. Describe the oriental marriage customs and the open, shallow vessel with wick floating in oil that was their lamp.
2. What doors are wide open so that we can enter and go to work?
3. The foolish virgins put off buying their oil until it was too late; what duties have you neglected?
4. Why must we watch?

For May 17.

Topic.—Decision.

Text.—"How long halt ye between two opinions?" 1 Kings 18:21.

References.—Deut. 30:19; Josh. 24:15; 1 Sam. 12:20; Psalms. 37:34; Isa. 50:7; Rom. 2:7; Rom. 8:38, 39; 1 Cor. 16:13; Gal. 6:9; Col. 1:23; 2 Tim. 1:13; Matt. 6:24; Luke 9:59-62; Jer. 50:5; Psalms. 119:57; Esther 4:16.

Decide for Christ.—Sometimes it is hard for young people to decide against the world and give their hearts to Je-

sus. It may bring them humiliation and suffering. Every effort should be made to bring our companions to Christ, but if we cannot win them to Christ, they must not win us to the world. No one has a right to sell his soul for money, social pleasure or position.

Counting the Cost.—We want to do like the man who intends building a tower. We want to consider carefully the cost, lest after we have begun, we should leave it unfinished. Life is a battle, and the powers of evil that we see are greater than the forces for good. Goliath is always bigger than David, and only by David's hiding 'neath the Almighty wings can he conquer. Though we are weak, God can use us and give us the victory.

Cultivate Decision.—Other things being equal, the children who read good books acquire the power to think and solve the problems of life. One reason why so many people fail in life is that they do not think when they can—when they have time and unclouded faculties which should be cultivated. They fritter away their time on idle thoughts, while books that would give them poise and strength of character are neglected. Later on when they are obliged to make instant decisions, they have no balance of judgment, no reserve of insight. They must stop to weigh and consider, and the hour of decision, of opportunity goes by forever.

Questions to be Answered:

1. What is included in deciding for Christ?
2. What causes keep many from coming to Christ?
3. What must we be ready to give up for Christ?
4. What will Christ do for those who decide for Him?
5. What can we do toward bringing other souls to Christ?

For May 24.

Topic.—Africa.

Text.—And this gospel of the kingdom shall be preached in all the world

for a witness unto all nations, and then shall the end come. Matt. 24: 14.

Essay.—David Livingstone and His Explorations.

The Livingstone Mission in Central Africa. About twenty-five years ago a little company took two years' provisions and started for the interior. In a small vessel they proceeded up the Zambesi river until they got to the cataracts. There they took their vessel to pieces, carried it seventy miles, built it again and then sailed to Lake Nyassa to begin their work. One of them said, "I would like you to understand how much there is to do in this country. Sitting down on a rock one Sabbath afternoon near the south end of Lake Nyassa, I looked to the western hills, I could start from those hills and go westward week after week, meeting thousands of villages, millions of people, until I came to the west coast of Africa itself, and I would not meet with a single missionary." After nine years of hard work in this region he was able to tell of nine men and women believing in Jesus Christ who were baptized. But the work of teaching was continued, and it was only a few years later that 672 had been baptized.

Paul.—In 1894 a man who had done all he could to hinder the work became a Christian. In a short time he learned to read and explain the Scriptures. He was baptized and the missionary gave him the name of Paul. He commenced work in a large village about ten miles from the mission station. The missionary and preachers had visited and prayed for this town for many years, without producing any effect except to make the people hate the Gospel and preachers more bitterly than before. They refused to let Paul live in the town, and forbade any one to receive him. He put up an old tent outside of the town, and worked in the gardens and woods. He suffered much and labored many months without results. Then one young man said he would follow Christ. He was

driven from home, and went to live with Paul. Then another and another came. There are now five hundred church members under his charge.

Oppression in Africa.—Has there not been enough cruelty and oppression in this country? Think of the horrors of the slave trade! How these poor people were driven to the coast and shipped to various countries to be sold as slaves. The stronger tribes made war upon the weaker, and there was so much wretchedness and misery among these people that Livingstone gladly gave his life to open the way for Christian teachers. One India Rubber company forced the people to gather rubber. When the quantity was less than the manager demanded, he burned their villages and shot down the natives as if they were dogs, often killing eighty or a hundred natives in a day. And these poor people could do nothing but submit. Only where the Sun of Righteousness arises with healing in his wings is there any joy or any peace.

Encouragement.—In 1891 over four thousand people attended a religious meeting in Uganda. When Pilkington, who has done so much for this country, was in England, he said, "A hundred thousand souls have been brought into close contact with the Gospel. Half of them are able to read for themselves. There are ten thousand copies of the New Testament in circulation. What can we do towards evangelizing Africa?"

Have some one give a talk on missions in Uganda, as found in "The Evangelization of the World in this Generation."

What can be done for the negroes in our own country?

For May 31.

Topic.—The One Leper.

Text.—And one of them when he saw that he was healed, turned back, and with a loud voice glorified God. Luke 17: 15.

References.—Psa. 35: 18; Psa. 42: 4; Psa. 48: 1; 1 Chron. 23: 30; Psa. 9: 11;

Psa. 22:22; Psa. 117:1, 2; Isa. 12:1, 2; Jonah 2:9; Luke 2:20; Acts 2:46, 47; Acts 16:25; Eph. 5:19; Jas. 5:13; Psa. 148:1-14; Rev. 14:2, 3.

Ten Men that were Lepers.—Leprosy was and is a common disease in the East. At first it appears as a surface or skin disorder, soon covering the body. In the meantime the disease strikes inward, sending corruption through the entire system. Lepers herded together because they were denied association with others. "They lifted up their voices and cried to Jesus." I think all ten prayed him to have mercy on them. He told them to go and show themselves to the priest; and as they went they were cleansed.

One Leper Returned to Jesus.—Only one came back to the great Physician to thank Him for the cure. The nine did not praise Him; so there are many people who receive God's blessing and help, who never say so, who never praise Him. Most of us beg of the Lord for the gifts we want, and when He sends them, we think but little about it. Most of us are more ready to obey ritual or laws than we are to praise. The nine went on to the priest as they were commanded; but Jesus missed them, and wondered at their ingratitude.

He was Thankful.—First he fell down at Jesus' feet and praised Him in a loud voice. He could not wait; he must see the Savior at once. No doubt he went to see the priest afterward, but he must show his love to God first. He said not a word of censure about the nine who never returned. Joy and gratitude have little time for faultfinding.

Hints for Talks by Various Members:

1. Give an account of Jacob's Thanksgiving. Gen. 48:11-16.
2. Why did Moses and the children of Israel sing praises? Exodus 15:1-21.
3. Did the apostles praise God? Acts 2:46, 47.
4. We should praise Him for every deliverance. Psa. 40:2, 3.

WEEKLY CIRCLE MEETINGS.

Wherever there are young people in a church, there some effort is needed to give them the proper surroundings and help that will tend to make them useful church members, ready to do whatever needs to be done for the upbuilding of the church.

The programs published each month in the "Visitor" are intended to help the young people who are holding meetings and trying to use their talents in that way. The Scripture references may be copied on slips of paper and distributed among the members to be read at the meeting. It is a good plan to have a committee of three look after the program for the meeting. The remarks that are given on the subject in the "Visitor" can be cut out and read by different members, or if they prefer they can use them as a text and give their own thoughts upon them. The questions, or hints for testimonies, that are often given at the close of the lesson, should be distributed among the members and Sunday-school teachers who are likely to have some ideas on these subjects. Some may write out an answer and read it at the meeting, others may be able to take up their subject and discuss it without notes. In these meetings each one should be given something to do.

Do not fall into a rut and have a few who can talk fluently to take up all the time. The feeble, halting, stammering speaker should have a place. His words may help some soul. It will do him good to say something. It is absolutely necessary for the success of the Circle that every member be given some work that he can do. Suit the work to the worker. Find out what part each member enjoys taking in these meetings. It requires hard work on the part of the committee to do this; but a live, earnest young people's meeting is worth the effort. As the years go on you note the improvement in their "talks." The stammering ones become fluent. You

are no longer at a loss for good Sunday-school teachers, because the boys and girls who have been reading and studying the subjects for young people's meetings are interested and ready to do any service in Sunday school or church that may be required of them. Their training has made it easier for them to teach a Sunday-school class, and it has taught them to throw in their mite, —to do willingly whatever they can do.

Here and there, when traveling, our brethren speak of churches that are closed. The little church in the country, where the old brethren used to worship, you remember it quite well. Now the door is closed and the path is covered with grass; you say the old people are sleeping in the little country churchyard, and there are no services held in the old church. But we ask you, Where are the children of these people? Have you ever been told that they are living right around here, but they never attended church regularly? Some never go now, others have joined different denominations?

A man once said to Gladstone, "I will not teach my boy religion; when he grows up I'll let him decide that question for himself." Gladstone said nothing. They were walking in his garden. "What are you going to put in this bed?" asked the man. "I am just going to let it lay until next September. Of course it will be full of weeds, but I thought I would sow some corn and peas then," answered Gladstone. The man understood. Do we understand that we reap just exactly what we sow into the heart-soil of our children?



NEW NAMES.

- 2091 Emmet E. Beal, Uniontown, Pa.
- 2092 Sam Beeghly, Uniontown, Pa.
- 2093 J. C. Younkin, Uniontown, Pa.
- 2094 Ida P. Gover, Uniontown, Pa.
- 2095 Lucinda Pugh, Uniontown, Pa.
- 2096 Ola B. Finnell, Uniontown, Pa.
- 2097 J. M. Henry, Daleville, Va.

- 2098 Sudie Adams, Daleville, Va.
- 2099 Benj. I. Eller, Daleville, Va.
- 2100 Alfred Flora, Daleville, Va.
- 2101 Wilsie Flora, Daleville, Va.
- 2102 Fred Dull, Davenport, Nebr.
- 2103 Charles Flory, Shickley, Nebr.
- 2104 Henry A. Hoffert, Carleton, Nebr.
- 2105 Wilbert J. Horner, Carlisle, Nebr.
- 2106 Edgar Rothrock, Carlisle, Nebr.
- 2107 Ethel Wagers, Shickley, Nebr.
- 2108 Raymond Flory, Shickley, Nebr.
- 2109 Mrs. Sudie Flory, Shickley, Nebr.
- 2110 Mary Flory, Shickley, Nebr.
- 2111 Mrs. J. K. Miller, Brooklyn, N. Y.
- 2112 Agnes Jespersen, Brooklyn, N. Y.
- 2113 Lottie Phillips, Brooklyn, N. Y.
- 2114 Elanie May, Brooklyn, N. Y.
- 2115 M. B. Miller, Brooklyn, N. Y.
- 2116 Cora M. Horst, Spencer, Ohio.
- 2117 A. B. Horst, Spencer, Ohio.
- 2118 Hattie Eby, Munson, Ohio.
- 2119 Pearl M. Shively, Bourbon, Ind.
- 2120 F. M. Dillon, Cambridge City, Ind.
- 2121 B. S. Landis, Harrisonburg, Va.
- 2122 Olive Yoder, Spencer, Ohio, R. R. 2.
- 2123 Pearl Woods, Spencer, Ohio.
- 2124 F. T. Patton, Uniontown, Pa.
- 2125 Ephraim Beeghly, Waterloo, Iowa, R. No. 1.
- 2126 S. Sweitzer, Waterloo, Iowa.
- 2127 Norman Shick, Waterloo, Iowa.
- 2128 Mabel Blough, Elgin, Ill.
- 2129 Lewis D. Rose, Elgin, Ill.
- 2130 H. Jesse Baker, North Star, Ohio.
- 2131 Leila B. Baker, North Star, Ohio.
- 2132 Mina B. Baker, North Star, Ohio.
- 2133 Jacob L. Baker, North Star, Ohio.
- 2134 D. P. Groff, North Star, Ohio.
- 2135 J. R. Halliday, North Star, Ohio.
- 2136 Nora Rairick, North Star, Ohio.
- 2137 Andrew Johnston, N. Star, Ohio.
- 2138 Nancy Johnston, North Star, Ohio.
- 2139 Amanda Johnston, N. Star, Ohio.



LOCAL SECRETARIES.

- 181 Pearl M. Shively, Bourbon, Ind.
- 182 Jas. L. Hazlett, Rossville, Ind.



THESE HAVE RECEIVED CERTIFICATES.

- Silas Blough, Pittsburg, Pa.
- Minnie Replogle, Pittsburg, Pa.
- Cyrus B. Replogle, Pittsburg, Pa.
- Mrs. Robert H. Forney, Pittsburg, Pa.
- Maggie Weckert, Keyser, W. Va.
- Samuel Orr, Marion, Ohio.
- Rebecca Bowman, Harrisonburg, Va.

FROM SWISSVALE, PA.

Enclosed please find a report of the Hazelwood Missionary Reading Circle for the year ending March, 1903.

While our work has not been the best that could have been done, we feel that there is good interest taken in our meetings at present, and as we start out with this year's work we will put more zeal and earnestness in our labors, and pray God to bless the efforts put forth in this work.

Number of meetings held during this year, twenty-six; number of members enrolled, twenty; average attendance, twelve. The "Life of Judson," and portions of the "Crisis of Missions" and "Do Not Say" were read at some of our meetings, also supplementary reading from periodicals. We used these during the first nine months of the year. During the last three months we used selected subjects given in the Missionary Visitor. All of our members have read some of the books in the course and four of them have completed the course.

Our Circle raised \$12 which was sent to the missionary meeting held at Harrisburg last year. We have also agreed to support an orphan in India. We pray God's blessing on the work everywhere.

Cyrus B. Replogle.

* * *

WHAT THEY SAY.

Sister Rebecca Bowman, of Harrisonburg, Va., writes: "I am glad to be able to send you a few names now, and I hope to send in more as the weeks go by. I have just finished my sixth book, and I find so many good and inspiring thoughts in all of them. Yet I think I enjoyed the 'Evangelization of the World in This Generation' most. I thought while reading it, if only every minister in our church would study this book! For this reason I shall count it a 'red letter' day when we find many of the names of our ministers on the Circle list. We have learned that it is

more blessed to give than to receive and also that there is more real comfort in being a lifter than to lean."

Brother J. Z. Gilbert, our secretary at Botetourt College, Daleville, Va., has sent in twenty new names for the Circle. He says, "We have been working hard here to organize a Circle for some time. We have about twenty-four members and hope to become well organized at once. Considerable reading has been done. About thirty-three books have been ordered, quite a number of them from the Advanced Course. We are anxious to begin reading 'India; A Problem' at once."

Our Circle at Uniontown, Pa., is growing. Brother Virgil C. Finnell of that place sent in six new names. They are also the first to pledge themselves to support an orphan in India. We hope and pray that responses will come from many Circles promising the funds to support these children. We want a large family of Circle orphans who will be well provided for.

Brother F. M. White, of Fruitdale, Ala., says, "If our ministers were to read 'Do Not Say,' would so many of them remain in one place when the wandering sheep are unfed in so many places? Some of the Circle have moved away from Fruitdale and one has gone to her reward. But we are hoping and praying that God will revive His work here."

Sister Katie E. Horner, of Carlisle, Nebr., says, "Our Reading Circle is very interesting; we are studying 'Modern Apostles of Missionary By-ways,' and each lesson shows us our duty towards the unsaved. I am glad to send nine new names for the Circle."

Brother Alva M. Richards, of West Manchester, Ohio, says, "I am grateful to God for the earnestness and zeal of the Circle workers; they have helped to arouse the missionary spirit in our church everywhere. We read that a little child shall lead them, and in some cases it is our younger members who have been influenced by these books and

are ready to turn to influence the older people."

Sister Maggie Weckert, of Keyser, W. Va., says, "I do not live near our church. There are five members in this vicinity and they are aged, so we seldom have preaching by the Brethren. I have completed the course, and I wish that the Brethren everywhere would read those books."

Sister Georgiana Hoke, writes as follows, from Elgin, Illinois: "A year ago there were only a few of us here but we decided to do a little and get what benefit we could out of the Circle work. On May 12, 1902, we held a meeting and adopted a constitution. The Elgin Arc has been a real thing since then. Our total membership for the year is fifty-five. Seven of this number have moved away, leaving a present membership of forty-eight. The total number of books read by this arc is an even one hundred and two. Monthly meetings have been held at the church. The work of these meetings was governed mainly by the text found in 'Introduction to the Study of Foreign Missions' and 'Dawn on the Hills of T'ang,' although mission work of any kind was taken up as thought best by the program committee. This is a brief report, to be sure. It does not tell the influence the Circle has had on the individual. This Arc has many very busy people and although they like the work, etc., they have not the time to devote to it that they would wish. However, the past year's work upholds my belief that a Circle membership is just the thing for busy people who have their reading time limited."



AT BELLEFONTAINE, OHIO.

One of the features at our Annual Conference is the Circle Meeting. Each year these meetings have been growing in interest, the attendance is larger, and the enthusiasm of the members helps to make it a memorable occasion. Many remarked last year: "The Circle meeting

was one of the most inspiring of the entire session." We believe that our coming meeting will be the best we have ever had, and we urge you to be present and bring your friends with you. It will be held on Tuesday evening, June 2, 1903, in the tabernacle. You cannot afford to miss it. We will have the following

Program:

Devotional exercises, J. G. Royer, Mt. Morris, Ill.

1. "The Claims of the Hour," F. F. Holsoapple, Huntingdon, Pa.

2. "The Scope and Significance of our Missionary Reading Circle," Mary N. Quinter, Chicago, Ill.

3. "A Missionary Hymn," by Marguerite Bixler, E. Akron, Ohio.

4. "A Missionary Education for our Young People," Isaac R. Beery, Covington, Ohio.



"THE PRICE OF AFRICA."

As this issue of the "Missionary Visitor" is largely devoted to the African field, it is an opportune time to call attention to our Circle book on Africa. As announced in the January number, a new course has been added for the accommodation of those who have finished either of the regular two year courses and yet wish to continue reading along missionary lines. The first book is too well known to demand special notice. It is Bro. Stover's most excellent work on India. If you have not yet secured a copy do so at once.

The second book, "The Price of Africa," is a splendid book for any one who wishes to know more about this great "Dark Continent." Primarily it is a book of biography but contains much other matter of vital interest to African evangelization. It is being studied by thousands of young people's societies all over the country this year. The "price" which these pioneers of the cross "paid" for the redemption of this country was their lives. We hope many will read the book and be inspired to do something for these degraded people. Price, in cloth binding, 50 cents; paper, 35 cents.

J. R. S.

From the Field.

PALESTINE, ARK.

This month has been a busy one for us, for the regular councils were held in the three congregations over which we have charge and plans were laid and arranged for work for this quarter. Love feasts were arranged for as follows: St. Francis, May 9. and Austin, May 16. On account of not having a good representation at Carlisle, because of high water, no feast has been arranged there. Over the fifth Sunday I was with the people and the few members at Center Point, north of Hazens. The interest is still increasing at this place. Two more are to be baptized on my next trip, the fourth Sunday in April.

When I came home yesterday I found the April number of the "Visitor" on my desk, and as I picked it up and read of its contents and meditated on the condition of the poor heathens in darkness and the great light we are basking in, and the joy and peace we are possessing, my heart began to pump and the tears began to flow so that I had to lay it down. I picked it up again with the same result; but I aim to read it through when the glimmer leaves my eyes.

I thought the "Visitor" had reached its climax in mission needs, but the April number surely is the cap sheaf, for if it won't reach the sympathetic cord of our hearts (the purse string) I don't know what will. I believe that if this number of the "Visitor" could reach all of our members the Annual Meeting collection for world-wide missions would be more than doubled this year.

God bless the "Visitor" and its mission.
Fraternally,

J. H. Neher.

IS IT SMALLPOX TOO?

Hillard and vicinity are having a siege of smallpox. We had a very interesting point of work here until some who, "thinking themselves to be somewhat, crept in unawares" and then went off, taking others with them. We finally decided to quit, too. Soon after a case of smallpox broke out in the post office and before they knew what it was, the whole community had been exposed. How many will cluster around these false pretenders, exposing themselves to disobedient spirits, and soon begin to break out with that inevitable tendency that leads to eternal shame and ruin!

In our city of Poplar Bluff is a neat little church built, but how? By giving balls, playing billiards, selling beverages and indulging in all the popular sins. Shall we continue in sin that grace may abound? God forbid. An inscription on the church reads, "The Holy Cross Mission." How Satan loves to advertise his work with the banner of the cross! Brethren, let us keep ourselves unspotted from the world.

Ira P. Eby.

Poplar Bluff, Mo.

SOME REALITIES OF MISSION WORK.

After quite a long time of confinement at home, serving in paternal duties, I am now out in the work again. As a result of climatic conditions and social conditions, "holidays," the work does not prosper here in winter as we would like to see it. Still we should not become discouraged. The greater the difficulties the more earnest should be our efforts, whether the difficulties be great, or small like "tacks." Intemperance in the south in holidays is hard to overcome. Yet there'll be resting by and

by, and the reward will be rich in the end.

Reading "A Tack in the Shoe," in the "Missionary Visitor" for February reminds me of my late trip to Jackson county, Arkansas. Feb. 5 I started on this trip. At 8:45 P. M. I arrived at Jonesboro, Ark., and spent the night with Sister Margaret Joges. On next morning I went on my way to Weiner, Ark., where I preached on the night of the sixth. Here I expected to be met by brethren from my objective point, Pennington, Ark. But to my discomfort no one came. Fortunately some friends came in town and kindly offered me their company to the bayou, two and one-half miles, on foot and a seat in their boat over the bayou.

They had groceries. I had two "grips," and despite the mud and water we were soon comfortably seated in the boat. There were six in our company and two boats. I had no paddle. All went well until we were nearing the other side where the boat had to be dragged. Out went our oarsmen, one in front pulling by a chain the other behind pushing with his paddle.

This was all nice until the leader bawled out, "Humph, I believe it pulls harder going back than it did going over." This was a significant hint that they could have gotten along better without me. This feeling was intensified when the hindmost man cried, "Wait, I want to get in." "Why, can't you wade?" said the leader. "Yes, but I'm tired." Well, I was glad when the bayou lay behind us, but after all a three-fourth-mile ride in the boat was novel and this kindly quieted our anxiety in the matter. On the other side they had left their horses. Having an extra one I felt quite free to ride.

I stopped over night with one of these friends who on Sunday morning set me on his beast. He walked and waded the slashes and landed me at the home of another friend who furnished me a beast to ride to my objective point.

Here I met with the Sunday school at 3 P. M. and preached Sunday night. On Monday morning I took up the saw and hammer and put in some good efforts on the new churchhouse we are building at that place.

It is said, "Man proposes but God disposes." Our appointments for meeting here, Pennington, Ark., for Saturday night, and Sunday and Sunday night, Feb. 14 and 15, were "rained out." Now to-day, when I purposed to turn my face homeward, it is snowing in real earnest and I am left longing for the dear ones at home. The anxiety of many a missionary and the privations of himself and family will perhaps never be fully comprehended in this life by those not so situated. However, we should not lament over our chosen vocations but accept the inevitable with complacency and contentment.

B. E. Kesler.

Farrenburg, Mo.

FROM NORTH CAROLINA MISSION.

For the past two months or more I have been very busy trying to catch up with work. Some that should have been seen after in November and December had to lay over till after Christmas.

The agent and the missionary have some experiences alike. A few weeks ago an agent went to a certain home to show his sewing machine and sell if possible. He did not receive a welcome into the home and the wife got a cursing from the husband for letting him come on the porch.

Some days after I passed through and stopped to leave some papers. Having heard nothing of the agent's trouble, nor knowing the family, I stepped on the porch and met the lady at the door. She didn't ask me in but simply set a chair and asked me to have a seat. I did so, in the meantime telling her of the papers and asking if she could read. She claimed to be able to read some

and her husband also, but that he was so mean that he didn't care for anything. I told her I would be glad for them to call at the office and get some Messengers that a friend had sent her husband. At this point she said her husband would scarcely pay any attention to them but that she might get them brought out, and continued by saying she had the meanest husband in all the world. At this I stopped to hear what might yet be said, and I heard it. With tears in her eyes she said, "If you are through with your business, I'll be glad if you will leave, for my husband don't want any one to come here. I don't send you away on my own part, but that my husband may not abuse me." I left at once, and afterward found that they were all right only the abuse of the husband to the wife.

They were at meeting the next day. The husband came to me, having known what the wife had said, and requested me to go home with him. I told him if he would be out at my next meeting I would go. He has promised to be there and so if he is I shall go, hoping to do them good. N. N. Garst.

Seven Springs, N. C.

PERSEVERANCE AMID DISCOURAGEMENTS.

In December, 1887, there was placed in my hands \$50 with instructions to use it in an effort to open a mission in Kansas City. Going there I found only two members. This was discouragement number one. Only two among the vast throng to stand by and assist the work.

After walking the streets (with tracts in hand) for several days, we opened our first meeting in an opera house. We again had room to be discouraged when we had four meetings, had spent \$16 and did not have more than fifteen at any one service. Something said, Better go home. But we closed with our fourth meeting only to try for a

better place. This we found in a few days and held our first series of seventeen meetings, closing with a love feast. Sixteen members came from Olathe and Gardner, Kans. During this meeting we had a good interest.

We then rented a hall and used it two years, preaching no less than twice each month. Again we felt discouraged when we made from twelve to twenty trips each year from December, 1887, to August 14, 1891, before we had the first baptism. We had many more discouragements. We had to move our meetings from one place to another until we used twelve different buildings before we had a house of our own.

Has the Kansas City mission a success? We will let you answer. From the beginning of the work to March 1, 1899, when we began devoting all our time, we made 122 trips and spent 225 days; and then lived there to make a total of 1,045 days. During that time I made about 4,000 personal visits and distributed over 8,000 Messengers and 10,000 tracts. We preached 700 times, attended 16 love feasts, 29 councils, 280 Sunday schools, 191 prayer meetings, 140 young people's meetings, 10 anointings and 100 baptisms. Results: 98 letters answered, 100 have passed over, 12 members at present.

Has the Kansas City mission a success? Not by the figures of total cost, \$100. Some may wonder how this was made in a financial way. We are out all our time and \$65 in cash, except a donation of \$15 by the District and \$40 by the Mission Board, leaving nearly 1,000 days and \$65 donated. In our next we will tell needs and hindrances in city work.

I. H. Crist.

Gardner, Kans.

JALALPUR, INDIA.

Dist. Surat, Feb. 20, 1903.

Dear Brother:—

I see I have not written to you for some time, so I am at it to-day. Your New Year's letter came the first of this

month. I am glad to say that we are all in fairly good health at present. Ruth had a bilious attack the other day but it did not last long. All the other missionaries are quite well so far as I have heard recently. Daniel and Jesse are busy with Gujarati and we don't hear much from them or of them but we expect to hear from them later on. All who know Gujarati are busy in their various lines of work. Just now the plague is bad in Jalalpur and also in Novsari. In the two places thirty or forty a day. A week ago to-day one of our Christians died of it and one of the orphan children who had been living with them in another village also died. Those who waited on them have so far not been attacked and we are praying that they may not be, and that no others may be attacked. A very small per cent of those attacked recover from it.

When the brother was taken with the fever they came from their village to Novsari and we provided a place for them close by others of our workers. Then some Hindus came who claimed to be their friends and took them along with them to where they lived. But when it became evident that it was the plague they left them practically alone refusing to attend to their wants. So much for Hinduism when put to the test. Our own Christians then stayed with him till he died. For a while we had hopes of his recovery and I think he would have gotten well as the doctor said it would not be necessary for him to see him again. Then it was that the Parsee headmaster near whose school he was, demanded his removal to another place. The moving proved too much for the sick man just at that stage and from that on he gradually grew worse until he died. Had we not removed him the headmaster declared he would have put him out and locked the house. So much for Parseeism when put to the test. The Lord have mercy.

You spoke of a missionary meeting being held on the Pacific coast that

seemed to be so full of the Spirit. We are glad for such reports and hope there may be many more such meetings. If California sends a missionary I wonder who and where they will be sent. There is plenty of room yet in India, to be sure, but there are other places where work should be opened.

We are especially concerned for the coming of a kindergarten teacher. Wonder if there has been any response to your call in the "Visitor." Our second little girl is now in her fourth year and Ruth in her seventh.

There is one other thing I would like to see done. Since the funds are rather slack for the orphanage support I have thought this good while that, if the matter was properly presented to our members, all our orphans could be supported by individual donations, leaving the other funds to flow in their natural channels. Just recently the Brooklyn Mission asked to support a boy in our orphanage. Of course we are glad to have them do so. And it is the more commendable being a mission point. Whether it would be just the thing to do to make a public appeal through the Messenger might be a question, but if there was some one to present the matter to the various churches individually I believe the six hundred persons could be found who would guarantee the support of one orphan each at \$16 per child per year. If I had the privilege I think I could find ten, yes, twenty persons right in the Pine Creek church (Ill.) who are willing to support one orphan each. Then it will only be a few more years until some of these can make their own way.

I have not yet told you of the baptism of last Saturday. Bro. and Sister Berg were baptized here, the first Europeans I have baptized since in India. They have considered the question a long time and finally have yielded to their convictions.

Wilbur's book I hope is doing much good. It is surely a very clear presentation of the facts as they exist. I hope

it may be widely read and that it may do much good for the cause of missions. The "Visitor" has also a wonderful field of work. The sentiment that is being aroused by it can be enhanced and directed most effectually by its pages.

The love and blessings of the Lord be with you continually.

* * *
D. L. Forney.

BULSAR, INDIA.

Now this morning before any one is up I want to start this letter that must get off this week. These morning hours are precious to me—so quiet and peaceful. They are the making of the whole day. Here, where there is so little time for one's self, one feels more and more the need that comes from the softening and sweetening influence of a quiet hour in communion with God and the study of His Word. I try to make it a rule to rise at five o'clock. At that time I wake the girls to prepare the morning meal. Then, while they are at it, I go to my little room in the bungalow (which has almost become sacred to me) and there have the morning hour in quietness and alone.

I think I have not written you about having divided the girls. Since the middle of January we have forty or fifty of the girls at another place two miles from here. The change for them has made such an improvement in them all, and also improved conditions among those remaining here. We are so crowded. I do hope the longed-for new building may be put up even sooner than we anticipate. We shall be so happy when once we have plenty of room in the girls' quarters. We turned the sod for the foundation March 10 in good faith that the means to put up this entire building will soon be at hand. He who has never failed us yet is "the same yesterday, to-day and forever." In Him is our trust. We have merely a nest egg with which to begin, but I thank God for the nest egg.

I have fallen completely in love with Wilbur's typewriter, and hope very much I may have one all for my very own some time not very far distant. It would be such a saving of time and such a boon to my correspondents too. If I had one of my own I might have a letter going all the time. As it is my time is always so short that I can never finish a letter at one sitting.

Since December 6 I spent a day in Bombay, having taken two little girls and a little sickly boy to the hospital. Later Wilbur took three sick girls to the same hospital. The boy is getting on well, but the nurse writes me that the girls are hopeless cases,—one had Bright's disease, another consumption and the third heart failure. Just now a number of the children are swelling again. It gives me the "shivers" to see it, for almost without an exception it means the last for them. I do wish we could find a remedy for it. Last year we did save a boy but that remedy does not seem successful with all.

I mentioned that Burie and Ren Chord are out of the orphanage. You know they have been among the children ever since the orphanage was started. They had gotten thoroughly tired of the noise and confusion of the children, and so they asked leave and we gave it to them. I am now occupying the room they had. There I sleep and spend most of the day. I go to the bungalow for meals, for English prayers and for afternoon rest.

Now if you turn to "India; A Problem" I will give you my location. The orphanage building facing eastward is occupied like this: Room at north end is the dispensary; next to it the sewing room; next to it the clothes room; next to it the girls' weaving room; next the store room, and next which is the corner room, is where I live most of the time. To the west are the girls' sleeping rooms, the kitchen and other buildings in the girls' quarters. A door opens from my room to the west. The boys come on this side only for their

meals now. The girls do all the cooking and food preparation, for the past month and we think it is better than to have the boys do any. They dislike cooking and water carrying, for they say it is woman's work.

Since in Burie's place I get more of the inside track than I have ever had before. There are some wonderful revelations among two hundred girls, as you may know. But they are all good girls and I have no serious trouble with them. They are loving and obedient and more submissive than the boys. I am pushing the girls out more than they have been before this. I send them to the bazaar for stores, and to different places on errands.

I hate the seclusion in which Indian women have been kept and I want these girls to know they are free. I have no reason to suspect any of them. They are as open-hearted as they can be and come to me with everything. That they may be virtuous and possess a meek and quiet spirit is my earnest prayer and desire for all of them.

Many of them are getting so large and in fact growing into womanhood. A number are almost as tall as I and many are much heavier than I am. None indeed look as though they had ever seen famine. The Bhil girls are the best ones we have. They stick to their work and invariably make a success of it. Strong and healthy they are as a rule. Loving and kind, too, they are and they have such a loving and winning way of expressing their regard for you. I am sure there is not one who would intentionally do anything to make me feel bad.

I have a class of girls in English and they are doing so nicely. I have chosen with respect to grade in their school work rather than with respect to size. The fourth, fifth and sixth book girls are in the class. I hope they will do well and catch the English fast. I teach them from ten to eleven in the morning. One girl is exceptionally bright. I think I shall have to take her on by her-

self, for she can go much faster than the others. What a wonder world will be opened to these children if they get English! The whole field of literature in Gujerati there is so little. The Bible is really about the only book besides their school books that is worth giving them. Well, I do not mean to say the Bible should not be studied and read diligently by them.

There is no lagging of time with us. Indeed I never did see moments, hours, days, weeks, months and even years go as they do here. Just looking at the time it seems but yesterday since we came, but when I consider all we have done and that has come and gone in the meantime, it seems almost as if a longer period of time must have passed. A new language mastered, climatic conditions met, new customs of living gotten into and so many other things that it almost seems we have become a part of another world. And even now I feel as though we had entered but a few steps upon the great work in our hands. That our lives may be precious in His sight and that we may be spared for many, many years of usefulness in His service here is our daily prayer and desire. For sacrifice or for service we are ready. If we must pass through the fire to bring others to the cross we are ready to do it. His fire, thank heaven, is of the refining and not the consuming kind. Not only to endure all things, and bear all things but to glory in all things that His chastening love sees fit to mete out is all that we can ask.

Sometimes the way gets rough and the outlook becomes discouraging enough, but with the faith that removes mountains, the hope anchored within the veil and the love that never faileth we can sing—

"For India we pray, where millions are taught
To follow the way which evil hath wrought,
We, knowing the Savior, whose word is at hand,
O God, may we labor to convert the land."

The "Lo I am with you" is the "pillar of cloud by day and the pillar of fire by night."

"Salaam," and "Salaam."

Eliza B. Miller.

March 17.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

**GEN. MISS. AND TRACT COM.,
Elgin, Illinois.**

The General Missionary and Tract Committee acknowledges the receipt of the following donations from March 12, 1903, to April 1, 1903:

World-Wide Fund.

INDIANA—\$101.00.

Individuals:—A Brother, Petroleum, \$75.00; Rebecca, Clara and W. H. Simmons, N. Liberty, \$10.00; Elizabeth Ebie, Plymouth, \$5.00; Mrs. D. S. Leedy, Piercetown, \$2.00; Lizzie T. Soussley, N. Liberty, \$1.00; Retta Price, South Bend, \$1.00; E. P. Peffley, Goshen, 50 cents; Catharine Cottrell, N. Manchester, \$2.50; D. F. Eby, Westfield, \$1.50; Joel Ohmart, N. Manchester, 50 cents; J. L. Berkey, Goshen, \$2.00, 101 00

ILLINOIS—\$78.98.

Congregation:—Pine Creek, ... 74 82
Sunday school:—Sterling, ... 4 16

OHIO—\$59.74.

Congregation:—Logan, 23 00
Sunday schools:—Castine, 13.69; Etta Fisher's class, Alvordton, 75 cents, 14 44

Individuals:—Ezra Flory, West Milton, marriage notice, 50 cents; George Good, Youngstown, 25 cents; Mattie Vinsan, Lima, \$1.00; S. W. Brumbaugh, West Milton, 30 cents; A Brother and Sister, Rawson, \$10.00; Samuel F. Miller, W. Alexandria, \$1.25; Philip Priser, Johnsville, \$2.50; Eliza Priser, Johnsville, \$2.50; S. Bock, Dayton, \$1.00; Eva Dillman, Trotwood, \$2.00; Mrs. Clara Holloway, Zanesville, \$1.00, 22 30

PENNSYLVANIA—\$55.29.

Congregations:—Spring Run, \$3.26; Spring Grove, \$6.73; Springville, \$12.95; Mountville, .. 6.75, 29 59

Individuals:—Jos. F. Emmert, Waynesboro, \$10.00; Jos. Holsopple, Indiana, marriage notice, 50 cents; Isaac B. Replogle, New Enterprise, \$1.00; O. P. Hoover, Huntingdon, \$6.00; Annie R. Miller, Hampton, \$2.00; Cyrus B. Gibbel, Burnsville, 50 cents; Mrs. J. L. Vought, Elklick, 50 cents; Jacob Wells, New Bethlehem, \$2.00; A. C. Shumaker, Putneyville, \$2.00; Eli Cassel, Norristown, \$1.00, ... 24 50

VIRGINIA—\$41.39.

Congregations:—Second District of Virginia, \$24.89; Germantown, \$8.60, 33 49
Sunday school:—Mine Run, .. 89

Individuals:—Some Brethren and Sisters, Verdierville, \$3.11; A Sister, Cartersville, \$1.00; S. A. Sanger, Fairfax, \$1.20; Nannie C. Miller, Palo Alto, 50 cents; Mrs. Susan Wine, Crimora Station, \$1.20, 7 01

KANSAS—\$16.99.

Congregations:—Newton, \$1.15; Dorrance, \$10.00, 11 15

Sunday schools:—Oakland, \$2.92; Washington Creek, \$2.42, 5 34

Individual:—S. J. Miller, 50

IDAHO—\$25.00.

Individual:—David Betts, Caldwell, 25 00

IOWA—\$12.25.

Individuals:—Abram Buck, Ireton, 50 cents; J. S. Rodeffer,

Osceola, \$2.75; W. E. West, Ankeny, \$5.00; D. T. Dierdorff, Pierson, 50 cents; W. N. Glatfelty, Batavia, 50 cents; Hannah Messer, Grundy Center, \$3.00,	12 25
MISSOURI—\$17.70.	
Congregation:—Smith Fork, .	9 20
Individuals:—Joseph Brown, Stet, \$1.50; J. C. Vantrumpe, Hardin, \$5.00; J. C. Hildebrand, Mound City, 50 cents; D. M. Miller, Altamont, \$1.50,	8 50
OREGON—\$5.00.	
Individual:—A Brother, Mohawk Valley,	5 00
NORTH DAKOTA—\$4.00.	
Individuals:—Andrew Neher, Newville, 50 cents; D. O. Brumbaugh, Starkweather, 50 cents; D. F. Landis, Willistown, \$3.00,	4 00
WEST VIRGINIA—\$2.74.	
Individuals:—J. F. Simpson, \$1.74; Fannie Michael, Greenland, \$1.00,	2 74
MARYLAND—\$2.00.	
Individuals:—J. C. Murray, Washington, \$1.00; Barbara Merrill, Merrill, \$1.00,	2 00
WISCONSIN—\$1.77.	1 77
Congregation:—Ashridge, ...	
COLORADO—\$1.20.	
Individual:—D. E. Fox, Grand Junction,	1 20
WASHINGTON—\$1.00.	
Individual:—A Sister, Port Townsend,	1 00
ARIZONA—\$0.50.	
A Sister, Aultman,	50
NEBRASKA—\$0.50.	
J. E. Young, Beatrice, marriage notice,	50
OKLAHOMA—\$0.50.	
A. J. Smith, Ames, marriage notice,	50
Total for the month,	\$ 426 35
Previously reported,	\$16476 30
Total for the year,	\$16902 65

India Mission.

INDIANA—\$35.00.	
Individuals:—A Brother, Petroleum, \$25.00; Two Sisters and a Brother, N. Liberty, \$10.00, ...	35 00
MARYLAND—\$15.00.	
Sunday school:—Ridgley, ...	15 00
PENNSYLVANIA—\$2.40.	
Individuals:—Four Brethren, Union Deposit,	1 00
Sunday school:—Dry Valley, ..	1 40
VIRGINIA—\$6.20.	
Congregation:—Germantown, ...	6 20

IOWA—\$5.00.	
A Brother, Dallas Center, ...	5 00
TENNESSEE—\$2.00.	
Individual:—Mrs. Catharine Ledbetter, Rogersville,	2 00
KANSAS—\$1.00.	
Individual:—George S. Wine, ..	1 00
MICHIGAN—\$1.52.	
Sunday school:—North Star, ..	1 52
WISCONSIN—\$0.25.	
Sarah Yoder, Knapp,	25
Total for the month,	\$ 68 37
Previously reported,	\$3021 62

Total for the year,

India Orphanage.

IOWA—\$64.10.	
Sunday schools:—Eva Lichty's S. S. scholars, Waterloo, \$2.00; Frederick, \$7.10,	9 10
Individuals:—A Brother, Dallas Center, \$5.00; A Sister, Adel, \$50.00,	55 00
ILLINOIS—\$22.00.	
Individual:—Vernie M. Young, Oregon,	22 00
KANSAS—\$23.79.	
Sunday schools:—McPherson, \$21.33; Slate Creek, \$2.46,	23 79
TEXAS—\$20.00.	
A Sister, Manvel,	20 00
INDIANA—\$13.35.	
Sunday school:—Edythe Cripe's class, Goshen,	13 35
VIRGINIA—\$11.50.	
Sunday school:—A class of boys, Nampa,	11 50
IDAHO—\$10.10.	
Sunday school:—Della Brouse's class, Nampa,	10 10
OHIO—\$10.00.	
Individual:—A Sister, Mt. Pleasant church,	10 00
PENNSYLVANIA—\$2.80.	
Individuals:—Mrs. M. S. Peck and children, Bills,	2 80
WEST VIRGINIA—\$1.00.	
Individual:—Fannie Michaels, Greenland,	1 00

Total for the month,

Previously reported,

\$1712 50

Less error in addition in January report,

\$1710 29

Plus error in addition in April report,

\$ 90

Total for the year,

\$1711 17

China's Millions.

IOWA—\$50.00.	
Individual:—A Sister, Adel,..	50 00
ILLINOIS—\$10.00.	
Individual:—A Sister, Lena,..	10 00
NORTH DAKOTA—\$0.10.	
Individual:—J. K. Shively,	
Newville,	10
Total for the month,	\$ 60 10
Previously reported,	\$ 214 92
Total for the year,	\$ 275 02

Colored Mission.

INDIANA—\$15.71.	
Cobb and Campbell Lectures, ..	15 71
Previously reported,	\$ 3 96
Total for the year,	\$ 19 67

Porto Rico.

WASHINGTON—\$5.00.	
A Brother. Sunnyside,	5 00
Total for the month,	\$ 5 00
Previously reported,	\$ 8 48
Total for the year,	\$ 13 48

Brooklyn Meetinghouse.

VIRGINIA—\$10.00.	
Missionary Society, Bridge-	
water,	10 00
Total for the month,	\$ 10 00
Previously reported,	\$ 238 72
	\$ 248 72
Less error in addition in	
December report,	1 00
Total for the year,	\$ 247 72

In the April "Visitor" under India Orphanage a credit of \$13.12 was given to Agnes Denlinger's class, Dayton, Ohio. It should be Lower Stillwater Sunday school.

**BROOKLYN MISSION, MARCH, 1903.****Receipts.**

Balance,	\$ 16 58
Mission Board,	120 00
A Sister, Hanoverdale, Pa.,	1 00
Industrial school,	3 42
Sarah and Lizzie Myers, Lancaster, Pa.	5 00
Total,	\$146 00

Expenditures.

Rent,	\$ 52 00
Gas, oil and fuel,	10 00
Express and car fare,	5 00
Charity work amongst poor,	5 00
Industrial material,	2 75
Support for workers,	20 00
Living fund,	40 00
Incidentals,	1 25
Total,	\$136 00
Balance,	\$ 10 00

Attendance.

	Largest.	Average.
Sunday school,	110	96
Preaching,	65	50
Prayer meeting,	38	30
Bible class,	34	28
Calls,	140	

J. Kurtz Miller.
1377 3rd Ave., Brooklyn, N. Y.

**CHICAGO MISSION, MARCH, 1903.****Cash Received.**

Balance on hand,	\$ 78 75
Sunday-school class No. 5 of	
Black River Sunday school, per	
Mary R. Hoover, Munson,	
Ohio,	13 55
Sale of four comforters,	5 00
L. W. Teeter, Hagerstown, Ind.,	75
Sale of one comforter,	1 25
Gertrude A. Flory, Denbigh, Va.,	1 00
Isaac Flory, Denbigh, Va.,	1 00
"A friend," New Philadelphia,	
Ohio,	1 00
"A sister," Fairfield Center, Ind.,	2 00
Bertha L. Gaffin's Sunday-school	
class, Leaf River, Ill.,	4 35
Mrs. Bartholz, Chicago,	75
Katie Flory, Center, Ohio,	1 00
Industrial school,	5 60
Total,	\$116 00

Cash Paid Out.

Living fund,	\$ 14 00
Rent,	10 00
Gas,	85
Loan,	1 00
Help to poor,	3 25
Support for workers,	22 00
Car fare for mission visits for	
February and March,	5 05
Incidentals,	8 77
Industrial material,	90
Total,	\$ 65 82
Cash on hand,	\$ 50 18

Miss Cora Cripe.
660 S. Ashland Ave., Chicago.

The Missionary Visitor.

Vol. V.

JUNE, 1903.

No. 6.

No man knows what the Gospel is unless he knows it well enough to see that all men need it.



"Must I go empty handed?" No, if you are going empty handed you are going the wrong way.



If a man uses the money power selfishly, God will never trust him with any higher form of power.



The widow's meal increased only as she used it.



Good apples can be told by the number of clubs in the trees.



The light that shines the farthest shines the brightest at home.



The fittest object for a saved man's love is an unsaved man's soul.



A nonmissionary Christian is either ignorant and must be educated, or unregenerated and should be converted.



Not "Woe is the Chinaman, if I do not preach the Gospel!" but "Woe is me." God can save the lost without me, but He will not save me without the lost.

God does not use men's hearts for savings-banks in which to deposit His grace just for safe keeping.



Should God need your help to repair the highway to heaven, He'll call upon you. Until then don't worry about your road tax.



A hard heart and God's grace cannot abide in the same person.



The Spirit does not drive; it leads.



It is the man, not the place, that counts.



The Christian life necessitates missionary work.



One can imagine a man having plenty and allowing his neighbor to starve. But he cannot possess the Gospel without somehow trying to give it to others.



"I'd like to be just like her when I'm old," said an enthusiastic admirer of a woman who had made her own beautiful face through years of warm loving, high doing, and profound praying. "Then you'd better begin now," was the answer; "for she does not look like a piece of work that was done in a hurry."



BELIEVE IN MISSIONS? I SHOULD SAY I DO!

"WHAT IS AN IDEAL WORKING CHURCH FOR CITY MISSIONS?"

By J. Kurtz Miller.

City work is confronting the Brethren church as never before; and all who are searching for the best methods of doing the Lord's work are to be commended. Quite recently a Baptist minister speaking of "ideal methods" said, "Two adjoining congregations desired each to build a church. As to membership and wealth they were about equal. Congregation No. 1 adopted an up-to-date method of raising the needed money, and secured \$1,000 more than the amount required to build. Congregation No. 2 began to build without any definite plan to raise their money and now are struggling under a heavy church debt." Why this struggle? The answer is easy: Lack of proper method.

Recently I received two letters. One says, "The Brethren's doctrine don't take in this city." The other letter speaks of prosperity, and feels the "Lord is adding to the church such as are being saved," even as on Pentecost. Why this difference? Is it lack of proper methods? I do not know. However, this I do know, that the Lord is blessing the work of those who have "ideal methods" of doing city mission work.

In the first place, in order to have an "ideal working church for a city mission," the missionary must be a man of God, one who has a deep love for the salvation of the lost. He must thoroughly understand Christ's saving message to sinners, and have tact to apply the same. He who knows not his Bible from Genesis to Revelation, and has not the anointing of the Spirit, had better (in the language of Spurgeon) "plow corn," than attempt to take charge of a city mission.

In the second place, the consecrated minister must have consecrated helpers. These should be sisters whose Christian character is away beyond those Paul describes in 1 Tim. 5:13, "And withal they learn to

be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." Such so-called missionaries have done the Lord's work much evil. But such as Paul mentions in Rom. 16:1-12 are the right stamp. These are much needed as helpers in our city work. Oh! for more like Phebe (vs. 1, 2), Priscilla (v. 3), Mary (v. 6), Tryphena, Tryphosa and Persis (v. 12). These were ideal sisters, in an ideal working church, in the city. Such may be had even in this, our day.

The Lord has blessed the following program in the hands of consecrated workers. May it prove a blessing to others:

1. Have your Sunday school at 10 A. M. See that your school is properly graded, and advance the pupils in the fall, about the time they are advanced in the public schools. Follow the lesson with a good, illustrated Bible talk in place of preaching. This will hold the interest of the young as well as of the older ones, and put the truth into the heart, through the eye and the ear.

2. If possible have a young people's meeting the hour before the regular evening preaching. It is one thing to feed the lambs; it is another to give them opportunity for development.

3. Make the evening preaching service the best hour of the day. It should be the climax. Select good hymns, such that all can sing. Take Jesus as your model in prayer. Be brief. Preach the Word. Have the whole congregation unite with you in the Lord's prayer at the opening of the service; but not at the close. The moment you are dismissed let each helper start for the door, not to go out and off home, but to grasp the hand of every one present. Express your pleasure of having them worship with you, and kindly invite them back. Make brief calls during the week upon such who attend your services. Last month we made about one hundred such calls.

4. Our home Bible readings are meeting with much favor. These services

should be adapted to the surroundings of each home. Those who have come to us in the past for missionary training have found this part of the work very helpful to them.

5. Tuesday evening is recommended for the public Bible class. The best all-around method of teaching is the "Chapter Method." Select a good name for the chapter; then look for (1) facts, (2) commandments, (3) promises. Don't be afraid to mark your Bibles. If you are interested, write us for our full method of "Chapter Study" and "How to Mark your Bible."

6. Have your prayer meeting on Wednesday evening. Select easy subjects. Supply every person present with a Bible and a reference bearing on the subject.

7. Thursday or Friday evening is appropriate for teachers' meeting. The first half hour should be spent simplifying the lesson for the primary teachers; the remainder of the hour should be spent drawing out the greater lessons to be taught the advanced classes.

8. Saturday forenoon from ten to twelve is a good time for sewing school. Sister Howe's method of industrial work is very satisfactory. Seeing is believing what can be accomplished with girls in a sewing school.

From two to three in the afternoon gather the boys and girls in from the streets. Teach them songs, and have some fresh Bible story ready to give them at the close of the hour.

Here ends the week's work. In conclusion let me say that the only way to be successful in the Lord's work is to keep close to the Lord yourself, and everlastingly keep at the work. Memorize the successful missionary's advice to Timothy: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the

snare of the devil, who are taken captive by him at his will." 2 Tim. 2:24-26.

1377 Third Ave, Brooklyn, N. Y.



THE VALUE OF EDUCATION TO A MISSIONARY.

By O. Perry Hoover.

The first missionaries were educated men. Jesus spent three years in personally educating a few young men for evangelizing the world. Much of this time he gave to them exclusively; even the Sermon on the Mount was direct to them, and only indirect to the multitude. Many cases of healing were lessons only for them. Jesus gave them severe training; at times he was exacting and seemingly hard to please, but in the end those "ignorant fishermen" became apostles. Jesus said they would do even greater works than he did. This statement of his places the highest value upon their work as the first missionaries.

What preparation is necessary for a missionary? Jesus said simply, "Tarry here," etc., but he said this after the three years of severe training. What could he have said if he had given details? At any rate, he did not send the first missionaries as "empty vessels," for every word spoken and written by them shows that they were filled with the highest spirit of intelligence. An analysis of the New Testament shows that there were logicians, orators, and philosophers among them, not surpassed by any whom they met. Jesus educated them, then sent them on their world mission with new ideals for mankind, to raise new standards of life, and to lay the foundation of a new civilization.

It is clear, too, from historical sources, that the missionaries of the early centuries were educated men. In some instances the only literary remains for philological study are translations of the Gospel made by the missionaries in heathen languages. Their work, it seems, has survived longest out of the wreck of those first centuries.

This apostolic spirit of preparation and effort is taking hold of us. It is the dawn of a new era in missionary work by our church. Several missionaries have gone to the foreign field, and all have had more or less college training. It is safe to say that our colleges with the good work done by the Sunday schools have raised the standard of our ministry forever.

The value of an education to a missionary depends largely upon his conception of what he is to accomplish. If his aim is to create and perpetuate an organization simply by securing followers who shall accept a certain form of belief, he can accomplish this without a very high standard of life. The various "isms" of the day prove this, located as they are in the heart of our best civilization. But if his aim is to change their ideals and to elevate their standards of life, to introduce a Christian civilization, and to develop the form of character which is to issue in a full salvation, the missionary must be highly educated. He must be in advance of the people to whom he is sent; he must be able to meet their learned men, to establish schools, to elevate social standards, to form Christian institutions,—in short, to be a leader and savior to a benighted people. Any defect in his education or character will make him a second class man. What he thinks and does becomes a standard to his followers; it becomes to them the measure of the system of salvation which he teaches. "Like priest like people" is a law of life. The term "Christlike" is used too loosely, often with a faint idea of what it comprehends. To many it is an expression of enthusiasm, but not possible of any realization; to the apostles, however, it meant the natural outcome of living the Christ life on earth.

The kind of education needed most by the missionary depends upon the field in which he is to work. In all fields he must be provided for the religious training of his converts. Jesus said, "Go . . . teach," etc., so he must teach them; but "teach" is a broad term; it comprehends

all possible knowledge. In many fields the converts need to learn the arts by which they may earn their daily bread. The missionary, then, in many fields at least, needs to establish industrial schools and to teach the converts manual training—this will be their salvation. This side of missionary work is just being studied. India needs such schools. Shall we not see the day when a school like the great industrial school at Tuskegee shall be established in India? This opens a broad field for the India workers, but men must be especially trained to conduct such an institution.

It is difficult to define what education is most valuable to a missionary; there is no exclusive kind. He ought, though, from any standpoint, to be well educated along the higher Bible lines; for how can he teach what he does not know? In short, he needs any training that will produce a fine manhood, anything that will remove desecration to the greatest work in the world. "Be ye perfect" is an awful command. The missionary is not an angel, of course. He is generally intensely human, and as such he sympathizes with men. Perhaps, then, above any technical education, he needs to know men most of all. The woman said, "Come, see a man, who told all things that ever I did." Jesus had the finest possible insight into character; he knew men; the priests knew only dogma. They defended an established order of service and passed away with it. But men are worth more than any act of law; no custom or human decree can bind the life of men for a very long time. The scribes held to a righteousness of precedent and custom of the past; Jesus held to a righteousness of ideals looking into the future. The scribes fulfilled their righteousness in rules and rites to which they made men conform; Jesus fulfilled his in a principle of life by which men could be inspired. Jesus defended character as the test of life. His theme was man, not law. Let the missionary, then, study men, their needs, their differences, their ideals, their destiny—this will be the most valuable education to him.

In conclusion, the value of an education to a missionary depends upon the use he makes of it. If he uses it divinely, he cannot be too highly educated. Is there a divinely-called minister in our land who does not wish for a better education? Its value, then, can be measured only by what it enables a true servant of God to accomplish for civilization and the full salvation of men.

Huntingdon, Pa.

HINTS TO THE ANXIOUS WORKER.

By S. S. Blough.

My Lord needs me.
I will witness for Him.
Shall the heathen be lost?
Sow the seed, reap the grain.
Into all the world.
Our motto,—“Work, Pray.”
No labor, no reward.
Shout! Salvation for all.

In the parable of the vineyard there were some who were standing idle. The householder asked them to work in the vineyard. The question comes to me, Are there not those of our Brotherhood, yes, even of our “Reading Circle” members, who are doing nothing for the Lord? To such I will recommend this:

“My Lord Needs Me.”

Will you not ponder this thought? Think upon it when you lie down and when you rise up. It is a truth. The Lord does need you. True, the Lord could do it all without us; but he has chosen to do it through human agency, and he needs you. When once we are thoroughly convinced of this, when we feel it, the importance of it and all, then we are ready to say,

“I Will Witness for Him.”

But where shall I witness? The field is large, and if we are thoroughly in earnest an opportunity will present itself. Bring the matter before the Lord and say, “Lord, I will witness for Thee,” and He will throw open the vineyard for

you. If we are thoroughly in earnest we will be willing to work anywhere for Him. Self may say, I want to be near home, near my friends, and where the work is not too hard. The question comes up,

“Shall the Heathen Be Lost?”

If not, someone must work there. Even in the far-away land there must be some one to

“Sow the Seed, and Reap the Grain.”

Why should it not be I? “I will witness for Him,” even

“Into All the World.”

It becomes the duty of each newborn child of God to be a consecrated worker, striving earnestly for the spread of the Gospel and the redemption of souls. In fact if we have no desire for this, it is somewhat questionable whether we have been born again. What, then, should be our motto as we fill the positions to which we have been called? Nothing more appropriate than these two words,

“Work, Pray.”

Taking this for our motto, getting some comprehension of the size of the field, the amount of work to be done, and realizing that if we do not labor we cannot expect a reward, we will be ready to

Shout, “Salvation for All.”

And if each of the Circle readers, if each of the church membership should shout, what a mighty shout that would be! It would bring joy to heaven and fear and trembling to Satan and his forces.

I do want that you read again and meditate upon the eight sentences at the beginning of this article. Do not read to criticise, and say you could have done better yourself, but read them for profit. Allow the Spirit to suggest, and you will profit as a worker for the Lord. The Lord bless all his workers!

2032 Lytle St., Pittsburg, Pa.

THE LITTLE CORNER.

By Norrie E. Berkebile.

"Why do you not go where you can get before the people more? You are wasting your talents on that work there, for you cannot expect to accomplish anything there unless you stay for three or four years." These were the words spoken to a young minister in charge of a struggling little mission.

Perhaps this thought had before come to the mind of this selfsame minister and he forced it away as he would shun a fearful monster; for is it not the voice of Satan that comes to us and says, "Go to fields more promising. This work is moving so very slowly that you can never hope to accomplish much?"

"Get before the world," do they say? Too many are trying too much in these days to get before the world—the people—to win popularity and become famous instead of getting before God and winning his approval. "O Popular Applause! who is proof against thy sweet, seducing charms?" Only the true child of God, whose continued aim is to hide behind the cross and cause people to look to Christ instead of looking to himself, is proof against this great charm of the world. When once we, as God's children, strive only for the approval of our Father in heaven, we are free from the charms of this Siren. Yet we are not free unless we always place God between us and the praises of man.

God wants these little places cared for. He wants his kingdom enlarged, and there must be some one willing to fill up the little corners so obscure. Get out of that little corner! No. Stay there until the corner gets so large that there are plenty to go and care for it.

It takes the bravest generals to fight the greatest battles, and it is in the dark little corners where the blessed Gospel has not

shed its dazzling rays that Satan is doing his best work. Then shall we desert a work because it is small? Perhaps the light does not penetrate your little corner as quickly as it might be expected; but are you in view of this fact going to desert your post and give all over to Satan? Perhaps you have a band of ten or fifteen workers, and when some discouragements come will you go away and leave the remaining ones to battle for the Lord all alone?

Of course it is nicer to talk to a well-filled house, etc. Maybe three or four other ministers think the same, so they, too, stay with the large congregations; and sometimes we see four or five big preachers behind the desk every Sunday, listening to Bro. A., B., C. or D. Each has his turn to preach and it is possible that he has to wait five weeks before he gets a chance to preach. We have, once upon a time, heard of preachers becoming jealous of each other. Well, there is no wonder if they do when they have to wait so long before they can preach. Why, my dear people, if we were all so filled with the true missionary spirit as we should be, we could see that there is more to do than all of us can accomplish without any of us growing envious of each other.

Let those churches who have so many active ministers have enough mission points that they may all be kept busy. See the little churches which are struggling to live; they need some of these ministers to fan the flickering little light within them into a bright flame which shall make them active, wide-awake, spiritual churches. Yes, I know you say, "It is not very easy to go from an active church into one which is almost dead." It is hard for others but wide-awake, active workers to go to such places; yes it is hard for all; but who will help them? Mary Lyons taught her pupils to be ready to go where no one else wants to go. As the negro slave said, "Go where der is most debbil." This, dear brother and sister, is what tries us,—to "go where der is most debbil."

It is nice to work in a garden with fine

walks, beautiful, growing vegetables and flowers,— a garden where someone has been constantly weeding until we lose sight of the few weeds in our admiration of the fruit and flowers. But every one knows how hard it is to work in a garden where the plants can scarcely be seen for weeds. We pull weeds awhile and then straighten up with our hands on our aching backs; but we know the only hope of the plants is the destruction of the weeds, and the more faithfully we work the sooner the weeds will vanish and the plants begin to thrive. The Gardener above does not say that we should work hardest where there are fewest weeds; but he wants us to go where weeds are thickest and save the poor spindling plantlets. There are always so many willing to work and play in the beautiful gardens. Here, of course, there is work to do to keep them nice, but it does not take too many to keep it attended well.

Again people pass by these beautifully-kept gardens and say, "O, how nice!" They pass by the weedy ones and say, "O, how overgrown this looks!" They do not linger long here, where they should stop and pull weeds and encourage the poor gardener who is perhaps toiling night and day. They prefer to say, "Come away, for that is past helping. Go over here where the garden is nice and where you can see more passersby who will give you a little praise for your work," O, thou faithless servant, who will leave those who need you most without any keeper, to go to brighter fields of labor? When the Great Gardener comes to reward his servants he will not forget the little garden you helped to rid of its weeds.

Let us all shed the light divine in our little corners, be they ever so small; and if we do our best, our very best, for the approval of God and not of man we shall be rewarded as well as those who filled more important positions. If any tell us we should go into larger fields let us remember that it is better to be a credit to a small position than a dishonor to a greater one.

Fostoria, Ohio.

INDIA'S CLAIMS UPON THE CHURCH OF CHRIST.

India should have the blessings of the Gospel for the same reasons that any other nation should have them, and these reasons are all included in a single statement: Jesus said, "Tell the good news to every creature, because they need it, and their wants shall be gratified after they have heard."

The first reason should certainly not solicit further comment. The command, "Go ye," is plain and simple. Anyone having the spirit of confidence and obedience to God dare not overlook this, his first duty towards his Savior and his brethren wheresoever they may be found.

But what really are India's wants? For what is she seeking? And alas! what are some of the things she needs for which she is not seeking? Listen! For thousands of years India has been a nation that has had utterly distorted ideas about her heavenly Father. In fact the people do not know Him. In vain have they sought His face until finally they say that everything is god and God is in everything. They do not know Him as a pure God, a merciful Father and altogether lovely. Their conception of God often is so filthy and indecent as to render it unfit to be thought of and much less to be spoken about. Hideous, lifeless things they are. And just think of a "man putting a hook through his back, walking on spikes, and of people sometimes offering their children in order to get peace with God! What kind of an idea of God's mercy must they possess when they do this?" Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Don't you think it worth our while to tell them so? Surely they have sought rest but have found none.

The wise man says that righteousness exalteth a nation. But India is not righteous, for how can she be so, not knowing a righteous God? Her gods are false, hence the priesthood is cor-

rupt and the people oppressed. Again we are told that "happy is that people whose God is the Lord." But they have "changed the glory of the uncorruptible God into an image made like to corruptible man, the truth of God into a lie and have worshiped and served the creature more than the Creator." And what followed is not strange; God left them to their own ways. As a result India today is famine-stricken and starving. Her children grovel in the dirt and die by the thousands from the fatal filth diseases of plague, cholera and smallpox. One class oppresses another, while woman is the servant of them all. Disrespect for motherhood and the terrible practice of child marriage have reduced them to a mere race of degenerates, whose superstition and degraded morality leave them much like the gods they worship. Yet in the face of all these facts and at the very moment of her despair there are people all over Christendom who will stand up and say by word or deed that India has no right to the same blessings they themselves enjoy.

Oh, my brother! Come down from that exalted height which raises you so far above your less fortunate brethren. Leave that stupid apathy which tempts you not to help them. Go take to these down-cast people the upward look of love and hope. Roll over the great stone of ignorance, of superstition and falsehood, and allow the light of Christ's countenance to shine in and dispel the darkness beneath, so that the people may see their real condition and their oppressors be revealed. Then the poor, sickly vegetation that once lay there rotting must wither while a new one more lovely shall spring up, beautiful, green and enduring to maturity. There will also be growth and activity there, for light begets activity and because Jesus Himself was the most enterprising Being that ever lived. Let the people of India only graft some of this enterprise into their physical life, then poverty and ignorance will flee and the dwarfing and

disability of women must end. It even leads to the removing of dirt. Compare a group of Christian natives with their fellow-countrymen if you don't believe it. And all this done by the power of the Gospel? Yes indeed! Christianity is an all-supplying and an all-men's religion. It is for you, for me, and India not less.

* * *

THE WALDENSEAN IN ITALY.

By Wilbur Stover.

While waiting in Naples for our ship for India, we had the good fortune to put up in a Waldensian boarding house. We knew only that it was Protestant when we arranged to go there, but passing out for the first meal, on the way to the dining room, I noticed a neat little chart on the wall announcing the time and place of Waldensian services, and giving the addresses of the two ministers. So I had a talk with Signior Poli, the proprietor, who was glad to give me any information he could.

On Sunday I went with two of these interesting people to church services. It was all in Italian, of course, but both ministers spoke English freely when we were in conversation together. The text that Sunday morning was 1 Cor. 1:9, the whole chapter having been read in opening.

After the services there was a wedding. When all stood in prayer the bride and bridegroom knelt on velvet cushions placed there for their use. The bride wore a thin white veiling which was over her head and entire person. A small wreath of white jessamine flowers rested upon her head outside the veiling.

There were about two hundred persons present on this occasion, and all seemed to show a desirable warmth and simplicity. The church is right in the heart of Naples, hard by Via Roma, one of the principal streets.

A neat design of a candlestick burning, resting on a Bible, with seven stars about it clustered, and the words "Lux lucet in Tenebris" ("The light shineth in dark-

ness" rainbowed above, was arranged in colors on the wall behind the preacher in the pulpit. I enjoyed the service clear through, and rejoice to have learned more of these people.

On inquiry, I have learned from these two ministers and the proprietor of our boarding house, that the Waldensian church has two hundred and twenty-one members in Naples. In Florence they have two congregations with five hundred and twenty-nine members, four hundred and fifty of whom are converts from Romanism. It is not usual that their children do otherwise than remain with the church, while more and more they are becoming a real live evangelizing agency. Outside the Vaudois Valleys, where the mother church has long since become historical, and where there are now some seventeen large congregations, there are scattered over Italy forty-six churches, sixty-eight stations and sixteen outlying districts. This includes their mission work in the islands of Sicily, Elba, and Sardinia.

This church feels that indifference and ignorance are chief hindrances to real success. Not all of their own people do what they can to let the light shine. Their training school for workers, in Florence, is doing good work, and they feel encouraged to keep right on.

Ignorance, on the part of those who oppose them, is dense and inexcusable. A Roman Catholic university student recently declared that Protestants were divided into three classes: Anglicans, Lutherans and Mahommedans. A professor in a large university has just published a book in which he declares that Jesus said from the cross: "My blood be upon you and your children." A Catholic lady, seeking the truth, not long ago, asked a Waldensian why they worshiped a calf's head in their churches!

I feel deeply interested in this ancient church, as we have it now in modern times, and I hope perhaps some day I may know more about it, and tell you what I know.

Bulsar, India.

MISSIONARY HEROES.

By Walter R. Jones.

Of all missionary heroes now listed upon the pages of the sacred volume, we have, I believe, in the person of Wm. Carey an example of a Christian life whose sacrifices have been equaled by few. The subject of our sketch was born in England in 1761, of humble but well-respected parents. At the age of seventeen he became an apprentice to a shoemaker, through which means he was enabled to acquire a meager support for himself and to pursue the study of his choice, i. e., that of foreign mission work. He was married at about twenty years of age to one not in sympathy with his work, owing to insanity, or at least so supposed. In 1785 he joined the Baptist church at Olney, England. He was ordained as a minister two years later at Moulton church at a salary of £15 per year, £5 of which was given by London friends who were in sympathy with his work. Schoolteaching and shoemaking were resorted to in order to make out a living.

After several years of discouragement he, in company with his wife, a sister-in-law, and a friend, John Thomas (who was a surgeon formerly in the employ of the East India Company in Bengal), sailed on June 13, 1793, on a Danish vessel for Calcutta, India, at which place the first missionary to India arrived some months later, after making a voyage of 1500 miles by sea.

One of Carey's most successful means of leaving an impression on the minds of the Hindus, was that of translating the Gospel into over twenty dialects of their native language. He in this feature alone is without a peer to-day if the difficulties under which he had to work are considered. His wife is but an example of what many have been since, and are striving to be to-day. Still the way is being opened up for a broader field of work, with many a soul yet to be gleaned for the harvest that

awaits, in the which every truly converted Christian is invited to participate.

The laborers are few, while the ever-ringing, Macedonian call of "Come over and help us" may, if so desired, be heard throughout this our favored Christian land by one and all.

Shall we not "heed the call" and "send the light" to a needy and eager people? Eternity will reward us abundantly if we are faithful.

Pasadena, California.



MISSION WORK IN GREENLAND.

By Katie Flory.

What we will say about mission work in Greenland will be what has been done already.

Mission work among the Greenlanders for long years was as hopeless as melting the icebergs of the Frozen Pole. Nearly two hundred years ago the people of Greenland were all heathens. They cared for nothing but to catch seals, reindeer and rove about. The Eskimos were dwarfs, with minds and hearts worse than their bodies. Their habits were filthy. Their religion was the lowest type of heathenism. They had no temples and idols, but believed in a great spirit called Tongarsuk, and in priests and wizards called Angekoks. Fear seemed to be their only religious emotion. Christian truth had no power to impress them, and their language had no words to convey spiritual ideas.

About the tenth century they had the Gospel; but in the fifteenth century communication was cut off by subsequent ice blockades and the black pest, and for nearly three centuries these people relapsed into darkness and heathenism.

In recent years, Hans Egede, Matthew Stach, Frederick Boehmisch, and John Beck were men who took them the Gospel. They labored in Greenland about one hundred and sixty years ago. It has been but about sixty years that the last professed pagan died. These mis-

sionaries were sorely persecuted. When songs were sung the people would drown the music by beating their drums. They broke their furniture, stole their food, pelted them with stones, and broke their boat which was their last hope of subsistence. The motto of these men was, "Lose thy way, but lose not thy faith," and they held on to God and persevered in prayer.

The infant daughter of John Beck drew their eyes to the beauty of Christian home life. When the Eskimo mothers heard her sing holy hymns, they yearned to hear their little ones sing like her, and began themselves to sing and learn those simple gospel songs these missionaries had written in the native tongue.

In 1738, as Beck was in his humble hut preparing an Eskimo Bible, some natives came in and watched him at his work, wondering that a piece of paper could be made to hear, remember, and repeat the words of God. He read to them in their language and now it had broken their hearts. One of these men came nearer, and, looking up into Beck's face, said, with pathetic earnestness, "How was that? Tell it to me once more; for I, too, want to be saved." This man, wife and children confessed Christ in baptism. Instead now of coming to scoff and jeer they became constant and reverent hearers, and learned and loved the sacred songs and gospel readings. The whole life of the people underwent a change. Cruelty gave place to kindness, past ill treatment was confessed, forgiveness was sought, and care for others, even of strangers, took the place of indifference. Their lives were transformed to Christian lives. As the missionaries would speak or sing of the sufferings of Jesus they were so sensibly affected that tears of love and joy would roll down their cheeks. Candidates for baptism could scarcely wait patiently for the happy hour.

Over the icy castles of the frozen north floats the flag of the cross, and again the prayer and pains of the missionary have their recompense of reward. All the settlements throughout Greenland are now Christian.

Gleaned from "The New Acts of the Apostles."

Center, Ohio.

THE BOXER MASSACRE.

By Mary Royer.

The Chinese are not a barbarous and a savage people; yet in reading the late history of the Empire, one might almost think they were anything but human. The manner in which native Christians and missionaries have suffered, and been brutally murdered, makes this one of the most cruel and treacherous outbreaks in the history of China.

The Boxers, who are everywhere the cause of the disturbance, are a patriotic secret society. The organization had been in existence for a number of years, but did not attract public attention until about 1896 or '97. At first it seemed to be a kind of a protective organization for a defense against bands of robbers who sometimes infest the province of Shan-tung. It was known by the name, "The Righteous Harmonious Fist," which was later translated to the term Boxers.

This hostile and anti-foreign feeling did not always exist in China. The question, however, cannot be fairly dealt with without noticing how large a share the foreigners have had in producing it.

Up to the fall of 1897 native Christians and missionaries enjoyed a more quiet and peaceful life in Shan-tung than in any other province in the Empire. On Nov. 1 of that year there was a riot in which two German Catholic missionaries were killed.

Germany had long contemplated to seize a portion of the Chinese territory, and, seeing an opportunity to seek revenge for the crime committed, she at once proceeded to do so. Troops were landed at Kiao Chow Bay and later a treaty was made which ceded almost the entire Province to Germany. The government was dismissed and six other high officials were removed. She also received the right to open mines and build two railways.

This created very bitter feeling against foreigners; but the greater indignation

was caused by the seizure of the territory. After this occurred the attitude of the people toward foreigners was greatly changed, and especially toward Germans. It was not safe for them to travel in the interior, and several who later did so were attacked. The admiral at Kiao Chow Bay sent troops to the place where the attack had been made and they burned two villages. As the result of this a bitter antforeign and anti-christian feeling arose among the people. And while in a number of instances it was something similar to this that caused the Boxer uprising, it was right after this act of injustice that they began their series of revolts.

They resolved to drive out every foreigner and all that represented them. They also preached some peculiar doctrine, claiming to have some strange spiritual powers; they practiced hypnotism and the results they produced caused multitudes to believe that they were possessed with some supernatural powers.

Thus the Boxer uprising originated in the province of Shan-tung. But through the encouragement of the Empress Dowager it spread like wildfire until it was not safe for foreigners to dwell scarcely anywhere within the Empire.

The record of the awful crimes and destruction of property is largely due to the Empress. Had she been so minded she might have crushed the movement long before it became so dangerous, but she did not even attempt to put it down. Instead she degraded every officer who was honest enough to oppose it.

The Roman Catholics were very often the victims of the Boxers. In 1899 a rebellion of 8,000 men, with Yu-Man-tze for their leader, started from the province of Sze-chuen. Their main object was to root out and destroy all Christians till not one remained. Father Fleury, a Catholic missionary, was captured. During his eight months of captivity he was taken from place to place, and wherever Christians were found, Yu had them brought before Father Fleury

and killed at his feet. At Keang-peh a new dispensary had been opened, two Chinese medical students were temporarily in charge of it. The place was destroyed and one student killed.

Such were everyday occurrences in Sze-chuen. It is said that Yu and his followers destroyed about four million dollars' worth of property, and that about twenty thousand Catholics had been murdered and driven out.

In the province of Fuh-keen an assault was made on the missionaries of the Church Missionary Society. A mob destroyed the church, the mission house, and hospital. The brains were beat out of an aged Christian and another Christian was thrown into a well. Bills were posted throughout the city urging the people to "rise and kill every foreigner." Mr. Parsons, also of the Church Missionary Society, while returning from some preaching point, had a very narrow escape. He was escorted by several soldiers. While crossing a river in a boat they saw troops on the other side, and on seeing him they cried, "Kill the foreigner!" When the boat reached the bank his escort fled, and he would have been attacked but he threw himself into the river, and by catching at a floating bamboo he kept from drowning. Finally he got on board a Chinese gunboat and was saved, but the officers and men on the gunboat were by no means friendly to him and showed no opposition whatever to his pursuers.

These attacks have been made on all classes of foreigners; the missionaries, however, suffer most. Yet they never deserted their work for fear of outbreaks.

China has always looked upon herself as the first among nations. Her civilization, the development of social customs, etc., are all her own. She has taught her neighboring nations all and received nothing from them, except Brahmanism she received from India. When, therefore, men from European countries went there, and not only claimed to be equal with her but also

professed to be able to teach her, it was a shock to her national pride.

The opposition of Christianity to ancestral worship is a great offense to the Chinese. They consider it an attack on the very foundation of their society. Amid all the strife and opposition the Christian church is not justified in withholding her missionaries from China. The nations must be taught. With the ordinary qualifications of which a missionary should be possessed, besides a great love for humanity, and tact which is unfailing, guided by the Spirit of God and protected by His might, the missionaries may, in time, hope to overcome the prejudice.

We owe to China the best men and women we have to carry to them the Gospel of peace and salvation. For in that message only lies the future happiness and prosperity of China.

Elgin, Ill.



MISSIONS,—WHY ?

By Mary L. Cook.

[Paper read at Missionary Reading Circle Meeting, Greenspring, Ohio, Jan. 1.]

It seems that to know that Christ has said, "Go ye therefore and teach all nations," should be all the proof we would require to satisfy our minds as to our duty to the heathen nations. Is it not enough for us to know that it is one of the commands of our blessed Master? Not only this, but think of the great sacrifice which our heavenly Father has made for us in sending His own dear Son into this sin-ruined world, to prepare a way of escape for the children of men. After the world had rejected both judge and prophet, had turned away from their counsels, and were living in darkness, then the Father saw their sad condition and was willing to make the sacrifice of sending His Son, that all might be saved.

Can you think of the love of Christ as He leaves His heavenly home of hap-

piness, His Father of love, and the host of ministering angels, to take upon Himself flesh and blood, be born of humble parents, so poor that His cradle was a manger, because no room was found for him in the inn? Yes. He became poor that we might be rich. Now think of the life before Him. At the age of twelve He realized the great work and said, "Wist ye not that I must be about My Father's business?" Then let us follow the history of His life of sacrifice,—note the many words of kindness, the acts of love, and deeds of mercy,—with the commands and admonition, which ever marked the life He lived and characterized Him as the Friend of poor and sorrowful ones.

Now think of Him the night of betrayal, in that upper room in Jerusalem, and listen to His words, as He prepares His disciples for the scenes before them. Again think of Him as He leaves that room and goes to the Garden of Gethsemane, where He suffered so that He was compelled to say, "My soul is exceeding sorrowful even unto death." Then hear that most wonderful prayer,—"O, my Father, if it be possible remove this cup from me: nevertheless not as I will but as thou wilt." Just think of that hour of agony and prayer when in His earnestness, the sweat became as great drops of blood falling upon the ground. Can you imagine His feelings at that time?

And now one more thought on this line. Let us turn to the crucifixion of our blessed Savior, when He was cruelly hanged to the rugged cross, with a crown of thorns upon His head, the blood flowing from His wounds, when in His despair and agony He was forced to cry, "My God, my God, why hast thou forsaken me?" Thus Jesus suffered and made a plan of salvation for us.

Now, why did our Savior endure this misery, suffering and death? Why did God make the sacrifice? Because, "God so loved the world that He gave His only begotten Son, that whosoever be-

lieveth on Him should not perish, but have eternal life."

For whom was the sacrifice made? For you and me, for rich and poor, bond and free, male and female of every race and tribe, living in this broad world. "God so loved the world," not only a few, but the world. It is God's will that all should know of the plan of salvation and not one soul should be lost.

We have the command to "go and teach all nations." Do we believe it is necessary to obey all the commands of our blessed Master? If so, have we any right to say that one command is of more importance than another? Then, again, the command has been given to us with many others, and the warning is given in Jas. 2: 10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Will we offend in this point, and thus by so doing be guilty of all, lose our home in heaven and be banished from the sight of God forever?

Dear brother and sister, if you saw an unfortunate victim fall into a burning furnace, would you wait to question your duty as to lending a helping hand to save from death? And now, which do you consider of the most value, the body or the soul? And, knowing that "one soul is worth more than the whole world," what an earnest effort we should make to save the millions who are now in heathen darkness. Now, think of the poor, unfortunates who know not the Savior, but are serving idols made with hands, while we have the blessed light of the Gospel, together with the command to "go and teach all nations."

Missions, — why? All who have prayerfully read the little book, "Do Not Say," have no doubt had that question answered. Allow me to quote a few sentences from this same book: "Go ye into all the world and preach the Gospel to every creature. More than half the people in the world have never heard the Gospel yet. A command has been given. It has not been obeyed. What are we to say to this? Surely it con-

cerns us Christians very seriously, for we are the people who are responsible. . . . What, then, can we say if our Master returns to-day and finds after nineteen centuries more than half the world is utterly unevangelized."

Missions,—why? We find many reasons, but perhaps none more convincing than to know that it is a command of Jesus Christ. And as our Master has so often done, He set the example of an earnest missionary by going from one place to another, teaching the way of life, condemning sin and encouraging good works.

Missions,—why? Oh! How can we doubt the need of missions to the heathen, when we hear of their sad, sad condition in this life, and the dark prospects of the future before them? Only think of the superstition and the cruel treatment of the women and children in India, children often given in marriage while yet mere infants, or as has been said, "Most are married before the age of twelve,—many little widows under that age,"—then having to accept such marriage ties for life, without having a word to say as to the choice,—and if the husband should die, how often the poor, little widow's life is sacrificed, or she is compelled to live a life of misery and wretchedness. Caste is the ruling evil of India, but is followed by a host of sinful and idolatrous practices. Then turn to the condition in China, where parents so cruelly treat their daughters, considering them as worthless, and often killing them while yet little babes.

Many other countries and practices might be cited, but in the face of all this, as true Christians we do not dare for one minute to doubt our duty with regard to missions. Oh! dear sisters! We who are respected, honored, and protected as the weaker vessel, how the thoughts of this cruel treatment received by our heathen sisters should stir us up to a life of activity in their behalf.

Not only think of the condition in foreign fields, but let us look at the sad condition in our own Christian America.

In "The New Era" we read of "an intelligent and careful man who canvassed two counties of New York and found that only about twenty-five per cent of the population attended any church;" also of an "Ohio city, which has church accommodations for about half of its population, and a count on a beautiful winter morning showed only thirty-five per cent of the sittings occupied, or less than one-fifth of the population in church."

Who is responsible for this condition? Each one of Christ's followers is responsible, for we cannot expect sinners to proclaim the way of salvation, as they do not know of its value. A writer in the Christian Union says that in two foul alleys of New York the death rate of children under five years had reached the enormous figure of seventy-three per cent, and adds, "Happy children that died! But many children of the slums are condemned to live."

Missions,—why? We feel that the question needs no further answer, so will only add that besides the great need of missions, both at home and abroad, to relieve suffering, let us also consider the grand promise connected with the Great Commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

And now, as "Go ye" is a command of our Master, as the heathen are greatly in need of missions, and as the promise of Christ's presence is with us, will we continue to say, "Missions,—why?" or will we hasten with the glad message? Let us with the poet say:—

I'll go where you want me to go, O!
Lord,

Over mountain or plain or sea;
I'll do what you want me to do, O!

Lord,
I'll be what you want me to be.

Watson, Ohio.

STUDENTS OF THE ORIENT.

Mr. John R. Mott, leader of the Student Missionary Movement, and author of some of our Missionary Reading Circle books, has lately visited Japan, China, India, and Ceylon, holding missionary conventions. From answers, given since his return, to several questions, the following has been gleaned as of special interest:

Which of the oriental countries impressed you most?—Japan as by great odds the most attractive, brilliant, and progressive nation. India as the most religious and the most bewildering country, and the one most difficult to understand. China as the land having the greatest latent strength and possibilities.

What is the attitude of the students of Japan, China, and India toward the non-Christian religions? In Japan the principal and, strictly speaking, the only non-Christian religion is Buddhism. I do not think I met a single Japanese student who told me that he believed in Buddhism as a religion. It was the general opinion of all the leading men with whom I conversed on the subject that Buddhism as a religion has lost its hold on thinking men. In China, Buddhism and Taoism have no hold on the beliefs and convictions of modern students. Certain superstitions in connection with these religions, however, unconsciously exert a greater or less influence over them. In India Hinduism as a religion does not grip the convictions and consciences of any considerable number of students, but its social hold through the system of caste is still most powerful. So far as Mohammedanism is concerned, I could not learn that its hold on Indian students was greatly weakening.

What is their attitude toward Christianity? It is an attitude of increasing interest and favor. In all these countries students are investigating the claims of Christianity more than at any time in the past. They are also acknowledging its claims, and becoming Christians

in greater numbers than ever. This is notably true in Japan.

Have you any special message to the students of the West in the light of your recent experiences and observations? A far larger number of the best qualified students of the West than are now planning to enter missionary services are needed imperatively in Asia in order to enable the church to meet the present unexampled opportunity before her on that continent. So far as one can see, this is the work most needed in the world. To volunteers I have this word of counsel: Let them secure the best possible preparation. The more guns they can carry with them the better. But of first and transcendent importance is it that before they go abroad they form right habits of secret prayer and personal Bible study, and that they acquire a passion for and practice in winning men to Christ. Otherwise they are doomed to work at a serious handicap when they reach the field.—Cyrus Wallick, Wolcott, Ind.

THE PAY IS SURE.

By W. O. Dull.

It is a blessed thought indeed to know that the redeeming blood of Jesus was shed for all people and has power to cleanse from all uncleanness.

But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach, except they be sent?" Brethren this means us; sisters, it is for you.

Under this liberal dispensation of grace there is a work for each. Perhaps you or I can not go to mission fields; but, my dear brother, this does not excuse us. Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" True, you may have little of this world's wealth; but remember Christ's words, "This poor wid-

ow hath cast in more than they all." Haven't you so much? Then listen to James, "The effectual, fervent prayer of a righteous man availeth much."

Give as the Lord hath prospered you; the cause needs not only workers but funds, and above all the prayers of God's people. None need be idle. The pay is sure, for the Lord is not slack concerning his promises.

Davenport, Nebr.

* * *

OPPORTUNITIES FOR GIVING.

It might seem a strange condition with the advanced position taken by the church in regard to missions, that any person or group of persons lack opportunity to give. In reality it is not so, and yet in practice it often is.

I refer to congregations with a healthy mission sentiment, the members of which may go along their even way and give little or nothing, because they are not formally given opportunities. There is no stated time when all are especially invited to give, and they simply neglect it. I have noticed congregations go an entire year without giving, because of this, while the same congregations under the same general conditions, gave liberally quarterly when a public invitation was extended after a mission sermon. We may think they should give without special arrangement, but our thinking does not make it so. All experience proves that a church will give gladly and healthily when occasional public invitations are extended and give scarcely at all without them, unless the members are personally solicited.

Then there are some pastors who think money is needed at home, and that if contributions are made to missions the result will be a shortage at home. But that is without question a mistake. No danger of giving so much to outside calls that the church will die at home. Churches do not die that way. They are far more apt to die when they take care of home wants and neglect to send out their gifts to the cause at other places.

But responding to outside calls will invariably cause more liberality for home needs, and liberality is usually all that is lacking. We have the means and a more liberal spirit will turn them over to the use of the church and missions.

An old colored minister once imagined the possibility of a church dying because of giving too much, but determined to see the bright side in the event of such a sad ending, and exclaimed, "Tell me ob such a chu'ch, breddren, and I will crawl upon its moss-covered roof and write in lettahs dat all can read, 'Blessed are the dead dat die in de Lord.'" But he didn't need to go to the trouble of thinking out an epitaph for a church that dies from too much giving, for that is a disease they never die of. But they do die because they fail to give, and pastors help to make them sickly by neglecting to arrange for special opportunities to give.—John E. Mohler, Des Moines, Iowa.

* * *

RESTING.

By Robert O. Smith.

I am resting, sweetly resting,
Pillowed on my Savior's breast;
In the arms of Jesus cradled,
Sweetly, peacefully, I rest;
Trusting in His strength to hold me,
As his gentle arms enfold me—
And in trusting, I am blest.

Resting in the arms of Jesus!
Hark! I seem to hear His voice,
As He says in sweetest accents,
Evermore thou may'st rejoice;
And a peace that's like a river,
Fills me, thrills me, with its quiver,
As His will I make my choice.

Resting in the arms of Jesus!
Never rest so sweet as this!
Stronger than death and the grave is,
Softer than a zephyr's kiss—
Filling all my soul with pleasure,
Jesus' love my dearest treasure,
Saving grace my endless bliss!

Editorial Comment.

THE VISITOR.

With this issue the "Visitor" completes the first year of its work under the new arrangement. Last year at Annual Meeting a few sample pages of the proposed paper were handed out on the grounds and perhaps 150 subscriptions secured. Since then it has been steadily growing, gaining friends here and there until the present circulation is not far from 2,500 subscriptions.

Many words of commendation have been received, some of which have been published from time to time. Lately some one wrote in that the "Visitor" was not "good, or better, but best." Rather strong words, yet every reader can feel assured that efforts are being made right along to make the paper as earnest an advocate of world-wide missions as it possibly can be.

This copy may fall into the hands of new readers. Be assured that you can count on its monthly interest and inspiration and you will not miss it by subscribing. Your subscription is solicited.



A SIGNIFICANT LETTER.

Dear Brethren:—

We as a church need help and perhaps you can help us in some way or other. We have a membership of about fifty and a large meetinghouse all paid for. The house when full will seat seven hundred. What we need is a good brother who will preach for us.

We have quite a few young people, and if we cannot have meetings or a place for them to go, they will go to other places of amusement and we lose our young people to the church. If we cannot have the young people in the church, where will be our membership for the future? I am made to think the

souls of our dear young people are worth just as much as those in other countries.

I believe in missions, but there is a great mission right here at home, too.

You will ask, "Have you no ministers?" Yes, five. "No elder?" Yes, one. "Have you no meetings?" Yes, once every two weeks. "Do your ministers live far from the churchhouse?" Four live within two and one-half miles of the church and the other about five or six miles.

Do we need help? Perhaps if you would write to our ministers they could tell you why they do not have meetings oftener. If you cannot help us in any other way, pray for us.

Do our readers ask, "Where is this congregation?" Well, do not concern yourself so much where this exact condition is, but ask yourself how near this condition is your own congregation, and what you are doing towards correcting it. It is sad to know that this congregation is in one of the strongest Districts, numerically and financially, in the Brotherhood. That a part of the membership should feel the burden of souls as this letter indicates, while those called to serve in "things of the temple" are so indifferent, is lamentable to say the least.

But what would be the result if one could do it correctly and would go over the published list of ministers in the Almanac and draw a pencil mark through the names of all those who are not awake to their work in Zion! Yet God can do it correctly and will draw a line through the names of those who know to do good and do it not,—who do not awake to their opportunities and privileges,—who at least do neglect the loud calls in their neighborhoods.

Can more than praying be done for such? Cannot each District devise ways and means of looking into the workings of each congregation within her bounds and see that proper efforts be made?

THOSE PROMISED COINS.

It seems a very difficult matter to get the people in India to move in our request to have coins sent to the Mission Rooms as we announced last fall. Here are a few lines showing we are working for success as rapidly as possible:

"And the coins!—'India, our India, we will still with thee drag on.' Our agents in Bombay report once in a while that they are getting them, but that they have not got the number yet. I have ordered 2,000 of the two kinds to be sent you,—new ones, so they will be all the more appreciated. That is as far as I have got on that. But they are sure to come, perhaps not as soon as we had expected at first, but surely.—Wilbur B. Stover."

THE MISSIONARY BRANCH.

I had occasion to call upon a young business man in his office not long since, and found him, as usual, "up to his ears" in work.

"Sit down a moment," he said, "and I will be at liberty."

"You are always working," I said. "How many hours do you put in each day?"

"Twenty-four," he replied, with a smile.

I presume my face expressed my astonishment.

"Yes," he said, "I work ten or twelve hours here; the rest of the time I am working in the antipodes—by proxy, of course."

"I don't understand," I said.

"Let me explain," he returned, more seriously. "When I was at school I became deeply interested in the mission cause. I determined to go out to China and work in the field. But my father died before my plans were fully matured. His business here was in such a state that no outsider—no man without a personal interest—could successfully carry it on. There were a mother, sis-

ters, and younger brothers dependent upon the profits of the house. I was obliged to remain here.

"But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China. Here my friend took down a much-thumbed map of Southern China, and pointed out a certain town. 'That is where my man is at work,' he said. 'He has formed a church and gathered a school. We have representatives of our business in several of the principal cities of the world. I call this our missionary branch.'

"My man there is working while I sleep. He is my substitute. 'In that way I work twenty-four hours a day—for the Master. I work here for the money to keep my representative working over there.'—Forward.

What Can I Do? Have you read the General Missionary and Tract Committee's report? Get one

and study it. Doubtless it is with a feeling of gratitude and appreciation the Committee sends forth the report for the year ending March 31, 1902.

The reader, if interested in mission work, is at once confronted with this question, "What can I do to help in the good work so gloriously begun? To each of these there are at least three things from which to choose:

1. Go.

Every one has the privilege of considering the propriety of giving himself, thereby following the injunction, "Go." In this he has the promise of the Lord's presence and blessing,—“Lo, I am with you alway, even unto the end of the world.” Matt. 28: 20.

One needs not fail to see the faithfulness of Him who promised when He sent Moses into Egypt to deliver Israel, or to Joshua when He said, “As I was with Moses, so will I be with thee.” As God sent Moses and Joshua, so was the Lord with His apostles. God's faithfulness in his promises has been the great

anchor to his missionaries, and ever will be." But I cannot "go." To you the second choice is given.

2. Give.

If, after due meditation, one finds it impossible to go, there remains yet an avenue by which he may have a part in the great work of redemption. One may give of his substance, thereby help one who can, to go and preach the gospel of peace. The message comes to such saying, "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6: 38. "Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that fail-eth not, where no thief approacheth, neither moth corrupteth." Luke 12: 33.

What noble results would be made possible, should every member of the Brotherhood possess the feeling expressed by Eld. D. L. Miller in his article, "The Annual Meeting Missionary Collection for 1902," in the August number of the *Missionary Visitor*. Our mission work would multiply and every one could share in the blessings of Luke 6: 38.

Some one may say I have not much to give, still the third choice is open to you and within your reach:

3. Pray.

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me and in thy righteousness." *Psa.* 143: 1. "The effectual fervent prayer of a righteous man availeth much." *James* 5: 16. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him: He also will hear their cry and will save them." *Psa.* 145: 18, 19.

"O thou by whom we come to God:

The Life, the Truth, the Way;

The path of prayer Thyself hast trod,
Lord, teach us how to pray!"

Ira C. Holsopple.

Pottstown, Pa.

A PROBLEM.

Given, a State District with sixty counties, twenty of which have one or more congregations of the Brethren; a total membership of three thousand in the District with a conservatively estimated average income of three hundred thousand dollars annually; an outfit of elders, the majority of whom are not favorable to "foreign" missions because there is so much to do "at home;" whose "home" efforts are represented annually by about eight hundred dollars. What is the best method to awaken such a State District to its wonderful opportunities and great responsibilities "at home" and "abroad"?

Now, dear brethren and sisters, you whose hearts beat in unison with the great commission, and whose supreme desire is to see the Master's work leap forward joyfully, send in your solution to the above and do the church the greatest service possible at this time.

Hymn Books In Japan

Who would have imagined it to be possible that already as many as sixty hymnals have been published in Japanese? The first hymns put in print were: "There is a Happy Land" and "Jesus Loves Me, This I Know." Three versions have been made of "Abide with Me," three of "Nearer, My God, to Thee," and five of "God be with you till we Meet Again." Some collections contain over two hundred hymns.—*Missionary Review*.

Would you have been content to live and die without knowing Christ? For yourself it would have been an immeasurable loss, and by delaying to give to heathen nations the Christian Gospel you are inflicting this great loss upon them.

Dollar upon dollar added to wealth of members at home; a bare support and nothing laid by for the members on the field.

Reading Circle.

CIRCLE MEETING PROGRAMS FOR JUNE.

For Sunday Evening, June 7.

Topic.—Confessing Christ.

Text.—Go home to thy friends, and tell them how great things the Lord hath done for thee and hath had compassion on thee. Mark 5: 19.

References.—Matt. 10: 32, 33; John 12: 42, 43; Rom. 10: 9; Psalms. 18: 49; Psalm. 119: 27; Psalm. 145: 11, 12; Isaiah. 43: 10; Luke 8: 38, 39; Luke 12: 8, 9; Luke 24: 48; John 15: 27; Acts 1: 8; Rom. 10: 9, 10; Eph. 5: 19; 1 Cor. 13: 1; 2 Tim. 1: 8; 1 Peter 3: 15; Rev. 12: 11.

(Let the Younger Members Read these.)

Let the Redeemed of the Lord Say So.

—When we confess Christ we simply tell what He has done for us. We need not take the people into our confidence and tell them what wicked lives we led. Will it help any one if he looks over the catalogue of our sins? The blood of Jesus Christ has washed them away. God will not remember them and we should forget them. With the most absolute sincerity we must tell our story; never claim to have more than our daily life proves that we possess. By taking a stand and confessing our loyalty to Christ, some temptations are avoided. We have read of one Christian girl at a school where there were a hundred who did not profess to be Christians. Her first feeling was that she could not speak of her love to Christ before all these girls. But then she thought that if she were the only one whom Christ had there to represent Him, she must be loyal to her Friend, and she was.

How is God Glorified by our Confessing Him?—

“Ashamed of Jesus, that dear Friend
On whom my hopes of heaven depend?”

Many people do not read the Bible,

but they study the lives of the Christian people they know. We have read of the lighthouse at Calais, and how some one said to the keeper, “But what if one of your lights should go out at night?” “Never! Impossible!” he cried. “Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from India or some other country saying that on such a night the lights of Calais lighthouse gave no warning and some vessel had been wrecked.” Others will turn to God because we testify to His power to save us and keep us from temptation.

We can Confess Him in Many Ways.

—The Sunday-school teacher has a grand opportunity in her class to confess Christ before the pupils. She does this when she proves her love by constant attendance, a sympathetic interest in the members of her class, and a word in season that will lead them to Jesus. You can confess Him in these meetings. The city Ancyra was destroyed by silence; it gave no alarm when the Spartans were coming.

Questions to be Answered by the Older Members:—

1. The influence of testimony. Acts 19: 10-20.
2. What does Jesus say about our confessing Him? Luke 12: 8, 9.
3. God sends a blessing when we are His witnesses. Rom. 10: 9, 10, 11.
4. Did the blind man confess Christ? John 9: 25.
5. God has promised to be with us. Exodus 4: 12.

For Sunday Evening, June 14.

Topic.—Rock of Ages.

Text.—I will liken him unto a wise man which built his house upon a rock. Matt. 7: 24.

References to be used as Quotations.—

1 Cor. 8: 6; Matt. 6: 26-34; Eph. 2: 13-22;
 1 John 2: 15-20; Psalms 127: 1; 2 Cor. 5: 1-8;
 Psalms 110: 1; Daniel 2: 35; John 19: 19;
 Rev. 11: 15; Hab. 2: 14; Philpp. 2: 10.

A Firm Foundation.—We have watched the piledriver at work as its dull thud heralded the fact that it was seeking a safe foundation; and we learned that in rearing some of the modern "skyscrapers" in our large cities quite half of the task is completed as soon as a firm, safe foundation is obtained. The foundation stones of your life and mine determine the superstructure. Carlyle says the most important thing in any person is his religious belief.

Washed Away.—Henry W. Beecher says, "Men who stand on any other foundation than the Rock Christ Jesus are like birds who build their nests by the side of rivers. The bird sings in the branches and the river sings below; but all the while the waters are undermining the soil about the roots till in some unsuspected hour the tree falls with a crash into the stream, and then the nest is sunk, the home is gone, and the bird is a wanderer."

When Shall We Get a Good Foundation?—To-day is the time to claim for your foundation the rock Christ Jesus. Do not wait until the sky is black with a coming storm; then it may be too late. Do not build on the sandy foundation of honor, position, or fame, and think that after awhile you will leave it and turn to the Rock of Ages. Cyclones and floods do not give long notice.

"He Careth for You."—When we have accepted Christ, and are patiently building day by day, we may grow discouraged because our lives do not seem to round up as they should. They seem too fragmentary. Sickness, lack of means, physical incapacity, mental inferiority—all these things delay completion. But if the foundation stone is the Rock of Ages, then our broken, crumbling earthly hopes may be filled in with the

brilliant precious stones of the New Jerusalem.

1. What are some of the tests that will try the foundations of one's life? 1 Cor. 3: 12, 13; 1 Peter 1: 7; Job 23: 10.

2. All people are divided into but two classes on the question of foundations. Matt. 7: 24-27.

3. What will be the result of the very best building on a bad foundation? Matt. 25: 44; Matt. 7: 21.

4. We must "build upon resolve" if we would succeed. Luke 14: 28-30.

For Sunday Evening, June 21.**Topic.**—Envy.

Text.—And he was angry and would not go in. Luke 15: 28.

References.—Job 5: 2, 3; Psalms 37: 1; Psalms 49: 16; Psalms 73: 3; Prov. 3: 31; Prov. 14: 30; Prov. 23: 17; Prov. 24: 1; Prov. 27: 4; Song of Solomon 8: 6; Rom. 1: 29; Rom. 13: 13; 1 Cor. 3: 3; 1 Cor. 13: 4; 2 Cor. 12: 20; Gal. 5: 19-26; 1 Tim. 6: 4; Titus 3: 3; Jas. 3: 14-16; Jas. 5: 9; 1 Peter 2: 1.

A Green-eyed Monster.—The elder brother knew how his younger brother had gone away, how bitterly his father grieved over his absence, and how glad they should be if the prodigal had repented. He knew all this, yet there he stands outside of the house, praising his own conduct. He had never run away, he had never grieved his father, he had always been a credit to the family; but all his goodness and faithfulness were unappreciated, and they were singing and dancing because this brother had returned. He could never have told the story of the ninety and nine as Jesus did, because he would have said, "See that those within the fold are warm and well fed and comfortable; as for the sheep that has wandered away it is not worth troubling about. It was always straying, and getting into trouble; now it has gone so far from us that it is a relief to be rid of it. Now those strong, fine sheep in the fold will really be better off without it; let it look out for itself on the barren mountain side."

Envy Springs from Ignorance.—A canary bird sang sweetly in a gilded cage. The hawk wheeled and circled and became envious of the beautiful cage. "It is my prison," sighed the canary. When our minds and hearts are broadened and educated by Jesus Christ, there will be no room for envy.

"A glowworm sat in the grass
As I passed through the wood I found it;

Bright as a diamond it shone
With a halo of light around it.
A toad came up from the fen,
It was ugly in every feature;
Like a thief it crept to the worm
And spat on the shining creature.
'What have I done?' said the worm,
'As I sat here in silence nightly?'
'Nothing,' replied the toad,
'But why did you shine so brightly?'"
—Samuel W. Duffield, in *Christian Endeavor World*.

Questions to be Answered:—

1. Why does envy cause unhappiness? 1 Sam. 18: 5-11.
2. Why will envy hinder one's own advancement? Gen. 37: 3, 4.
3. How is envy to be overcome? Matt. 20: 25-28.
4. Can you be pushed up by the men you thrust below you? Esther 7: 9, 10.
5. What should we take as our rule of life? 1 Cor. 13: 4-7.

For Sunday Evening, June 28.

Topic.—Caleb's Request..

Text.—Now therefore give me this mountain. Joshua 14: 12.

References.—Acts 10: 4; 2 Thess. 3: 7-13; Gen. 12: 1-9; Ezra 5: 11; Judges 6: 25-31; Judges 7: 7-23; Esther 4: 8-16; Acts 4: 19; Ezra 8: 22, 23.

Caleb.—He was a descendant of Esau. It is probable that his faith was the fruit of conviction and not the accident of heredity. It was on a firm basis. He tells them of the time when he brought back word to Moses at Kadesh-Barnea of the fertility of the land of Canaan, and how Moses promised him that he

should have the mountain, that is, the mountainous region of Hebron, for his inheritance.

Power to its Last Particle is Duty.—Caleb said, "I am as strong this day as I was then," and then he speaks of the cities great and fenced, that is, they had strong fortified walls, and the Anakim, a race of giants, dwelt there. He says, "If the Lord will be with me I shall be able to drive them out." He believed forty-five years before at Kadesh-barnea, and his faith is brighter now, because he has seen God's care for His people. Caleb was ready for this great undertaking; ready, too, to work at it seven days in the week, not only in a few leisure moments on Sunday, but his time was all consecrated to God. Sheer righteousness in a man is power. The man who believes sufficiently and loves sufficiently will see the gates open before him, and the giants fleeing.

"Delayed Blessings Office."—Adam Slowman was led into the Lord's treasure houses, and among many other wonders revealed to him was this office where God kept certain things prayed for until the wise time came to send them. Have you waited forty-five years for permission to take possession of an inheritance that means conflict, disappointment, and the hardest kind of a struggle, as Caleb did?

"Christ wants the best. He, in the far-off ages,

One claiming the firstling of the flock,
the finest of the wheat;
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet."

Some of the highest blessings are fenced about with the greatest difficulties. Some of the Anakim we must fight against are:

1. The evil in our own heart; our indolence or our fear. Isa. 6: 8; Prov. 28: 1; Eccl. 9: 10.
2. The temptations of the world, such as distracting pleasures and wicked customs. Heb. 13: 13; Luke 22: 32.

3. Yet it is best for us as it was for Caleb to have such an inheritance, because difficulties try our faith and courage. 1 Cor. 16:13; Gal. 6:9.

4. Difficulties make us cling closer to Christ. Philpp. 1:14.



TOPICS FOR THE LAST SIX MONTHS OF 1903.

We publish these topics now, so that those who wish may print them on cards with the names of the leaders for each meeting. They will prove handy for reference, as well as a constant reminder of duty:

1. Noah. Genesis 7:5. July 5.
2. The Leaven. Matt. 13:33. July 12.
3. Self-will. Luke 15:11-32. July 19.
4. Australia. July 26.
5. The Triumph of Gideon. Judges 7:14. Aug. 2.
6. Burden Bearing. Gal. 6:2. Aug. 9.
7. Feeding the Five Thousand. John 6:1-14. Aug. 16.
8. Calvary. Mark 15:22-37. Aug. 23.
9. Not I but Christ. 2 Tim. 4:1-8. Aug. 30.
10. Our Thoughts. Philpp. 4:8. Sept. 6.
11. Samuel. 1 Sam. 3:1-14. Sept. 13.
12. Render to All their Dues. Rom. 13:7. Sept. 20.
13. South America. Sept. 27.
14. Ye Did it unto Me. 1 John 3:14-18. Oct. 4.
15. Enoch' Walked with God. Gen. 5:24. Oct. 11.
16. The Peacemaker. Gen. 23:1-24. Oct. 18.
17. "Dependableness." Psa. 61. Oct. 25.
18. The Young Ruler. Mark 10:17-27. Nov. 1.
19. In Debt. 1 Peter 2:24. Nov. 8.
20. The Siege of Jericho. Josh. 6:8-20. Nov. 15.
21. Thanksgiving. Psa. 34:1. Nov. 22.
22. Japan. Nov. 29.
23. Humility. Luke 14:11. Dec. 6.

24. The Pearl of Great Price. Matt. 13:46. Dec. 13.
25. Christmas. Matt. 2. Dec. 20.
26. A Retrospect. Dec. 27.



NEW NAMES.

- 2140 Claude Marker, Cerrogoro, Ill.
- 2141 Anna Mohler, Cerrogoro, Ill.
- 2142 Florence Mohler, Cerrogoro, Ill.
- 2143 Fanny Blickenstaff, Cerrogoro, Ill.
- 2144 M. Isabelle Jelf, Girard, Ill.
- 2145 Leroy Dunmire, Elderton, Pa.
- 2146 Audry Brooks, Outlook, Wash.
- 2147 Etta Brooks, Outlook, Wash.
- 2148 Anna Eliot, Outlook, Wash.
- 2149 Grace Dopps, Outlook, Wash.
- 2150 Maud Dickens, Outlook, Wash.
- 2151 J. Dopps, Outlook, Wash.
- 2152 Myrtle Dopps, Outlook, Wash.
- 2153 F. Winsor, Outlook, Wash.
- 2154 Mrs. Eugene Brooks, Outlook, Wash.
- 2155 Mrs. Lizzie Anderson, Outlook, Wash.
- 2156 B. F. Brooks, Outlook, Wash.
- 2157 Blaine Shearer, Outlook, Wash.
- 2158 O. S. Pratt, Outlook, Wash.
- 2159 Earl Shearer, Outlook, Wash.
- 2160 May E. Winsor, Outlook, Wash.
- 2161 Mrs. S. C. Brown, Outlook, Wash.
- 2162 C. A. Williams, Sunnyside, Wash.
- 2163 Elizabeth Riggs, Hooversville, Pa.
- 2164 Ida Hoyle, Hooversville, Pa.
- 2165 Herbert Shaffer, Seanor, Pa.
- 2166 Mary Brumbaugh, W. Milton, Ohio.
- 2167 Charles Flory, Union, Ohio, R. R. No. 1.
- 2168 George Teeter, Union, Ohio, R. R. No. 1.
- 2169 Alice B. Rinehart, Union, Ohio, R. R. No. 1.
- 2170 E. L. Burger, Union, Ohio, R. R. No. 1.
- 2171 J. H. Rinehart, Union, Ohio, R. R. No. 1.
- 2172 Katie Flory, Union, Ohio, R. R. No. 1.
- 2173 Rosa Hart, Union, Ohio, R. R. 1.
- 2174 D. K. Rinehart, Union, Ohio, R. R. No. 1.

- 2175 Carrie Price, Union, Ohio, R. R. 1.
 2176 Sherman W. Lutz, Union, Ohio, R. R. No. 1.
 2177 Josephine B. Rinehart, Union, Ohio, R. R. No. 1.
 2178 Huldah Olinger, Strasburg, Ohio.
 2179 Jesse H. Finnell, Uniontown, Pa.
 2180 Ollie Lichty, Davenport, Nebr.
 2181 Mrs. Clara T. Brandt, Minneapolis, Kans.

LOCAL SECRETARIES.

- 183 E. R. Cramer, Alvada, Ohio.
 184 Maggie Bowman, Vienna, Va.

THESE HAVE COMPLETED THE COURSE AND RECEIVED THEIR CERTIFICATES.

- P. M. Bollinger, McPherson, Kans.
 F. H. Crumpacker, McPherson, Kans.
 Mrs. Mary Frantz, McPherson, Kans.
 Mr. E. H. Eby, McPherson, Kans.
 Mrs. E. H. Eby, McPherson, Kans.
 Alice Garber, North English, Iowa.
 Cizzie B. Cox, Barren Ridge, Va.
 Catharine L. Clark, Elderton, Pa.
 Eld. J. E. Deary, Alvada, Ohio.

GLEANINGS.

Sister Martha E. Lear, of Cerrogoro, Ill., says: "This afternoon our Circle decided to support two orphans in India, according to Brother Stover's request. I am so happy to see our young people anxious to work for missions. The Spirit is also reaching some of our older members. One old brother said to-day that he would at least support one orphan."

Sister Katharine Beam, our secretary at Hooversville, Pa., makes the following report: "We organized our Missionary Reading Circle Dec. 12, 1902. It has grown to twenty-two members. We have regular weekly meetings ever since. We meet in our church every Sunday evening, using the topics as given in the

"Missionary Visitor." We purchased twenty-eight mission books, paying for them by collection taken up at every meeting. The books are the property of the Circle and are loaned to the members. Since our organization 8,003 pages were read up to April 1. When one of the members has read a book, he is called upon to give a short verbal synopsis of what the book contains. We are at present considering the advisability of supporting an orphan in India."

Sister Sarah E. Rinehart, of Union, Ohio, has been our faithful secretary at that place. She sends twelve new names, and we are glad to note that a very good program has been prepared for a meeting to be held on Sunday, May 10, 1903, at the Salem church. We pray that the Holy Spirit will move the hearts of all; and that we may have many more such meetings in Southern Ohio.

Sister Alice Garber, of North English, Iowa, says: "I think the Circle work very important. Certainly, we need greater zeal for missions, and that only comes through knowledge of the terrible needs of the heathen. I pray that we may be willing to do our duty. Please send me a certificate."

Brother Charles Beagle, of Somerset, Pa., says: "One cold day I was watching some men who were drilling a well. They were trying to sharpen one of their drill bits. They heated it red hot and the anvil was ready for it, but the men moved so slowly when taking the bit from the fire to the anvil that, till they were ready to begin, it was too cold to sharpen. They tried three times before they could do the work. Is that the reason our efforts sometimes seem in vain? Are we too cold-hearted? In the red glow of enthusiasm great deeds are done. We need to pray that He may shed abroad a Savior's love in these cold hearts of ours."

Brother N. W. Coffman, of Barren Ridge, Va., has completed the course. He says: "I shall endeavor to read as many of the other books of the different

courses as I can, for I have enjoyed the missionary course. I find the "Visitor" very helpful."

Sister Katie E. Horner, our efficient secretary of Carlisle, Nebr., says: "I am glad to send you one more name for the Circle. We have commenced studying 'Dawn on the Hills of T'ang,' and enjoy it."

Sister Clara T. Brandt, of Minneapolis, Kans., says: "I have put off joining your Circle from time to time; but I have three boys and a girl and I want them to become interested in missions, so I am glad to join now, and I hope soon to read the first year's course."

FROM BALTIMORE, MARYLAND.

The interest of the Reading Circle continues good at this place. We held our regular monthly meeting Sunday evening last, and I feel that we are getting a foothold for much better work in the future.

We had one brother read Brother Stover's letter of Oct. 25, 1902, and another read several letters from the Circle news in the "Missionary Visitor," thus showing our people what other members are doing. Our minister read a part of the eighth chapter of Acts, and another brother read part of a chapter from "India; a Problem."

The interest was very good. Sister Geiser and I are looking forward with joy to the great gathering of the saints at Bellefontaine this month. If the Lord will we'll be there to help magnify the name of Jesus. The grace of the Lord Jesus Christ and the love and communion of the Holy Spirit be with you all. Amen.

J. S. Geiser.

FROM McPHERSON COLLEGE, KANSAS.

We are having some glorious times here. We have sixty pursuing the course of study of the Student Volunteer

Movement and many others reading missionary literature.

About one hundred and seventy-five students are engaged in private daily Bible study course. About one hundred men are giving systematically to foreign missions.

We have decided to send out two missionaries to the foreign field. Our band has pledged \$300 per year for five years, and the church will more than duplicate it. Missionary interest is growing here.

I send you the names of five members who are ready for certificates. Some of them have read as high as thirty books on missions.

C. H. Slifer.

BETTER CHRISTIANS.

What is the object of all our preaching and teaching? We believe it is to make men Christians. Our Sunday schools are considered successful when many conversions are reported. Our missionaries are also questioned, "How many souls were brought into the church?" And when a goodly number have been baptized we feel that that mission is a decided success. Too often we lose sight of the seeding time. It requires some time for the seed to germinate and grow, and we should learn to wait patiently for results.

During this past winter revival services were held in many churches; now we ask you how many were taught and brought into the church who did not live near the borders of Zion? Do not tell me about Brother Smith's son, who was growing old in sin, but finally came into the church; or about Deacon Brown's children, or the elder's daughter, or the family received by letter from an adjoining church. That is all very pleasant and blessed, but it was yours anyway, yours by inheritance. If the parents are faithful members of our church, have we not a right to expect their children? How ashamed we should be if some of them, or even one of them,

is left outside of the church! But we ask you what inroads has your church made upon the world, for that is the true test. How many men who were sinners have been won to Christ by the righteous life of our sister or brother?

David Brainerd used to say, "I care not where I go or what hardships I endure, if I can only see souls won to Christ." Many a time did he spend the whole night in prayer for the souls under his charge. And two or three days after he would record in his diary: "Today as I preached the Word, the power of God came down upon those stolid, immovable Indians and melted and broke and swept them into the kingdom by scores."

O, it is very easy to understand. There is no mystery, no strange dispensation of Providence, about a church's failure for years together, to gather souls into the fold! We must be better Christians. If we are the branches, His life is ours. If we have little concern for souls, there will be only a few converted.

If we saw and knew the misery and wretchedness in many homes because Jesus is unknown, the reckless cruelty and bitter failure of many lives because they are not acquainted with God, we would be ready to do more to save souls. Our Circle aims to give this impetus to all Christians. The reading, the work, the giving are all designed to make us better Christians. Read books on missions. They will help you to have a revival in your church. Read the Circle Notes and see if we cannot help you.



WHAT OUR CIRCLE HAS DONE.

It is of great importance that we should learn to relish the best books in youth or we will spoil our taste for them.

It is very easy to give the imagination a picture that in after years you would give anything to have removed; but there it stays on the walls of memory. Mr. Moody once gave a homely illustration when asked by a friend if he had

read a certain book. He replied, "No, I believe there is poison in it; at least, I have heard so on good authority." The friend said, "But wouldn't it be well to read it for yourself?" "No," said Mr. Moody, "If I take poison into my stomach the doctor has to come with his stomach pump to take it out. Why should I take poison into my mind? I might never be able to get it out."

We have learned from an educator that De Quincy in his essay on Alexander Pope draws an important and oft-quoted distinction between the literature of knowledge and the literature of power. He says the function of the one is to teach; of the other to move. The former he likens to a rudder, the latter to an oar or a sail.



CIRCLE MEETING AT BELLE-FONTAINE.

In our last "Visitor" we published a program for our Circle meeting at our coming Annual Meeting. Since then the date has been changed from Tuesday evening to Saturday afternoon. We have more time for the meeting on Saturday and so it was thought best to make the change.

We trust that many will make this Annual Meeting an opportunity for learning more of the Circle and its work. If possible attend the meeting on Saturday afternoon. This will be a fine opportunity for you to join the Circle, if you are not a member. We want to talk with you about the matter.



Where God calls you to go, and you go in hearty submission to His will, and implicit faith in His power, He will keep you; but if seeking your own pleasure outside the path of duty, not all the power in humanity can preserve you from the evil one. If kept at all it is through the mercy and forbearance of God.



God often has to weaken our bodies to make us see how dependent we are upon Him.

From the Field.

PALESTINE, ARK.

My work this month has been one of pleasure and I hope of profit. The meetings at Shiloh were well attended over the first Sunday. The work at St. Francis is moving along nicely and there is an unusual interest manifested at Austin and at Center Point. At Austin one came forward for membership the third Sunday. Two were baptized at Center Point the third Sunday and four are awaiting the initiating rite.

I made my first visit to this place the second Sunday in February and my first congregation was only seven members; but wife and I stayed a week and preached twice a day, and baptized two. The meetings closed with a full house and the best of interest. I returned the fifth Sunday in March and found the house full and overflowing. I preached three sermons and received two applicants for baptism. We deferred the baptizing until the fourth Sunday in the month as they were women and no sisters were there to assist in the work. So my wife accompanied me the fourth Sunday where we found a large gathering to hear the Gospel preached. The congregations were estimated to number four or five hundred people.

Many are the inquiries in regard to the gospel doctrine as the Brethren preach it. Truly the harvest is great and the laborers are few. Oh, brethren, can't you come and help us? Shall all these people be lost who are so eager to hear the Word? But you say, "Let them read." There are hundreds of these people that can't read; and then the Lord said we should teach them. Oh, how I wish I could do more and could fill all the calls, but I am covering more territory now than I can work. May the Lord bless us all in His work.—J. H. Neher, April 30, 1903.

BULSAR, INDIA.

Dear Brother:—

This last month has not hung heavily on our hands I assure you. We have all been so busy and everything has been favorable to our getting something done. I am glad to say the weather has not yet been extremely hot. Since the first of last November we have not had extreme heat, but we are likely to have it before the rains, two and a half months hence.

This week all our missionary board were together again. We had our second quarterly meeting for 1903. All were present and we were well. This does not happen often. We had such a nice time together. Bro. Ebey's went home yesterday, Bro. Forney's to-day and Bro. McCann's will go to-morrow. All are scattering out again, you see.

We have had evening services all week. Sunday evening we had one of the best testimony meetings we have yet had. In the time for the meeting forty-five got up to talk. Each testimony showed more originality and forethought, and more spirit, too, than any at any preceding meeting. So often when we had such meetings the first one would be followed by many who would try to say as nearly as possible what the first one said.

On Monday evening Wilbur preached. Tuesday evening Adam. Wednesday evening Bro. Forney and last evening Bro. McCann. We have been telling "the boys" that their turn would come this evening and to-morrow evening.

This week one evening I was greatly amused at the girls. One afternoon I announced that at five o'clock all the girls were to come to my room. I did not tell them what for, and so they were very curious in the meantime. In one

corner I heard them asking, "Who has been in mischief?" One would go and ask the other what she had done that a meeting had to be called; another went along asking, "Who is to be punished?" etc. One girl said, "Well, I have done nothing, I know; my conscience is clear, so let come what may."

Five o'clock came and they came slyly and slowly, some laughing and some looking very sober. After they had gotten seated I told them to shut their eyes and keep them closed until I told them to open them, at the same time holding up their right hands. They did so while I went around and gave each of them a pocket looking-glass. In the meantime they kept saying, "What is it?" "It must be rupees." (The Indian silver dollar.—Ed.) They were quite agreeably surprised in opening their eyes and finding the mirrors. Then they all laughed (stuck out their teeth, as the idiom in the vernacular is), you may be sure.

This week Bro. McCann's brought down for us sixteen new girls. Some of them are mere babies. The smallest one has the sore mouth, and it is altogether possible that she cannot be saved. We had a death from that this week, and it was simply too bad to tell or even to think about. Such suffering! Such an awful condition into which they fall before death relieves them of their misery! In such cases Ex. 20:5 is certainly verified. How I wish we had a doctor, so that the sick ones could be in better care. Then we would need a better hospital too. I can nurse the sick, but please excuse me when it comes to prescribing. About all I can give along that line is "advice." We continually have sick ones. I wish it were not so. So many are like the grass,—to-day they are and to-morrow they are not.

We all rejoice at hearing of Brother Blough's election to this work here. In the news from the last Committee meeting we hope to hear of others. I trust such as have given themselves up unre-

servedly, such as truly feel the call to the work, and such as may be adapted to the work may be sought out by the Holy Spirit.

It would be unfortunate for any one to come and then be faced with the fact that this is not his field of labor. It is an important question and one not to be decided in a moment. Happy is the man, happy is the woman, who, when called, can say with a premeditated, unhesitating answer, "I am ready to work for the Lord anywhere in this wide world." And above all, happy is the man or woman who has a chosen field and then is called to it. I believe that God does call men and that he calls them to special work in a special place. We had this very subject in morning prayer this morning and this was one of the thoughts: "The field is the world, but God knows what particular part he would have you work. Whenever the Spirit puts special fields upon your heart, give heed to it, even if the way seems to be blocked."

This is so impressive to me. I often wondered why the Lord chose me for India, and why such special work in such a special way was laid upon my heart. But it is all so clear now. How glad and happy I am that I gave heed to the Spirit's call. His is a blessed service. I would not be anywhere but in a place for Him. Along this line I read a pretty thought some days ago and I marked it. "Defeat anywhere is simply impossible, if we are in Christ and Christ in us."

Now here comes "little sister" (Miriam) [Bro. Stover's youngest child.—Ed.], the sweetest baby anywhere. How can I refuse taking her and even attempt to write with her on my lap. She is just learning to walk and we have much joy in assisting her.

This leaves us all quite well. Daniel had a slight attack of the fever last week but is all right again. He and Jesse are now ready for their third book.—Eliza B. Miller, April 1, 1903.

Acknowledgments.

All things come to Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,
Elgin, Illinois.

The General Missionary and Tract Committee acknowledges the receipt of the following donations from April 1, 1903, to May 1, 1903:

World-Wide Fund.

PENNSYLVANIA—\$432.30.

Congregations: — Maiden Creek, \$11.00; Tulpehocken, \$5.00; Springfield, \$5.00; Midway, \$33.00; Coventry, \$39.68; Ephrata, \$11.44; Hatfield, \$21.86; Conestoga West, \$10.00; White Oak, \$19.17; Conestoga East, \$11.38; Mingo, \$18.90; Reading, \$16.17; Mechanics Grove, \$5.00; First Brethren, Philadelphia, \$192.50; Geiger Memorial, Philadelphia, \$7.50; Spring Run, \$3.33; Rockton, \$3.00, 413 93

Sunday schools:—Dry Valley, \$1.70; Scalp Level, \$3.18; Roaring Spring, \$3.00; Boucher, \$1.63, 9 51

Individuals:—Henry Beelman, Dillsburg, 50 cents; J. M. Blough, Huntingdon, 50 cents; H. J. Shallenberger, McAllisterville, \$5.00; Rufus Repogle, N. Enterprise, \$2.86, 8 86

ILLINOIS—\$272.42.

Congregations: — Oakley, \$3.75; Batavia, \$3.46; Naperville, \$4.10; Polo, \$30.11, 41 42

Individuals:—Elizabeth Henricks, Cerrogoro, \$5.00; John Burner, Polo, 55 cents; A Brother, \$25.00; J. D. Lahman and Wife, Franklin Grove, \$82.00; C. B. Smith, Milledgeville, 50 cents; J. J. Swartz and Wife, Galesville, \$2.50; Frank Etnoyer, Cerrogoro, \$5.00, 120 55

Sunday schools:—Elgin, \$82.51; Pleasant Hill, \$3.30; Silver Creek, \$3.86; Lanark, \$15.78; Sisters' Sewing Circle, Mt. Morris, \$5.00, 110 45

OHIO—\$197.46.

Congregations:—West Milton, \$9.39; Salem, \$74.35; Newton, \$13.19; Pleasant Valley, \$20.00; Castine, \$6.93; Covington, \$12.65; Palestine, \$7.17; Price's Creek, \$11.11; Ludlow, \$21.00; Lower Twin, \$4.50, 179 27

Sunday school:—Price's Creek, 11 17

Individuals: — J. Homer Bright, Brookville, marriage notice, 50 cents; J. C. Christian, Gettysburg, marriage notice, 50 cents; J. K. Brumbaugh, West Milton, marriage notice, 50 cents; Eli P. Hershberger, Middlebranch, \$1.50; J. R. Spacht, Williamstown, \$2.00; A Brother, Suffield, \$2.00, 7 00

VIRGINIA—\$121.10.

Sunday schools: — Nokesville Valley, \$9.65; Pleasant Valley, \$3.75, 13 40

Individuals:—A Brother, Midland, 70 cents; E. T. Norford, Eastham, \$1.00; Louisa E. Evans, Salem, \$1.00; A Sister, Bridgewater, \$100.00; H. R. Mowry, Saumsville, \$1.00; Michael Shank, Harrisonburg, \$4.00, 107 70

INDIANA—\$94.53.

Congregation:—Hawpatch, .. 4 35

Sunday schools:—West Goshen, \$3.75; Lancaster, \$2.55; Courter, \$4.71, 11 01

Individuals:—W. Wilfert, De-long, 25 cents; Thomas Cripe, Goshen, \$15.00; Susanna Bow-

man, N. Manchester, \$36.00; L. T. Holsinger, Pyrmont, marriage notice, 50 cents; C. C. Kindy, Elkhart, \$9.92; Richard Cunningham, New London, \$10.00; Ella Miller, South Bend, marriage notice, 50 cents; Mary D. Stutsman, N. Manchester, \$3.00; Mrs. Peter Figart, Roann, \$3.00; A Sister, Clay City, \$1.00. 79 17

KANSAS—\$51.76.
 Congregations:—Walnut Valley, \$1.54; Silver Creek, \$5.00; Verdigris, \$6.00, 12 54
 Sunday school:—Vermillion, .. 2 85
 Individuals:—J. H. Numer. Ft. Scott, \$7.12; John Sherfy, Westphalia, marriage notice, 50 cents; F. P. Deeter, Nickerson, \$20.00; J. and C. Williams, Summerfield, \$5.50; Sarah Horting, Tescott, \$2.25; Edw. Frantz, McPherson, marriage notice, 50 cents; J. J. Yoder, Conway, marriage notice, 50 cents, 36 37

MARYLAND—\$48.80.
 Congregations:—Brownsville, \$13.50; Licking Creek, \$1.05; Meadow Branch, \$31.50; East Brownsville, \$2.50, 48 55
 Individual:—Nancy Koontz, Mapleville, 25

TEXAS—\$31.45.
 Congregation:—Saginaw. 6 45
 Individual:—M. H. Peters and Wife, Manvel, 25 00

MINNESOTA—\$21.00.
 Congregation:—Winona, 8 00
 Sunday school:—Winona, 11 50
 Individuals:—J. A. Patterson and Wife, Batavia, \$1.00; Louisa Heath, Wabasha, 50 cents, 1 50

NORTH DAKOTA—\$18.37.
 Individuals:—Henry Frantz, Surrey, \$18.00; Thomas Hecker, Carrington, 37 cents, 18 37

NEBRASKA—\$16.85.
 Sunday schools:—Pioneer, \$1.15; Dubois, \$12.75, 13 90
 Individuals:—D. Vasey, Liberty, \$2.70; David Glock, Miller-ton, 25 cents, 2 95

MISSOURI—\$13.79.
 Congregation:—Mineral Creek, 7 04
 Individuals:—Mary M. Cox, Sweet Springs, 50 cents; Mrs. Delilah Hess, Bois D'Are, \$1.25; S. B. and Kate Shirky, Rockingham, \$5.00, 6 75

MICHIGAN—\$10.06.
 Sunday schools:—Chippewa, \$3.00; Woodland, \$4.46; Thorn-apple, \$2.60, 10 06

OKLAHOMA—\$9.05.

Congregation:—Cloud Chief, 1 30
 Individuals:—C. L. Herren and Daughters, Thomas, \$2.75; A Sister, Thomas, \$2.00; J. L. Herren, Thomas, \$3.00, 7 75

WASHINGTON—\$8.30.

Individuals:—A r t h u r E. Hunt, Leon, \$7.30; A Sister, —, \$1.00, 8 30

IOWA—\$6.50.

Individuals:—P. G. and Minnie Hepler, N. English, \$5.00; A. Brower, Dale, marriage notice, 50 cents; J. J. Kepler, New Hampton, \$1.00, 6 50

IDAHO—\$3.00.

Individual:—T. N. and Sarah Becker, Nampa, 3 00

NORTH CAROLINA—\$1.00.

Congregation:—Ground Nut, .. 81
 N. N. Garst, Seven Springs, .. 19

OREGON—\$1.00.

Individual:—A Sister, Mehama, 1 00

MAINE—\$1.00.

Individual:—T. H. Fernald, Belfast, 1 00

WEST VIRGINIA—\$0.10.

Elsie Sanger, Bays, 10

Total for the month, \$1360 84

India Mission.

PENNSYLVANIA—\$207.93.

Congregations:—Coventry, \$15.00; Hatfield, \$1.00; First Brethren, \$80.00; Lewistown, \$4.81, 100 81
 Sunday school:—Huntsdale, .. 7 12
 Individual:—Abraham H. Cassel, Harleysville, 100 00

OHIO—\$35.41.

Congregation:—Lower Twin, .. 30 00
 Individuals:—Carrie, Laura Miller and little Sister, Herring, \$1.15; C. L. Flory, Salem, \$3.26; A Brother, North Baltimore, \$1.00, 5 41

INDIANA—\$22.33.

Sunday schools:—Pleasant Valley, \$2.25; Emma Fair's class, Garrett City, 50 cents; Emma Fair's class, Cedar Creek Sunday school, \$7.08, 9 83
 Individual:—J. H. Bowers, Payette, 12 50

KANSAS—\$13.90.

Congregation:—Portis, 1 90
 Individual:—A Sister, Fort Scott, 12 00

COLORADO—\$7.10.

Rockyford Sunday school, ... 7 10

NEBRASKA—\$4.29.

Individuals:—H. W. Bair and family, Arcadia, \$2.29; Susan Rothrock, Carlisle, \$2.00, 4 29

MARYLAND—\$3.00.

Congregation:—Sams' Creek, .. 3 00

Total for the month,\$ 293 96

India Orphanage.
PENNSYLVANIA—\$79.58.

Congregations:—Geiger Memorial, Philadelphia, \$21.00; 1st Brethren, Philadelphia, \$29.00, ... 50 00

Sunday schools:—A class, 1st Brethren, Philadelphia, \$4.00; Missionary and Temperance Association, New Enterprise, \$5.91; Young People's Missionary and Temperance Association, \$7.50, 17 41

Individuals:—A Sister, Mechanicsburg, \$1.40; Rufus Replogle, New Enterprise, \$5.77; Amanda Roddy, Johnstown, \$5.00, 12 17

ILLINOIS—\$42.00.

Sunday school: — Primary Class, Lanark, 1 50

Individuals:—Georgiana Hoke, Elgin, \$3.50; C. Tempie Sauble, Rockford, \$1.00; J. D. Lahman and wife, Franklin Grove, \$36.00, 40 50

IOWA—\$45.08.

Sunday schools:—Cedar Rapids, \$42.08; Eva Lichty's Pupils, Waterloo, \$3.00, 45 08

MISSOURI—\$22.32.

Sunday schools:—Mound, \$5.80; Class No. 7, Rockingham, \$13.17, 18 97

Individuals: — Sister Landis, Adrian, \$3.10; J. J. Garver, Carthage, 25 cents, 3 35

OHIO—\$21.58.

Sunday schools:—Eagle Creek, \$7.38; Infant Class, Mt. Pleasant, \$8.88; Zion Hill, \$5.32, 21 58

NORTH DAKOTA—\$23.45.

Sunday school:—Clara Wells' class, Ellison, 14 50

Individual:—Mrs. Lizzie Blocher, Perth, 8 95

WEST VIRGINIA—\$15.60.

Sunday school:—Pleasant View, Chestnut Grove congregation, 15 60

KANSAS—\$15.00.

Sisters' Aid Society of McPherson, 15 00

COLORADO—\$2.77.

Sunday school:—Birthday offering, Rockyford, 2 77

MICHIGAN—\$2.70.

Sunday school:—Thornapple, .. 2 70

NEBRASKA—\$2.00.

Individual:—Susan Rothrock, Carlisle, 2 00

INDIANA—\$1.52.

Individuals:—George and Earl Grafton, Winamac, 1 52

VIRGINIA—\$0.30.

Individual:—Annie R. Wine, Moores Store, 30

Total for the month,\$ 273 90

China's Millions.
PENNSYLVANIA—\$25.00.

Congregation:—First Brethren, Philadelphia, 25 00

VIRGINIA—\$4.25.

Congregation:—Cook's Creek, .. 4 25

Total for the month,\$ 29 25

Porto Rico.
PENNSYLVANIA—\$3.30.

Sunday school:—Dry Valley, .. 3 30

Total for the month,\$ 3 30

Colored Mission.
INDIANA—\$21.35.

Congregations: — Darlington, \$4.45; Colfax, \$1.90, 6 35

Individual:—Richard Cunningham, New London, 15 00

Total for the month,\$ 21 35

Africa Mission.
PENNSYLVANIA—\$25.00.

Congregation:—First Brethren, Philadelphia, 25 00

Total for the month,\$ 25 00

Brooklyn Meetinghouse.
ILLINOIS—\$5.00.

Mrs. H. H. Harnley, Auburn, .. 5 00

MARYLAND—\$5.00.

Two Sisters, Burkittsville, 5 00

INDIANA—\$2.00.

Franklin Johnson, Linden, ... 2 00

PENNSYLVANIA—\$1.00.

A Sister, Philadelphia, 1 00

Total for the month,\$ 13 00

CHICAGO MISSION, APRIL, 1903.

Receipts.

Balance on hand,	\$50 18
Two primary classes of Ivester Sunday school, per A. G. Mes-ser, Grundy Center, Iowa,	6 35
Isaac and Gertrude Flory, Den-high, Va.,	5 00
Sister C. Ackerman and her Sun-day-school class, Malvern, Ill., ..	5 00
Thomas Cripe, Goshen, Ind.,	5 00
Blue Ridge Sunday school, Mans-field, Ill., per Corda Burns,	8 20
Chas W. Eisenbise and his Sun-day-school class, of Morrill, Kans.:—Lloyd Myers, \$1; John-nie Kendal, 50 cents; Chester Smith, 10 cents; Eddie Smith, 10 cents; Clarence Springer, 10 cents; George Flickinger, 10 cents; Leland Haldman, 15 cents; Charles Eisenbise, \$2.00..	4 05
Return of loan of March 20, 1903..	1 00
Lelia Wirt, Elgin, Ill.,	25
Viola Wirt, Elgin, Ill.,	25
Irvin Crump, Elgin, Ill.,	25
— Wirt, Elgin, Ill.,	20
Master Harold Flory, Elgin, Ill., ..	10
Mrs. Schildt, Chicago,	1 25
"A Sister," Philadelphia, Pa.,	1 00
Coon River Sunday school, of Pa-nora, Iowa, per W. H. Senger...	5 00
Industrial school,	3 84

Total,\$96 92

Expenditures.

Living fund,	\$14 70
Rent,	10 00
Gas,	45
Help to poor,	6 25
Industrial material,	70
Incidentals,	39 30
Support for workers,	22 00
Car fare for mission visits,	2 10
Total,	\$95 50
Cash on hand,	\$ 1 42

* * *

REPORT OF BROOKLYN MIS-
SION, APRIL, 1903.

Receipts.

Balance,	\$ 10 00
Mission Board,	120 00
A Sister, Elizabethtown, Pa.,	1 00
Total,	\$131 00

Expenditures.

Gas and oil,	\$ 5 00
Rent,	52 00
Support for worker,	20 00
Stationery,	3 00
Clothing,	8 50
Living Fund,	40 00
Coal for coming winter,	27 50
Total,	\$156 00
Less,	\$131 00
Overdrawn,	\$ 25 00

Attendance.

	Largest.	Average.
Sunday school, (Easter), .150	120	
Church. (Love feast), ....100	80	
Bible class,	35	20
Prayer meeting,	30	26
Calls,	135	
Baptized,	4	

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

* * *

GOD CONSTANTLY SPEAKS TO US.

The longer I live, the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the Word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learned the will of God.

It may be that this relates to the giving up of habit, taking a certain course or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, who at the same time needed to know my will, I would explain, even to the adoption of the simplest speech and the shortest words. So we must trust God to make known His will to us.

God also works in man "to do." When you know that God wills you know that you have sufficient power to do what He purposes. You must not wait to feel it. Believe it is there.—F. B. Meyer.

The Missionary Visitor.

Vol. V.

JULY, 1903.

No. 7.

ARROWS.

For me to live is Christ.—Paul.



Go **YE** . . . Teach.—Jesus Christ.



For I am not ashamed of the gospel.—Paul.



I bear branded on my body the marks of Jesus.—Paul.



How shall the preachers preach, except they be sent?—Paul.



For where your treasure is, there will your heart be also.—Jesus.



Whosoever shall call upon the name of the Lord shall be saved.—Paul.



How shall the heathen call on Him in Whom they have not believed?—Paul.



And **SO** (through prison, shipwreck and as a prisoner) we came to Rome.—Paul.



How beautiful are the feet of them that bring the gospel of good tidings.—Isaiah.



I am debtor to Greeks and to Barbarians, both to the wise and the foolish.—Paul.



When some people's religion comes in contact with their pocket-books, away goes the former.



Ask of me (God) and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.—Paul.

For God so loved the world, that He gave His only begotten Son.—St. John.



So is he (a foolish one) that layeth up treasure for himself, and is not rich toward God.—Jesus.



I charge thee (Timothy) in the sight of God, and of Christ Jesus . . . Preach the word.—Paul.



And having been made perfect, He (Christ) became unto all them that obey him the author of eternal salvation.—Paul.



Christ in the days of his flesh offered up prayers and supplications with strong crying and tears.—Paul. How about you, brother?



Prove me, saith the Lord, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi.



Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are.—John. Have you sought to make others children, too?



And the rich man said, I pray thee that thou wouldest send Lazarus to my father's house; for I have five brethren.—But the rich man was too late to be a missionary, even by substitution.



For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
* * * *

Yet I will rejoice in the Lord,
I will joy in the God of my salvation.

—Habakkuk.

AUSTRALIAN ABORIGINES.

In his *Geography and Atlas of Protestant Missions*, Mr. Harlan P. Beach very clearly describes the conditions of these people in such a manner as will be of special interest to all those who wish to inform themselves about this country and its people. It will be money well invested for any library to have these two books therein.

Mr. Beach writes as follows:

1. Their Environment.—While these people are scattered over Australia, the most of them are found in Queensland, the northeastern section. A few of them have been employed as shepherds under European settlers, and others have been made a sort of police against their fierce native brethren. Those who are remote from the settlers live in a land of very great limitations. As is well known, the central section of Australia is quite largely desert or steppe land. A great deal of this country is cursed with salt, and hence is either barren or not very fertile. In other sections where there is considerable vegetation, the traveler is struck by its decidedly archaic character, reminding one of the geological vegetation. Other plants are found here which have a tough, leathery texture, enabling them to resist the wilting effect of great evaporation, while still others present no reflecting surface, but only narrow edges, to the vertical sunlight.

The Australian bush, however, is redolent, with the aroma of gum trees and volatile oils secreted to keep out the heat rays. The colossal eucalyptus attains a height of 400 feet, almost rivaling the California sequoia. Notwithstanding the somewhat arid character of these regions, there are in Australia about 10,000 species of plant life, considerably more than are found in all Europe. "The scrub" is one of the striking features of the landscape and "presents anything but a cheering prospect, with perhaps hardly one tree within visible distance and scarcely a bird to be

descried overhead in flight. There is, however, one agreeable exception formed by the tea tree, a flowering shrub abounding in almost all parts of Australia." It is often almost utterly impossible to penetrate these growths, so dense are they. In cheering contrast to such scenery, the traveler comes upon some sheltered valleys clothed with most luxuriant vegetation. "Indian figs draped with strange parasites, creepers, ferns, flame trees and vines, and the loftiest trees are all intermingled in a labyrinth of the most graceful forms and brilliant colors."

2. Animal Life.—The animal life of Australia is as peculiar as the vegetation. Almost all the native mammalia belong to the archaic marsupial class, opossums, flying squirrels, wombats, and some forty-five species of the kangaroo tribe, and the unique pouched mole, as well as those egg-laying mammals, the duck-bill and spiny echidna. The two latter are another indication of still higher antiquity than the marsupials proper. Other forms of life, such as the whistling spider and burrowing crayfish,—which constructs and fills an underground tank in which to spend the dry season,—and the giant earth worm six feet in length, constitute part of the environment of the aborigines.

3. Climate and Mortality.—The climate of Australia is almost a Saharan in the intensity of heat. Its worst feature, however, is the uncertainty and inequality of rainfall in all parts of the island, which result in alterations of drought and flood. When rain is withheld, vegetation withers over large areas, and in 1884 drought was said to have destroyed 10,000,000 sheep. The numbing influence of great diurnal extremes of temperature are also injurious to the aborigines who, when not employed by the settlers, are nomadic.

Diseases are only partially due to climate, as the lack of nutrition and contact with foreigners are responsible for many of them. The traveler marks the large number of aged persons, but in re-

ality this is not due to great age so much as to early senility. Among the children there is very great mortality. This is largely owing to the prevalence of infanticide, the child ordinarily being killed immediately after birth. "In 1860 one-third of all the children born among the Narrinyeri were killed,—every child that was born before the next older could walk, all misshapen children, one or both of a pair of twins." It must not be supposed that parents are without natural affection. "Fathers may be seen carefully leading their tired children or carrying them." If they die, mothers not infrequently carry their bodies until they decompose. For climatic and other reasons, therefore, the mortality among the aborigines is very great. These, with the wanton slaughters of "defenseless natives,—veritable man-hunts accompanied by licentiousness with its soul and body-destroying consequences, the importation of spirits, etc.,"—readily account for their great diminution in numbers.

4. Racial Characteristics.—It is a question as to where these aborigines could be classed, as they bear some resemblance to the negro; other features remind one of the Mongolian, and still others suggest a Caucasian origin. Mr. C. H. Barton considers them a survival from the far distant past, and regards them as coeval with the existing condition of the land which they inhabit. As to mental characteristics they are inferior to the Polynesians, but have considerable acuteness as well as remarkable ingenuity in devising and interpreting their message sticks, a species of picture writing plus something approaching alphabetic signs. It often happens that tribes containing but a few hundred people, living within a few miles of each other, have scarcely a phrase in common. Outside the mountain districts, however, languages are more widely spread. The black fellows' intellect is directed not so much toward interchange of ideas as to the means of procuring food. "He is unsurpassed in

tracking and running down his prey, and his weapons, though of most primitive kind, are well adapted to assist him in that purpose, while his rude culinary and domestic apparatus manifest equal skill." The native Australian boomerang is as effective and unique in its way as the throwing stick of Greenland and South America, though of an entirely different character. Architecture he knows nothing of, but if caves are at hand they are ready-made homes. When these are not available, a screen of twigs and bushes covered with foliage or turf suffices. The wife usually carries on her back the whole household outfit, which is primitive but sufficient. Woman's lot in such a community is a very hard one. She is bound to keep her husband in vegetable food, such as roots, seeds and leaves. If she fails in this "she is liberally treated to mauling and spearings, so that the wife generally appears bruised and gashed all over." No government outside that of the family is prevalent, and there are only a few traditional rules about property.

5. Religion.—Mr. Acton is authority for the statement that "the only idea of a god known to be entertained by these people is that of a Buddai, a gigantic old man lying asleep for ages with his head resting upon his arm, which is deep in the sand. He is expected one day to wake and eat up the world. They have no religion beyond these gloomy dreams. Their notions of duty relate mostly to neighborly service and social interest, and they are not all thieves or liars, but are capable of many good deeds." It is hardly true, however, that Buddai is the only god known.

Ratzel speaks of Daiamai who, among some of them, is regarded as the creator of men. "After man had been made the god sent his daughter Karakarak to kill the serpents. She had a stick which in breaking produced fire." A multitude of creation and fire myths are prevalent among them, and gods are commonly spoken of as returning to

heaven after accomplishing great things and suffering ill treatment. Sometimes these deities are changed into beasts or appear in beast incarnations. "The souls of the good after death go to the good gods, those of evil perish. The widely-spread notion that the dead become white men and return as such, is met here, also; indeed the natives have, in fact, greeted certain whites as departed friends." Naturally sorcerers and magic, with the evil spirits who are to be propitiated, are prominent in their life. The strongest material for magic resides in certain parts of the human body; hence the black fellows try to obtain the bones of birds and fishes which have been consumed by the enemy, thinking that thereby they can acquire power over that man for life or death. A study of the religious and social conditions of these black fellows shows that they rank among the lowest races, with perhaps only two or three others whose condition is more pitiable or fitted to awaken Christian sympathy.



THE "BLACK FELLOWS" OF AUSTRALIA.

By J. Taylor Hamilton, D. D., Bethlehem, Pa., Secretary of the Society of the United Brethren for Propagating the Gospel (Moravian).

Christianity's prerogative to endow virile races with ideas that preserve and stimulate carries with it the privilege of infusing new hope and power into the decadent and of ministering beside the deathbed of the dying. The last is its task in Australia. All authorities agree that the aborigines of that continent are tending to extinction. The report to the Parliament of Victoria for 1900 gives the number of births at the six stations and seven depots for natives as five, the number of deaths twenty-one. The Home Secretary of Queensland, the Hon. J. F. G. Foxton, writing of the "black fellows," urges:

No doubt he must disappear,—it is on-

ly a matter of time; but it is possible to make his disappearance easier, and remove from us part of the reproach for the ill treatment we have given him in the past.

No thorough census of the tribes has been found possible. Their nomadic life, scattered in small bands, often in the least habitable portions of the continent, has prevented an exact enumeration. The Rev. F. A. Hagenauer, for more than forty-four years a missionary among them, and for many years inspector-general of the reservations in Victoria, estimates their total number at about 50,000. He is in the better position to judge, from having made an extensive tour of exploration among eighteen tribes in Queensland in 1885. Other authorities, however, give a somewhat larger figure.

The wild Australian "black fellow" is among the least pleasing of mankind. He is of Papuan stock, with a strain of the Dravidian and the Malay. His dark countenance is framed with a tangled growth of bushy hair and beard. His nose attracts attention by the width of the nostrils and by a peculiar depression or break at the upper end of the bridge. Clad—if clad at all—in his rug of opossum skins sewn together with sinews, his meager frame and toughness of bone and muscle suggest a hard battle for existence. Nor do appearances belie the facts. Since vegetable food is scanty, he despises no living thing, even snakes and grubs. His one luxury is wild honey. His home, adapted to his roving life, he constructs of sticks thrust into the ground, interlaced with vines and covered with strips of bark.

His implements are stone hatchets, knives, and chisels, fish-hooks, lines and nets, fashioned of twine made from the fiber of bark or from sinews, and the climbing-rope. His weapons are the boomerang, club, in some instances a tomahawk* of hard wood, and a spear, whose effective range is increased by means of the throwing stick, or "womera."

Organization and orderly tribal government are not to be expected among such people. Yet certain usages have the force of law. Marriage may be by bargain, by forcible abduction, or by feigned elopement. Totemism exists, with its social as well as its religious influences. Initiation to manhood, never at the hands of personal friends, is attended with such horrible rites and such severe trials of courage by fire, by the knocking out the front teeth, by test of self-restraint, by wounding the body so as to raise cicatrices in long rows

these sons of nature are very keen, and their children make rapid progress in the most elementary branches, the range of development is soon reached. Moral instability and lack of initiative, and deficiency of will-power, in combination with affectionate, sympathetic, easygoing improvidence, are their characteristic traits of character.

Their religion in its practical bearings may be summed up in a belief in sorcery. Extremely liable to rheumatism, pulmonary complaints, and syphilis, and in a less degree to dropsy and heart



SOME AUSTRALIAN ABORIGINES AT HOME.

(esteemed as ornaments), by circumcision or subincision,—in short, by such harsh treatment that occasionally candidates die in consequence.

Peculiar conceptions exist as to relationship. A man's brother's children are spoken of as his own. His sister's children, however, are his nephews and nieces. Every community is constituted of two or more classes, marriage within the class being forbidden on pain of death. Descent is through females, the class name of the mother determining the class name of the child. On no account must a man come face to face with his mother-in-law!

Though the perceptive powers of

trouble, they ascribe to sorcery all sickness arising from a cause that cannot be directly traced. The witch doctor can cause and cure it through his power with the spirit world. They people the water holes with spirits. Some tribes believe in a supreme good spirit (Dhurramoolum), and a powerful evil spirit (Ghindaring), with a red body, resembling burning coals. Some have deified their heroes who, they believe, have become stars. Some conceive of the deity as a gigantic old man (Buddai), lying asleep for ages with his head resting upon his arm, which is deep in the sand. Some day he will awake and eat up the world. Some tribes dispose of their dead in a

hollow tree, first of all wrapping the corpse in bark. Others place the body on a platform of boughs. Some inter their dead with care in graves lined with bark, the knees having been brought up to the chin. Food and tobacco are placed within, to supply their need in the spirit world. There is at funerals much howling and waving of torches to frighten off evil spirits, the women showing their mourning by lacerating their bodies.

Missionary Work for the Aborigines.

To Samuel Marsden, chaplain of the penal colony at Sidney in the closing years of the eighteenth century, belongs the honor of attempting to reverse the white man's policy of contempt, outrage, brutal and corrupted treatment of the Australian blacks. Governor Macquarie sympathized with and seconded his efforts to establish a model farm and a school to teach the blacks the blessings of industry and knowledge; but the experiment only demonstrated that outward civilization must be the fruit, nor the root, of Christianity. Marsden turned from the natives of Australia to the Maoris. Various sporadic efforts, especially of Methodist missionaries, marked the second and third decades of the nineteenth century, but the restless nomadic tendencies of the natives proved unconquerable. In 1825 the London Missionary Society placed the devoted L. E. Threlkeld on Lake Macquarie reservation in New South Wales, but found the mission too expensive in proportion to its results. Threlkeld, however, remained at his own cost, securing government aid. This was later withdrawn, and the missionary, after having translated parts of the Scriptures, finally gave up his endeavor in 1842 in consequences of disturbances occasioned by irregularities of the whites. The tribes to which he had ministered became extinct in 1861.

These experiences have been sadly typical of subsequent undertakings. Nevertheless, the recognition of its duty

has impressed the church the more keenly as years have passed, and governments have come to assume a more distinctly philanthropic attitude. In the various Australian states the black fellows are placed on reservations and carefully watched over by "inspectors" or "protectors." Queensland, for example, has seventeen food-distributing stations, and the home secretary of that colony advocates the setting apart of the northern half of Cape York Peninsula as a great aboriginal reserve, and certain islands as hospital islands, for the development of a far-sighted and consistent policy in relation to the aborigines.

In Victoria the last remnants of the tribes number in all only four hundred and thirty-three. Through its Board for the Protection of the Aborigines the colony exercises humane and beneficent supervision over these people settled on reservations, averaging as a rule from two thousand to four thousand acres in extent. Several of these are at the same time mission stations. At Lake Hindmarsh, or Ebenezer, and at Ramahyuk, for example, the Moravian church is at work; at Coranderk the Presbyterian; at Lake Tyers the Primitive Methodist church of Victoria; while at Lake Condah the Anglican church has placed and maintained a Moravian missionary.

The Moravian church has the honor of being first in the field in Victoria, two missionaries arriving in 1850 and attempting to found a station at Lake Boga near the Murray river. But the initial difficulties were very great,—mistrust on the part of the roving blacks, their grossly material conceptions and desires, and the approach of gold diggers and convicts that led to suits regarding right of way and the title to the mission land. After five very trying years the missionaries returned to Europe. But in 1859 Ebenezer, in the Wimmera District, and in 1861, with the aid of the Presbyterians of the colony, Ramahyuk in Gippsland, were undertaken. Good work was done, and last-

ing and beneficial results were obtained. The conversion of the first "black fellow," Nathanael Pepper, wonderfully illustrated the drawing power of the cross of Christ. Christian villages where primitive industries are prosecuted, e. g., sheep rearing and the growing of arrowroot, have displaced the "Mallee" scrub. The veteran Hagenauer can write:

To the glory of God it can be said that a comparatively large number of the remnant of this rapidly-decreasing race has been brought to the knowledge of the truth, and a good many honored the Lord by their humble Christian lives for many years, and a still greater number died in full assurance of eternal happiness through faith in Jesus Christ. The old manners and customs of the blacks have changed, even among the heathen, under the influence of the Word of God. The war paints and weapons for fight are seen no more; the awful heathen corroborees have ceased; the females are treated with kindness, and the lamentable cries, accompanied with bodily injuries, when death occurred, have given place to Christian sorrow and quiet tears for their departed friends. With very few exceptions all the wanderers have settled down as Christian communities at the various stations, where they are kept under careful guidance and religious instructions. The change from former days is really a remarkable one. I have been able, through the grace of Jesus, to baptize about three hundred and twenty-five and have the assurance that many have already gone to glory, and others look forward in due time to hear the Savior's call to the home on high.

The number still surviving in New South Wales must be very small. It does not appear that government has systematically undertaken to alleviate their condition as has been in Victoria. Under the Church Missionary Society of London, W. Watson and J. C. Handt established a mission at Wellington, north of Sidney, in 1832. In 1837 J. Gunther took charge. But most trying

experiences were met. Locusts and drought were even less formidable than the evil influence of the convicts who had served their time and remained on the sheep ranches. There are four Anglican mission stations, and private undertakings on the part of benevolent individuals have not been wanting; but the results have hardly been commensurate with the effort.

Queensland still possesses a considerable number of wandering aboriginal



ABORIGINAL WOMAN AND CHILD.

bands. Dr. Walter E. Roth, the northern protector of the aborigines in that colony, estimates them at a total of twenty-five thousand; the Rev. Nicholas Hey, missionary at Mapoon, writes that they may number from fifteen thousand to thirty thousand. Here, too, the struggle for existence bids fair to be ultimately a losing one for the poor blacks. The personal observations of Dr. Roth, made throughout wide tracts of country, led him to the conclusion that almost one-third of these people suffer of loathsome diseases, the consequence of intercourse with unscrupulous whites. He advocates establishment of hospital



A MORAVIAN MISSION STATION IN AUSTRALIA.

camps on islands in the Gulf of Carpentaria, where their last stand is likely to be made.

German missionaries, sent out by the Gossner Society, initiated missions in Queensland in 1840, commencing near "German Station," now a suburb of Brisbane. They were thwarted by hostile settlers; nor was the primitive government more friendly, and support from home society was cut off. Immigration drove the natives to the interior, whither the missionaries could not follow them. No wonder that in their pecuniary straits some of the missionaries settled on the land, and others turned to their own immigrant countrymen and became their pastors. For example, one who is still alive in his ninety-first year was then living in a block house surrounded by a garden, both the work of his hands, and the latter his sole means of livelihood. While he here patiently endeavored to teach the natives by word and example, they repaid him by stealing almost all he possessed. Yet he persevered. Finally a night attack of his ungrateful charges resulted in his receiving a severe blow from a club that split one of his ears. All bloody from his wound, he managed to crawl in the dark into his solitary yet strong hut, and there lock himself in. The greedy hostiles, unable to force the door, set fire to the structure. But under cover of the darkness he managed to escape, and fled to the home of a settler fourteen miles away. It is not surprising that he shook the dust off his feet and

turned to his own countrymen, who welcomed his services as a pastor.

After the failure of the Gossner mission, for a time little or nothing was done to relieve the temporal and spiritual condition of the blacks. The individual pastors and individual congregations ministered charitably to the aboriginal people of their immediate vicinity. Degraded by the introduction of the drink of the white, and by the opium of the yellow race, to a lower depth than their primitive barbarism had led them, the outlook for these outcasts of the island-continent became darker and darker. A decided change for the better, however, dates from the year 1885, when the veteran Hagenauer, of the model mission station, Ramahyuk, in Victoria, with the approval of the Moravian Board and the encouragement and support of the Presbyterian churches, made an extensive tour of exploration in the tropical regions of the north. He found a ready ear for his pleading the needs of the eighteen tribes, some of them cannibals, with whom he had come in contact. The premier, Sir Samuel Griffith, now chief justice, desired that something definite should be done for the miserable natives, at least a portion of whose misery was to be charged to misdeeds of the whites.

The response was prompt. In 1889 and 1890 the Lutheran Synod of South Australia commenced work at the Bloomfield river, between Cooktown and Cairns, and the Neudettelsau (Bavaria) society opened a station at Cape Bed-

ford, near Cooktown. Both stations are now in charge of the Neudettelsau society. Cocoanuts flourish at Cape Bedford, and are being planted on an extensive scale. Sugar cane and rice are cultivated, and the fishery is important. Through these agencies the blacks are being taught industry and are assisted in winning a livelihood.

In 1891, not far from Cape Grafton, and near Cairns, the Anglican church in Australia founded Yarrabah. Here the Rev. Ernest Gribble is laboring with good results. Though the black population numbers only one hundred and fifty-six, he is in touch with nearly three hundred more. Medical work is an important feature of this mission. Forty-five scholars have been gathered into an industrial school. The picking of coffee and the fishery are considerable sources of revenue. The blacks are taught the principles of self-government.

At Marie Yamba, on the Andromache River, the Swedish Lutherans have established a mission about fifty miles from Prosperine; but its results must inevitably remain meager, since the native population numbers scarcely more than sixty.

More important is the joint undertaking of the Moravians and Presbyterian churches. The former furnished the men and women, the latter guaranteed the financial support. Accordingly a site having been selected by representatives of the federal assembly of the Australian colonies, the Rev. James Ward gave up the comforts of his manse in the north of Ireland and, with his wife, was also accompanied by the Rev. Nicholas Hey. By them Mapoon, near Cullen Point, on the Gulf of Carpentaria, was commenced in 1891, and seven years later the Rev. Edwin Brown extended the influence of his pleasing alliance of denominations by founding a second station, Weipa, eighty miles to the south, on the Embley River. A third station will probably soon follow. Ward's fearless devotion and Hey's practical gifts soon won the confidence of the restless cannibal tribes of the vicinage. But in the fever-laden air of this tropical region Ward found a foe more to be dreaded than the boomerang or spear. His early death, in the prime of mid-life, on January 3, 1895, just as the mission began to promise results, was a severe blow. But his brave wife



MORAVIAN MISSIONARY AND NATIVE CARPENTERS AT MAPOON, AUSTRALIA.

felt that she could not leave her poor blacks, they so greatly needed her and she had become so attached to them. Her brother-in-law, Hey, was fully resolved to stay on. Their persistence has met its reward. The government, convinced of the practical results, has come to take a deep interest in the welfare of the aboriginals. After his visit in June, 1901, Lord Leamington, the governor, testified with regard to both Mapoon and Weipa: "I can speak in high



A NATIVE AUSTRALIAN CHRISTIAN.

terms of the excellent work done, and the beneficent influence exercised by the missionaries and their wives, not only among the aboriginals in the immediate vicinity of the stations, but throughout the districts lying inland even at considerable distances from these stations." Dr. Roth estimates that these two stations, are influencing one thousand lives, though the number of the baptized as yet remains small. Thirteen were baptized last year at Mapoon. In addition to the usual mission school, the government has established a reformatory at Mapoon, to which all the waifs and strays (black and half-caste children), from the townships in the gulf will be

sent. At present seventeen such boys and twenty-eight girls occupy their respective dormitories. As many as sixty children sometimes attend Mrs. Ward's school. More than three hundred blacks are sometimes present at hours of worship. An orderly village has arisen, the huts being provided with floors of cement for sanitary purposes. Sweet potatoes, beans, melons, pumpkins, cocoanuts, and the like flourish in the gardens. There are eighty head of cattle in the reserve. A swamp of twelve acres is being reclaimed, to be planted with bananas. Lemon and lime trees are next to be set out. A jetty and a boat house have been built of lumber prepared by the natives, and the mission lugger, James G. Ward, plies the waters of the coast and connects the stations with Thursday Island. If discipline must be maintained by punitive measures, the missionary justice fines the offender so-and-so many spears, or directs the felling of from five to fifteen trees. The lumber procured from these trees is used exclusively for the erection of homes for the natives. Offerings at religious gatherings are constituted of native implements of war.

A mutual improvement society has been formed, in connection with which, once a week, the missionary gives simple talks on the care of the body, the use of machinery, and kindred topics. His influence over the blacks is the greater since in him they have come to recognize a protector against bad strangers. Formerly the evils connected with the employment of young blacks by the pearl and "beche de mer" fishers were indescribable. Men sold their sons into practical slavery for a handful of tobacco and a bag of flour, to have them return at the close of the contract period, if they returned at all, utterly broken in constitution. Their women they similarly bartered. Now no women are allowed on the boats, and by regulation of government, no lad may be hired without the written authorization of the missionary. Government fur-



SOME ABORIGINAL CHRISTIAN HOMES AT POINT MAC CLAY.

thermore protects the lads in the receipt of their wages at the end of the period of service, while insisting on proper treatment during the same. The third station of this mission will soon be founded on Archer River, where the government has already granted a large reserve for this purpose.

About one hundred miles to the south of this in turn the Church of England contemplates establishing a mission during the present year near Mitchell River. Two years ago this Church took over from the State with good results a native settlement on Frazer Island, near Maryborough, which had existed for a number of years.

In the southern part of the colony there is a promising mission near Ipswich, carried on jointly by the various Christian bodies of that town.

It is well known that in the northern regions of South Australia wild aboriginal tribes still abound. From lack of systematic treatment and the absence of reliable enumeration, it is impossible to estimate their numbers. Of late the government has manifested more sympathy with missionary undertakings than was formerly the case.

In the vicinity of Lake Eyre, missionaries of the Moravian church labored from 1866 to 1868, and Hermannsburg missionaries were stationed near Lake Kilalpanina, and missionaries from Neudettelsau also undertook work during the same year. In no cases were the initial difficulties overcome. But in 1873 the Lutheran missionaries, Heidenreich, Kempe, and Schwarze, settled at Finke

River, and since 1877 fruits have appeared.

Since 1859 the Presbyterians of South Australia have had a prosperous station at Point Mac Clay, the scene of the worthy labors of the Scotch missionary, Taplin. Though he died in 1870, Christian natives survive. Individuals and single congregations since then have endeavored to do the part of the Good Samaritan over against the blacks, but statistics are difficult of access.

West Australia has doubtless the largest remnants of aborigines. Here, however, very little systematic missionary labor and few civilizing influences have been put forth in their behalf. In 1843 a large company of Benedictines, twenty-seven persons in all, founded a mission north of Perth, the capital. It remains the sole point of evangelization for the Roman Catholics among the aborigines. Besides them the Anglicans of the same city have put forth efforts. Individuals and single congregations have distinguished themselves by honorable efforts to Christianize the blacks in the immediate vicinage of towns and settlements, but among the numerous tribes in the vast stretches of unoccupied land nothing has been done.

And yet the experience of Ebenezer and Ramahyuk, in Victoria, may be pointed to in proof of the fact that the "black fellow" can be both Christianized and civilized. Nathanael Pepper, the first convert, won the respect of all who knew him, maintained a consistent Christian life, and served as an efficient evangelist among his countrymen. So,

too, his brother, Philip. At Ebenezer an orphanage could be established, the management of which was entrusted to converts. Here sheep tending and stock raising gave employment. At Ramahyuk the cultivation of arrowroot came to such a degree of excellence as to win a medal at an exhibition in Europe, and the efficiency of the school was attested by the attainment of the highest number of marks given by a government inspector to any elementary school in the colony of Victoria in the year 1872. When furthermore a government inspector could report concerning a local hospital receiving contributions from the converts, and a circulating library sustained by those who only a generation before had been children of the forest, the marvelous transformations which the Gospel of Christ can effect do not admit of arbitrary limits.

With the consolidation of the various states of Australia into the federal commonwealth, earnest Christians dare entertain the hope that a generous rivalry in finding a correct and Christian solution for their native problem will follow.

The union of the Presbyterian churches of Australia has already tended toward more extensive and systematic efforts in behalf of the aboriginal tribes. Surely it is not extravagant to believe that brighter and better times are in store for the degraded natives of the continent. Perhaps Christianity may do for them something better than minister at the deathbed. Christ may prove their hope for body, no less than for soul and spirit.—Missionary Review.

AUSTRALIA.

At the Ecumenical Conference of Missions, held in New York in 1900, Joseph King, organizing agent for the London Missionary Society of Australia, made a most fitting plea in behalf of that great field. As parts of his address apply directly to Australia proper, it is here

given because of its interest and value to this issue of the "Visitor."

"For' an Australasian to write about Australasia without an appearance of boasting is not easy. Australasia's inheritance is a very large one. Her coast line of more than 12,000 miles incloses considerably more than 3,000,000 square miles of territory, an area nearly as large as the Dominion of Canada. With a population of nearly five millions, our trade has reached an annual value of 112,000,000 pounds. One hundred million sheep feed on our pastures, 13,000,000 horned cattle and 2,000,000 horses. We have in use 14,000 miles of railway, nearly 50,000 miles of telegraph and on our long seaboard are many ports with shipping, the tonnage of which is rapidly increasing.

"Bounded by the Indian Ocean to the west, the Pacific Ocean to the east, with the China Sea open beyond our northern horizon, the geographical position of Australasia is unique, commanding as it does easy access to the most populous and varied mission fields. A semicircle drawn northward from west to east incloses a part of Africa, Madagascar, India, Ceylon, Burma, the Malay Archipelago, China, Japan and Polynesia, and shows a clear seaway to all these lands. The easy connection is not imaginary. The Cantonese and Amoyese of China are to be found in large numbers in almost every part of our wild territory, and immigrants from Japan are settling in our centers of mercantile activity. Papuans are cultivating our sugar crops, Indian Hawkers are reaching our most rural districts, and in our arid deserts where camels are used, Asiatic drivers are employed, and it must not be forgotten that Australasia has within itself several aboriginal heathen races, demanding missionary help. There is the aboriginal of Australia proper, lowest type of human kind, with solitary specimens which, like the strangely preserved pillar of a demolished temple, point to a dead and better past. Pickering, the American ethnologist, tells us

that he saw aborigines whose cranial development suggested the antique bust of a Grecian philosopher. Skull measurement alone does not, however, determine the status of the race.

"The efforts made to evangelize the Australasian aborigines go back to the early years of the century. In 1820 a Wesleyan missionary commenced work among them, and four years later the Rev. E. L. Threlkeld, who had been laboring at Tahiti, obtained from the New South Wales Government a grant of 10,000 acres of land, to be held in trust for mission purposes, and he carried on for several years a work which was, perhaps, more thorough than any subsequent undertaking. He became himself the paternal guardian of the tribe on the shores of Lake Macquarie; he learned their language, provided them with an educational primer, and translated for their use the gospel of St. Luke. Beginning his work in the midst of a considerable population, he continued it until, true to their racial instinct, the whole tribe had migrated and he was left alone, a shepherd without a flock. In its main features this experience has been repeated over and over again. There are aboriginal mission stations in many parts of Australia, but the race has not been evangelized. The governments of the different colonies have recognized their obligation to care for the original owners of the soil, and settlements have been established into which remnants of the tribes have been gathered, and at those settlements the churches, by voluntary service, have endeavored to administer to the spiritual needs of the natives, but results have been very small. Individuals have been changed, but the great majority in all the tribes have simply added to their heathen practice the lowest habits of the intruding race. It is one of the saddest mission fields of the world.

"Much more might be said to show that the modern missionary enterprise has found a new and not unimportant center in the southern commonwealth.

A new base has been established which promises to be an energetic auxiliary to the missionary enterprise of the Christian church. Australasia by what it has already done was entitled to a place in this Ecumenical Conference, and in view of rapid changes which are taking place in the southern hemisphere and in the Pacific Ocean the older European and American organizations may well join hands with their confreres in the south. What we need, as we stand to-day on the threshold of a new century, is an ecumenical or world-embracing covenant of service. Our common faith in the Lord Jesus Christ, in his resurrection to life, and dominion and power, makes us all comrades in His service, and our comradeship pledges us to watch, and pray, and work until the day breaks, and all the shadows flee before the spreading light of the glory of God in the face of the world's glorified Redeemer."



IT IS BETTER.

[Nixon Waterman, in Good Cheer.]

Keep a smile on your lips; it is better
To joyfully, hopefully try
For the end you would gain than to
fetter
Your life with a moan and a sigh
There are clouds in the firmament ever
The beauty of heaven to mar,
Yet night so profound there is never
But somewhere is shining a star.

Keep a song in your heart; it will
lighten
The duty you hold in your hand;
Its music will graciously brighten
The work your high purpose has
planned.
Your notes to the lives that are sad-
dened
May make them to hopefully yearn,
And earth shall be wondrously glad-
dened
By songs they shall sing in return.

Keep a task in your hands; you must
labor;
By toil is true happiness won;
For foe and for friend and for neighbor.
Rejoice, there is much to be done.
Endeavor, by crowning life's duty
With joy-giving song and with smile,
To make the world fuller of beauty
Because you were in it awhile.

MR. JUSTICE CHANDRAVARKAR'S SPEECH ON THE MARRIAGE OF CHILD-WIDOWS.

Mr. Justice Chandravarkar made a most stirring speech at the Indian Social Conference recently held in Calcutta. The following extract is from the Indian Ladies' Magazine, to which we are indebted for the account of this very interesting sign of a Forward Movement in the public opinion of Bengal:—

"One of the resolutions of the Conference was in favor of the marriage of child-widows, but there was very strong opposition against it, chiefly from the Bengali delegates, and even the President was not in its favor. Mr. Chandravarkar, by his earnestness and eloquence, was able to crush this opposition and carry the whole audience with him. The speech, which was delivered in English, of course, couched as it is in simple, but eloquent language, would do credit to any English platform speaker; but it is not the form in which this remarkable speech was clothed that appeals so forcibly to all, but the true ring of earnestness every word has about it, which seems to have carried conviction to the hearers. We give the following extracts from this speech as it deserves to find a permanent place in our columns. We would draw the attention of our European readers also to it, as it will give them a glimpse of some of the forces that are at work in New India at the present time,—forces that are due mainly to the contact of the East with the West."

Mr. Justice Chandravarkar, rising to propose a vote of thanks to the Chair, said:—

"When I arrived here I was told by a friend or two (themselves Bengalis) that this question of widows-marriage was a ticklish question in Bengal; and they seemed to suggest that I should drop it from the program of the Conference. I told them I would do nothing of the kind—that the Conference had been

created by Mr. Justice Ranade for the solution of ticklish questions—(cheers)—and that if the Conference did not take them up, it had no right to exist and meet from year to year. Now, my friends, let me say this to those of you who were anxious to announce at the top of your voices that many in this audience were against the resolution about the marriage of child-widows, I desire frankly to reason it out a little with you. Have you reflected over the precise terms of the resolution? I think not, or else you would not have raised the cry of opposition in the way you have done. If you reflected before raising the cry, all I can say is that I am much mistaken in thinking, what I still think, that you are men with hearts to feel. What does the resolution demand? It only puts before you the cause of child-widows—not of all widows, both young and elderly. And what is a child-widow? Is she not the girl who is married to-day when she is ten or twelve or thirteen, and her husband dies perhaps the next day or before she comes to know the meaning of marriage? Do you think it speaks well of the loving capacity, the humane heart, of a people who doom this innocent girl to life-long widowhood while they allow an old man with one foot in the grave to marry as often as he likes? (Cries of 'Shame.') I am glad to hear those cries of 'Shame,' for I see that you are beginning to realize the situation.

"Well, to go on, I admit that there is a kind of widowhood which must evoke all respect and approval. When a woman loses her husband after she has lived some years of married life, and then, out of pious memory for him, she resolves to lead a life of widowhood and abides faithfully by that resolution, she must be an object of reverence. Such was, for instance, our late illustrious Sovereign—(loud cheers)—Queen-Empress Victoria. I admit Hindoo society has many an ennobling example of that typical widowhood which I for one, and I think I may say this Conference, would deem it a

sacrilege to abolish. And the resolution which was put before you a little while ago does not in the slightest degree touch it. We want the restrictions to be removed only so far as they touch child-widows. And do you realize, will you not realize, how God's curse has fallen upon us for being so cruel, so hard-hearted, and relentless to the sufferings society has gone on inflicting upon this poor creature of a child-widow? Yes, so long as we will not plead for her, so long as we males go on allowing remarriages in the case of widowers, however old and infirm, but disallow them in the case of little girls, so long will God's curse continue to fall upon us and blight our society. I say that because I feel it.

"What, am I to sit here and find many of my Bengali friends telling me that they have no sympathy for our child-widows? Then, if we are fathers, let us say we have not the love of a father: if we are brothers, we are selfish men, inhuman men; not deserving the name of brothers. (Cheers). I ask if there is one amongst you who will now tell me that there are still many against the resolution which created some sensation a little while ago? (Several voices, 'No, none.') Just wait, however, before you say that. I am glad you are listening to me so kindly, but I have a little more to say, for I am determined not to go away disappointed from Calcutta. I just said God's curse had fallen upon us because we have hardened our hearts against the child-widow. And I will tell you how. On many an occasion I have found some of my countrymen who are gifted orators rising on platforms and telling their Hindoo audiences that the Hindoos are full of kindness, pity for the forlorn, sympathy for the suffering and so on.

"And I have now and then heard European visitors addressing my countrymen in a similar strain. That is all very good. It gratifies our vanity. It flatters our prejudices. And it is true the Hindoo is kind and loving, full of sympathy for the suffering. But alas! it is all kindness and love and sympathy more

of the passive than of the active character. Is it, or is it not so? Am I wrong in saying that? No, for just note this. A little while ago, Lala Lajapat Rai, of Lahore, who has done good work in the Punjab in connection with Hindoo orphanages, has just told us in this very place what you all heard with cries of 'Shame'—he told us that while Christian missionaries had started orphanages, the Mahomedans had also orphanages, the Hindoos, who form the majority of the population of this country, had very few, and those few struggling for existence. He said it had been found very difficult to get funds from the Hindoo community to help their orphans. Well, I am not surprised. Where our society teaches its members to be relentless to their widowed daughters and sisters, to their own kith and kin, how can it expect them to be active in sympathy for the deserted children of others?

"We find fault with Government when the famine-stricken starve; and yet we have not a word of indignation for our own society which treats the child-widow as if she had no right to exist! It is the home in which all the active virtues that adorn private and public life should be not only taught but actively exercised. Charity, it is said, begins at home—yes, charity, the true meaning of which is love. But in our homes, if there are widowed girls, what are we taught? We are taught not to feel actively for their sufferings. We are ordained to be passive in our sympathy for them, to bear their condition with equanimity, instead of raising our hands for the betterment of their widowed condition. Society has gone on without pity for the child-widow. God, who pleads for her, and who has pleaded long, but in vain, has taken His revenge on our society by so weakening our hearts that when famine stalks through the land and many a child is left an orphan in the Hindoo community, the community wails not, works not, and the orphans have to be taken care of by

others than Hindoos. This is Divine retribution, I assure you. We Hindoos are full of family affection, but in social concerns it has proved to be affection of the dormant type. There is no life in it, there is no active, vigorous sympathy for the suffering, the forlorn, because some of our social customs, especially this custom rigidly prohibiting the marriage of child-widows, have helped in drying the waters of that active sympathy, and made us selfish, timid, weak, and thoughtless.

"Our conscience is being awakened, however, though very slowly. Though the cause of the child-widow has yet difficulties to encounter, I see some hopeful signs of the times. People in the Bombay Presidency, in the Madras Presidency, in the Punjab and other places are gradually beginning to feel that the child-widow has been grievously wronged. The prejudice against it is not what it was some years ago. And yet in Bengal, we are told, the prejudice has increased and even the educated share it. Is that so? Can it be the case? I won't believe it. When I was in Nasik, a holy place of pilgrimage, two years ago, I was told by a number of strictly orthodox Brahmins that one disastrous effect of the plague had been to leave in almost every Hindoo home a child-widow. They cursed the custom, but admitted they had not the courage to rise in revolt against it. But they told me they helped the cause of the Social Conference as it pleaded the cause of the child-widow. If it is so in Nasik, and other places, am I to be told here in Calcutta that many are opposed to the very idea of removing the restrictions on the marriages of child-widows? (Several voices, 'No.')

"We hear a great deal of the progress made here by Bengalis, but I shall go away bitterly disappointed if I am to carry back with me the impression that the heart of the Bengali is wanting in the spirit of humanity for the child-widow. (Cries of 'No! no!' and loud cheers.) Surely you, my Bengali friends,

who opposed the resolution, did not realize your position. I feel sure that now that I have endeavored to explain it to you, you will retract your words and show that you have humanity enough and to spare for the child-widow. If we cannot and will not, be humane to her—if her wretched condition will not move us to pity and draw tears from our eyes—if we will not do our best to get society to better her lot—why, we shall continue to be guilty in the eyes of heaven of a cruelty that heaven will never forgive. (Loud cheers.)"—India's Women and China's Daughters.

* * *

CONSTANCE MISSION, KENTUCKY.

An earnest woman, who had had nine years' experience in city mission work, came to Constance, Ky., seven miles from Cincinnati, and with the assistance of her church opened a Sunday school in their little sitting room. Her husband, a non-professor seeking truth, wrote to one of our ministers in the Southern District of Ohio, with the result that the first member at Constance mission was baptized Feb. 22, 1898. His wife was baptized Oct. 22, 1899. Together they had services on Thursday and Sunday nights and Sunday school, giving up the larger room of their home.

Sometimes a minister came and stayed over Sunday, holding services. Our brother giving the lot a church was built, by the assistance of the Mission Board of Southern Ohio, and dedicated Jan. 9, 1902. The first communion was held then. A minister now comes twice a month, and last winter they were blessed with a three weeks' meeting and communion. In five years' record of the Brethren's mission in Kentucky, Sunday school and prayer meeting have been kept up, two love feasts held, and regular preaching services each Sunday night. Five times a few members and friends have gathered on the banks of the Ohio to witness baptism in the river.—Anna Lesh, Goshen, Ohio.

Editorial Comment.

A GOD-LIKE OFFERING.

During the past year ten fathers and mothers each offered a son or a daughter on the altar of sacrifice and service in the far-away mission field of India. These are the gifts of gifts. These gifts cost real sacrifice. These gifts reached deeper than pocketbooks,—the very depths of the human heart.

None but the fathers and mothers themselves and those of like experiences know what it is to part with a child for so long a journey, to such a far-away land filled with dangers more common and malignant than in this land. And the mother whose eyes of love have watched every step of her child's way from infancy to the day of offering, and the father who fondled and delighted over his child ever since it had a being, cannot help but feel deeply,—too deep for expression,—the struggle the parental emotions and desires have with the higher and better aspirations of the soul.

A good aged elder was heard to say in connection with this thought, "I have a child on the mission field. I know how hard the struggle was; but I also know some precious joys that have been mine because of the sacrifice." Blessed testimony! His soul magnifies the name of the Lord now, because once he trod the self-sacrificing road of offering the best anyone can give unto the Lord.

Princely gifts? No, such a term does not express it. For if God so loved the world that He gave His only Son, is not the love of these parents God-like indeed when they give their child for the same cause? And He who watcheth the sparrows and numbereth the hairs of our heads,—He too will be mindful of this most precious of gifts lately made in behalf of missions.



"A man that hath friends must show himself friendly."

ON THE ALTAR OF SERVICE.

On Sunday afternoon, while the large crowds on the Conference grounds were moving back and forward, meeting and greeting friends, living over the past, hearing the Word* preached in open-air services and in other ways enjoying themselves, there was one of the most remarkable and far-reaching little services held in the back room of the Standing Committee which the church has ever had. The Missionary Committee met ten young brethren and sisters who had laid their hearts on the altar of service in the foreign field.

After an earnest prayer by Elder L. H. Dickey, of Ohio, he presented the ninth and tenth of the number of missionaries, Brother and Sister Berkebile, of Fostoria, Ohio. Eight before these had been determined upon at a meeting of the Committee two weeks before.

Brother and Sister Berkebile, having been accepted by the Committee, each missionary was asked to stand and give some expression of feeling or conviction which led him or her to where he or she was now. And in the order given here they arose: Sister Mary N. Quinter, of Huntingdon, Pa., daughter of our departed Elder James Quinter, the memory of whose piety is as fresh in the minds of many as though he lived yet to-day, spoke first. Then followed Brother Isaac Long, of Goods Mills, Virginia; S. P. Berkebile and Nora Berkebile, his wife, of Fostoria, Ohio; J. M. Blough, of Huntingdon, Pa.; Wm. H. Wertenbaker, of Lordsburg, Cal.; Effie Showalter, of Virginia; Sadie Miller, of Waterloo, Iowa; Nora Arnold, of Lintner, Ill., and Annie Detwiler, of Huntingdon, Pa.

As one after the other spoke, the members of the Committee and a few others, who were privileged to be in this precious experience meeting, — when

words were not said to be heard of man, but of God,—tears flowed freely and bosoms of old and staid men heaved with the deep emotion which stirred within.

Words of encouragement were given by elders D. L. Miller, S. F. Sanger, I. Bennett Trout and others. One spoke of the wonderful opportunities they would find in that field. Another spoke of the life of sacrifice they would be called upon to make. Another spoke of how our fathers builded better than they knew that such a goodly body of workers was being sent now. Another spoke of the first meeting of this kind in 1894 at Myersdale, Pa., when Brother and Sister Stover and Sister Bertha Ryan came before the Committee and first offered to go to India.

What growth in sentiment at home! Here were ten workers sent out by the Board, yet not supported by it, for it is generally known that sisters Nora Arnold and Mary N. Ouintier are supported by the Waynesboro church of Pennsylvania; Isaac Long and Effie Showalter by the Second District of Virginia; Sadic Miller by the Mt. Morris, Illinois, Sunday school; Wm. Wertenbaker by the Sunday schools of California; J. M. Blough by Huntingdon church, Pennsylvania; Anna Detwiler by the Shady Grove church, of Western Pennsylvania, and Brother and Sister Berkebile by the Northwestern District of Ohio.

What development of the work, too, in India! These ten will go to a field that God has wonderfully blessed since 1894, for since that date our first missionaries went to India, mastered the language and by conservative methods have received 495 members into communion and at present have 140 awaiting baptism.

But should not some of these ten go to some other field? The Committee has carefully weighed this question. India's government is favorable to our work. The work has been well begun. The foundation promises much. At the Madras Decennial conference of the Missionary Society of India, the one

great impression which the Spirit left upon that body last December is, that India is on the verge of a great revival. To that end Christendom is working in that great land.

The Brethren's mission over there will, through the blessing of God and the liberal support of orphanage work by our beloved Brotherhood, be large recipients of the looked-for ingathering. And who can foretell what the harvest of souls will be?

Because of this the Committee was under the deep conviction that these should all go to India. Her fields are large and ripe for the harvest. Millions upon millions are yet without the Gospel. Province after province which has no missionary, and the field needs many workers. Let our forces there be adequate to organize and push forward the work of the Master vigorously, and when the time comes a new field will be opened.

But I would not have you think other fields do not rest heavily on the hearts of the Committee. Nay, verily, both China and Africa were spoken of with deepest concern in the meeting of May 31.

Have our fathers builded better than they knew? When Brother D. L. Miller sat weeping in the meeting and said, "I rejoice that I have seen this day," he—yes, he, who has done much—to foster this work from the very beginning—betrayed the fact that we had built better than we knew. When others could not speak for the emotion within, the same confession was indirectly made. And as even now the fathers and mothers of this goodly band are struggling with their own parental instinct to let their own children go, they too have found that they had builded far better than they knew. May God bless these parents who have a special sacrifice to make at this time. May He bless the workers who go forward so bravely. May He bless most richly the church that stands behind them, both in the parts in which the pledges are made and

the whole Brotherhood that joins these in their good work.

THE CHURCHES WHO TOOK PART AT ANNUAL MEETING.

Last year some forty-two congregations sent contributions to the missionary collection at Harrisburg, Pa. This year 249 responded, and the result is apparent. The hat collection itself taken from the tabernacle contained over \$1,900 and the balance of the amount was sent in by the churches in envelopes. The marvelous increase is in the response of the churches.

But not over one-third of the churches responded. Had the other two-thirds responded with like liberality the collection would have reached between \$12,000 and \$13,000.

The individuals did well. There was more silver, and less pennies; one \$200, four \$50, many ten and five dollar bills and still many more of dollars.

Praise the Lord!

Never before did the collection exceed \$1881.22, the amount at Lincoln, Nebr. But this year it passed three times that amount,—\$5,632.04.

The following is a list of the churches and individuals who contributed through envelopes sent:

Pennsylvania.

Congregations:—Mountville church, \$45.00; First Brethren, Philadelphia, \$100.00; Elizabethtown church, \$15.50; Upper Dublin church, \$2.00; Ephrata church and Sunday school, \$36.00; Lancaster City, \$56.79; Spring Run, \$12.00; Woodstock, \$4.00; Lost Creek, \$22.55; Middle Creek, \$8.55; Pittsburg, \$7.00; Everett, \$8.00; Young People's Prayer Meeting, Everett, \$6.08; Manor, \$12.00; Ephrata, \$36.00; White Oak, \$12.00; Spring Grove, \$12.00; Claar, \$3.01; Snake Spring Valley, \$18.00; Glade Run, \$5.00; Clover Creek, \$15.10; Center districts of Pennsylvania, \$2.28; Lewistown church and Sunday school, \$11.72; Big Swatara, \$12.50; Dry Valley, \$5.55; Chapple, \$2.50; Artemas, \$6.50; Spring Creek church and friends, \$32.50; New Enterprise, \$20.51;

Huntingdon, \$16.50; Uniontown, \$7.92; Ellick, \$17.57; York, \$7.85; Alleghany, \$2.30.

Individuals:—D. G. Hendricks, Chester, \$10.00; Ella G. Famus, Jeffersonville, 75 cents; Eli Cassel, Norristown, \$2.00; Susan Rouzer, New Paris, \$4.00; J. J. Barkley, Somerset, \$5.00.

Ohio.

Congregations:—Wooster, \$23.94; Covington, \$4.00; Circleville, \$2.00; Lower Stillwater, \$34.00; Lower Twin Creek, \$21.61; Swancreek, \$15.75; Oakland, \$14.25; Ashland, \$9.74; Lima City, \$2.00; Lick Creek, \$12.30; Maple Grove, \$21.45; Stine Lake, \$10.25; Price's Creek, \$33.00; Sugar Creek, \$30.00; West Dayton, \$20.55; W. Sugar Creek, \$12.61; Bear Creek, \$13.00; Donnell's Creek, \$55.00; Sugar Ridge, \$7.00; Lower Miami, \$14.83; Eagle Creek, \$17.65; West Nimishillen, \$16.74; Silver Creek, \$5.95; Reading church and Sunday school, \$10.21; Frankfort, \$5.50; Bristolville, \$1.50; Upper Stillwater, \$10.25; Rome, \$2.58; Greenville Sunday school, \$3.41; Black River, \$30.00; Mohican, \$11.07; Ashland, \$28.86.

Individuals:—A Sister, Potsdam, \$1.00; Q. E. Horn and wife, Roseville, \$5.00; Geo. Goughnour, Middle Branch, \$10.00; Jacob Laughman, Gettysburg, \$1.00.

Kansas.

Congregations:—Victor, \$6.70; Ottawa City, \$8.35; White Rock, \$12.00; Morrill, \$40.00; McPherson, \$10.07; Olathe, \$3.00; Parsons, \$5.00; Eden Valley, \$7.00; Washington Creek, \$15.10; Wade Branch, \$6.00; Kingman, \$6.11; Peabody, \$5.00; Paint Creek, \$5.00; Salem, \$11.70; Scott Valley, \$2.70; Fredonia, \$9.00; Burroak, \$9.50; Vermillion, \$18.10; Sabetha, \$10.90; Independence, \$3.00; Abilene, \$28.06; Altamont, \$1.25; Kansas Center, \$5.00; Osage, \$17.85; Dorrance, \$7.25.

Individual:—J. W. Moser, Ozawie, \$10.00.

Iowa.

Congregations:—Garrison, \$13.25; Nora Springs, \$3.71; Pleasant View, \$11.00; South Ottumwa, \$1.70; Greene church, \$8.07; Indian Creek, \$3.65; Coon River, \$7.25; Kingsley, \$27.73; Des Moines Valley, \$11.45; Des Moines City, \$3.51; Ames, \$1.35; Iowa River, \$14.06; Crooked Creek, \$5.00; Prairie City, \$3.56; Adel Sunday school, \$9.10; Dry Creek, \$35.53; Panther Creek, \$55.12; Dallas Center \$10.00; English River, \$18.50; Monroe County, \$5.00; Fairview, \$4.13; Mt. Etna, \$1.35; Grundy Center, \$15.37.

Individuals:—David Brallier, Greenville, \$2.50; J. P. Bailey, Iowa, \$1.00.

Indiana.

Congregations:—Solomons Creek church, \$21.41; Mexico, \$25.00; Haw Patch, \$5.00; Lower Fall Creek, \$5.50; Union City Sunday school, \$6.05; North Manchester, \$25.67; Lower Deer Creek, \$10.68; Washington, \$5.00; Elkhart, \$17.27; Yellow Creek, \$13.52; Landessville, \$10.00; Muncie, \$16.25; Nettle Creek, \$39.06; Upper Fall Creek, \$4.65; Laporte, \$6.00; Turkey Creek, \$8.00; Union Center, \$38.03; Monticello, \$10.76; Burnettsville, \$11.10; Pine Creek, \$10.19; Rock Run, \$16.00; Salamonie, \$15.05; Middleford, \$25.50; Pleasant Dale, \$17.05; Roann, \$9.25; Mississinewa, \$38.50; Summitville, \$4.34; Arcadia church, \$11.65; Bago, \$5.00; Courter, \$24.81; Cedar Lake, \$8.00; Bachelor, \$32.00; Sisters' aid society, \$2.00.

Individual:—Lucinda Weaver, Ligonier, \$4.00.

Illinois.

Congregations:—Woodland, \$25.15; Astoria, \$20.40; Silver Creek, \$22.25; Shannon, \$11.85; Macoupin, \$11.00; Milledgeville, \$10.50; Batavia, \$2.50; Naperville, \$7.65; Lamotte, \$12.00; Arnolds Grove, \$16.01; Yellow Creek, \$19.80; Sterling, \$11.25; Blue Ridge, \$18.00; Sugar Creek, \$15.00; Elgin, \$26.16; Okaw, \$20.50; Pleasant Hill, \$51.00; Hudson, \$6.55; Rock River, \$26.50; Rockford Mission, \$4.00; Rock Creek, \$10.00; Summit Mills, \$14.00; Panther Creek, \$13.50; Oakley, \$6.50; Pine Creek, \$11.86; West Otter Creek, \$6.98.

Individual:—Isabella Foster, Barry, \$8.00.

North Carolina.

Congregations:—Mill Creek, \$7.00; Flat Rock, \$1.00; Green River Cove, \$1.

Minnesota.

Congregations:—Root River, \$15.00; Winona, \$8.00; Deer Park, \$6.00; Sugar Ridge, \$13.86.

Michigan.

Congregations:—Sunfield, \$5.42; Woodland, \$25.60; Little Traverse, \$1.85; New Haven, \$11.53.

Wisconsin.

Congregations:—Barron, \$3.00; Ashridge, \$2.75; Chippewa Valley, \$2.50.

Virginia.

Congregations:—Mill Creek, \$15.08; Burksfork, \$1.60; Cooks Creek, \$52.44;

Botetourt, \$48.00; Redoak Grove, \$4.00; Roanoke City, \$22.00; Fairfax, \$13.00; Germantown, \$8.00; Nokesville, \$15.00; Staunton, \$7.50.

Individuals:—J. H. Garber and M. J. Good, Newmarket, \$10.00.

Maryland.

Congregations:—Ridgely, \$11.00; Beavertown, \$8.00; Frederick City, \$6.06; Broad Run, \$5.50; Bush Creek, \$21.55; Meadow Branch, \$6.00; Piney Creek, \$1.00; Welsh Run, \$25.65; Northeast Baltimore, \$2.63; Maryland Collegiate Institute Sunday school, \$9.60.

Individuals:—A Brother, \$1.00; Two Sisters, \$2.00; One Brother and three Sisters, Pipe Creek, and one Sister, Sams Creek congregation, \$4.00.

North Dakota.

Congregations:—Cando, \$12.40; Surrey, \$4.00; White Rock Sunday school, \$5.40; Pleasant Valley, \$30.00; Carrington, \$17.00; Des Lacs Valley, \$6.84; Bowbells, \$6.74; Berthold, \$13.70.

Individual:—D. F. Landis, Williston, \$5.00.

Missouri.

Congregations:—Mound Valley, \$5.00; Cabool, \$4.11; Mound church, \$10.86; Bethel, \$11.55; Centerview, \$5.90; Carthage, \$3.00; Walnut Creek, \$5.65; Farrenburg, \$1.10; East Prairie, \$4.37.

Individual:—Nannie Harman, Denlow, \$1.00.

Arkansas.

Congregations:—Mt. Hope, \$1.76; Cypress Glade, 52 cents; St. Frances, \$1.75.

Tennessee.

Congregations:—Knob Creek, \$8.50; Boone's Creek Sunday school, \$3.20.

West Virginia.

Congregations:—Joppa, \$6.00; Chestnut Grove, \$10.18; Bethany, \$15.16; Coquille River, \$12.45.

Individuals:—A Brother and Sister, \$30.00.

Colorado.

Congregations:—Rockyford, \$8.90; St. Vrain, \$7.27.

California.

Congregations:—Lordsburg, \$49.01; Egan, \$6.35; Colton, \$2.40.

Oklahoma.

Congregations:—Bear Creek, \$3.00; Mound Valley, \$4.00; Hoyle, \$3.80; Paradise Prairie, \$2.25; Monitor, \$3.68.

Individual:—Bertha R. Shirk, Elgin, \$2.00.

Nebraska.

Congregations:—South Beatrice, \$20.00; Alvo, \$12.58; Redcloud, \$8.42; Beth-el, \$26.36; Kearney, \$6.20; North Beatrice, \$5.12; North Arm of North Beatrice church, \$4.30; Falls City, \$6.35.

Alabama.

E. J. Neher and wife, Hollywood, \$2.00.

New York.

Brooklyn Mission, \$10.00.

New Jersey.

Congregations:—Amwell, \$7.31; Beth-el, \$1.60.

Delaware.

Chestnut Grove church, \$3.00.

For India Orphanage.

M. G. Sanger, Virginia, \$2.00; Mercy Band children, Ottawa, Kans., \$1.50; No name given, \$50.00.

India Mission.

Nannie Harman, Denlow, Mo., \$1.00; Palestine church and Sunday school, Ohio, \$13.22.

China's Millions.

J. R. Snyder and wife, Bellefontaine, Ohio, \$2.00.

Brooklyn Church.

No name given, \$2.00.

Elizabethtown College.

No name given, \$2.25.

Typewriter Donated.

The members of the South Waterloo church, Iowa, donated \$90.00 for the purchase of a typewriter for the use of the representatives of their congregation in the India mission field.

No Names Given.

To the following amounts no names were given: \$27.00, \$40.00, \$3.29, \$1.25, \$1.00.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us and the world seems but a dim reflection—itsself a broader shadow we look forward into the coming lonely night. The soul withdraws into itself. Then stars arise and the night is holy.—H. W. Longfellow.

IGNORANCE CONCERNING AUSTRALIA.

It would hardly appear just to refer to Christendom's knowledge of this grand division in the way the heading suggests. Yet this looks like the facts in the case. A number of persons were asked to state what they knew about Australia and its peoples. Most of them said they knew it was a great country for the raising of sheep, and about there information stopped.

The Brethren are not alone in this lack of knowledge. In 1900 for the first time was the great island recognized in a general religious assembly. Joseph King, the speaker at that time, after making mention of this fact went on further to state:

"It is remarkable how very ignorant some people are about Australia. I have no doubt there are some in this audience, intelligent as they may be otherwise in respect to other things, who, when they read this program and saw in it the word 'Australia,' thought it is another mission field. Australia, Australasia, my friends, which I represent, is a land of spired cathedrals, a land of many churches, a land of great colleges, and it is now a land of not a few missionary societies."

The secret of a quiet heart is to keep ever near God. Stayed on Him, we shall not be shaken and our "hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by Him and know that He is our right hand.—Alexander Maclaren.

"Men and women, children and youth, are measured in the scales of heaven in accordance with that which they reveal in their home life. A Christian in the home is a Christian everywhere. Religion brought into the home exerts an influence that cannot be measured."

Reading Circle.

CIRCLE MEETING PROGRAMS FOR JULY.

Lesson for July 5.

Topic.—Noah.

Text.—"Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee."—Gen. 8: 16.

References.—Gen. 6: 5-18; Gen. 7: 13-24; Gen. 8: 13-22; Gen. 9: 8-18; 2 Peter 2: 1-9; Matt. 24: 34-42; Heb. 4: 1-10; Heb. 7: 25; 2 Peter 3: 9, 15; John 6: 35, 37; Acts 13: 38, 39; Philpp. 2: 12.

Downward Tendency.—When Adam and Eve were driven out of the garden of Eden, they had to strive against becoming degenerates. It was much easier to do wrong than to do right. Eve hoped that her children would prove a blessing, but Cain was the first murderer. Weeds grow without any trouble, but we must cultivate our potatoes carefully to keep them from a state of degeneration. A white child taken prisoner by the Indians grows up wild and uncivilized; all traces of refinement are gone. Even stray cats that are not fed and trained in a home, grow wild and become more like panthers than the household pets we are familiar with. We must work hard and cultivate the good to keep the evil from crowding into every space. Life in the tenements, among those who no longer care for the laws of God, will soon transform a young man from the country into one of the characters who loaf about town, live by their wits and make it their chief business to escape arrest.

Noah Stood Alone.—We are told that the earth was filled with violence; so we must conclude that humanity was on the downward slide. Each generation did more evil than their fathers had done, and they would have been destroyed by their own sins in a short time, and so

God sent the flood to cleanse the earth. Noah and his family were saved. Noah was the only preacher of righteousness during this time. He stood alone. You say, "It is so hard to be the only Christian in my class," "the only one in my house to testify for Jesus." Yet you are not so very much alone. In some way or other you can come into touch with other Christians who will pray for you and sympathize with you. In this way you grow stronger to bear the temptations that will come to you.

Noah and His Family in the Ark.—We do not read of any of the family preaching righteousness excepting Noah. Yet during the one hundred and twenty years in which he was building the ark, he placed the timbers together in the hope that it would save his family from death. If only Noah was to escape, a smaller ark would have answered the purpose. He built it large and strong, because his children were to be saved with him. It is not enough that the parents and the grandparents are in the church; we must bring our boys and girls into the ark of safety also. Shem, Ham and Japheth have peopled the earth. If we are not wise enough and loving enough in our methods of dealing with our boys and girls to win them for the church, and keep them in the ark of Jesus Christ, what good does it do to frame laws and rules for her future? Are there sympathetic relations between the boys and girls and your council meetings?

Questions to be Answered by Older Members:

1. Since the flood men have been striving to live better lives. Will we set our faces against the evil and make our lives count for Christ? Philpp. 2: 15.

2. What can you tell us about God's covenant? Gen. 9: 8-17.

3. What is the lesson for us in this narrative? Matt. 24: 34-42.

Lesson for July 12.

Topic.—The Leaven.

Text.—The kingdom of heaven is like unto leaven. Matt. 13: 33.

References.—Luke 12: 1; Hos. 4: 9; 1 Cor. 5: 6-8; Gal. 5: 7-9; Heb. 12: 15; Matt. 5: 13-16; Mark 4: 21, 22; Luke 11: 33-36; 2 Tim. 2: 14; Prov. 22: 24, 25; Jer. 17: 1, 2.

Leaven.—You know that yeast is a little plant made up of small cells, and if you put it in a good place these cells will begin to grow and multiply. When the yeast is placed in the warm dough, it begins at once to grow, and in so doing it sets free various gases which strive to escape through the dough. They force gases in little bubbles through the mass of dough until it grows light and spongy. The kingdom of heaven is like this leaven, because it is something living. A man with a heart as cold and dead as a stone does not bring many souls into the church. It takes living, earnest, warm, devoted Christians to bring the lost to Jesus. Our Savior reaches after those who are dead in trespasses and sins, and lifts them up into spiritual life. The warm love of the Christian can enfold the cold dead heart of the sinner, and this touch of life helps to draw him to God.

Leaven Works from Within out.—We can enfold the cold, dead heart of the sinner over the souls of men may seem small. We may think, "I have taught these boys all I could, and yet they are thoughtless, and will not come to Christ." But you do not know. The leaven may be growing mightily within, and yet they make no sign. Keep close to them, pray and work for them, trust God to bring the forces needed to leaven the whole mass, and some day you will rejoice over the boys who have become church workers. What we are counts for very much more than what we do or say. If the heart is right, the leaven will go on growing and influencing other hearts.

Till the Whole is Leavened.—It is impossible for the leaven to stay at one spot. It works its way from one particle of meal to another until the whole mass is light. It must go on growing. I am afraid that we used to think that we must confine this leaven to our own church or vicinity. But after the leaven had done its work, it needed to spread farther; if kept close it became sour and soggy, because it was not permitted to leaven the outermost portion of the mass. In other words, we used to think that no place but our own home church and Sunday school needed to be considered. This was contrary to Christ's teaching, and church troubles, and bitterness among the members were the result. We must learn the lesson that this leaven leavened and sweetened the whole mass. We are learning that lesson, and the missionaries, and mission fields, and work done for others is the result. Each new disciple means a new center of influence, and after awhile the whole will be leavened.

1. Does my life sweeten those about me? 1 Tim. 4: 12.

2. Is this a missionary lesson?

3. What effect does a cheerful, sunny-tempered person have on those around him? 1 Cor. 5: 6-8.

4. How may I lead my friends to Christ? Titus 2: 7.

Lesson for July 19.

Topic.—Australia.

Text.—In perils by the heathen, in perils in the wilderness, in perils in the sea. 2 Cor. 11: 26.

Australia.—It is bounded by the Indian ocean on the west, and the Pacific ocean on the east, while the China sea opens beyond the northern horizon. Her waterways make it easy to reach many lands. Her coast line of more than twelve thousand miles incloses a territory almost as large as the Dominion of Canada. One hundred million sheep feed on her pastures. They have four-

teen thousand miles of railway and nearly fifty thousand miles of telegraph lines, while the long seaboard may develop ports of maritime importance.

The Papuans.—The aborigines of Australia were Papuans, and they and their descendants seem to be without exception the most degraded people on the face of the earth. The original white settlers for a long time refused to acknowledge them as human beings. The first sixty years of colonization brought to the shores of Australia only the off-scourings of England, and these white people treated the natives with unspeakable cruelty. They deliberately hunted and shot them down like wild animals. They taught them to drink the vilest whisky, and the poor natives sank lower and were more miserable than ever before. These men who came to seek gold or raise sheep opposed the work of the missionaries to the utmost. In 1852 fifty thousand gold miners landed in fifteen days. They frustrated the plans of the Moravian missionaries who always go to the people whose need is greatest. Yet in 1858 Augustus Hagenauer and another entered the field again, and God helped them to prevail over their enemies. They located one mission station, —Ebenezer— in the colony of Victoria in the extreme southern part of the island. Since then the Moravians have been working there with wonderful success, and God has seen fit to change these degraded Papuans into civilized and Christianized beings. But the race is dying out, cruelty and immorality had done their work well before these people learned of the way of life. It will be but a few years until they will have disappeared.

In North Queensland, however, they still exist in large numbers. Their civilized enemies are the pearl fishers, who press their men and boys into service, and debase them with liquor. If a white man happens to be killed they make a raid upon the place where the supposed murderer lived. They do not attempt to find the guilty party, but just shoot

down as many as they like until their desire for vengeance is gratified. Before the Moravian missionaries took an interest in these poor people, the government made no attempt to control these outrages. It is one of the saddest mission fields in the world.

Mrs. James Ward.—In 1891 Mr. James Ward, his wife, and Nicholas Hey put up a mission house at Mapoon. This remote place was chosen purposely in order to be as far as possible from the evil influence of the white settlements. This goes to show how much good our civilization does for the degraded. These young people commenced their work at once. Mrs. Ward gathered the women about her in the open air. She says, "There were about eighty women and girls sitting in a semicircle, most of them quite without clothing; many of them full of sores, and, oh, so repulsive!" Do we even faintly value or understand the sacrifice of such a life as hers? After four hours of work the regenerating influence of the mission was felt for miles around. The poor natives clung to the missionaries for protection from their oppressors. And after the death of Mr. Ward, his wife remained among those Papuan women, to work for them until death calls her home.

The London Missionary Society.—Work among the Maoris of New Zealand has been more encouraging; many earnest workers are still laboring there. The work among the tribes of New Guinea is a more recent one. Less than thirty years ago the London Missionary Society entered this field, and a great change for the better has been wrought in the lives of the people. Many teachers died; the climate was unhealthy. Several were killed by the people for whom they came to work. But to-day all over Australia there are poor, ignorant people who know something about Jesus, and the knowledge is transforming their lives. Slowly, and it may be with stumbling, uncertain steps, yet they are trying to walk in the footsteps of Jesus.

Lesson for July 26.**Topic.**—Self-will.**Text.**—Luke 15: 11-32.**References.**—Prov. 1: 24, 25; Prov. 29: 1; Gal. 4: 9; Deut. 28: 15; Prov. 12: 15; Prov. 14: 12; Prov. 16: 2; Prov. 21: 2; Prov. 26: 12; Gen. 3: 6-11; Gen. 19: 26; Exodus 16: 19, 20.

The far Country.—It is a bad country, far worse than the Death Valley, or the Bad Lands of the West. God is not honored in the far country; self is ruler, and the young man who had lived well at home and who brought his inheritance to the far country, was compelled by the citizens to spend it on them. So in riotous living the days were spent, and when he had no more money, these friends did not open their doors and befriend him. They may have been too busy entertaining some other younger son, who had just arrived from his home, anxious to find acquaintances in the far country.

Self-will.—The younger son knew that his father did not approve of his leaving home, but he wanted so much to go that he cared very little for that. He thought only of what he wanted to do right away; the future could take care of itself. He was blind to the future; he saw only the attractive present. Young people want to look beyond the present. Many things that you want right away come only as a recompense after waiting and working. Too many young people have only ten-cent aspirations which can be gratified in an hour. Can we not cultivate higher ideals?

Let Us Yield Ourselves to God.—If we dedicate our lives to God, we can trust Him to direct us in all essential things. We will learn through many failures and mistakes to pray sincerely, "Not my will but thine be done." We will not clamor to have our own way; because we know that nothing we can wish for ourselves is as good for us as what God has planned for us.

Questions to be Answered by the Older Members:

1. Did Pharaoh show self-will? Exodus 5: 2.

2. When David put his trust in God he became king of Israel. Draw lessons from the life of David.

3. Joseph's brothers were self-willed, and it brought them to grief. Genesis 37: 20.

4. The sons of Eli were self-willed. What was their fate? 1 Sam. 2: 34.

**NEW NAMES.**

-
- 2182 Enos D. Nolt, Munson, Ohio.
 2183 Jacob Nolt, Munson, Ohio.
 2184 Ora E. Good, Waynesboro, Pa.
 2185 Barbara Frederickson, Grundy Center, Iowa.
 2186 Hannah Norris, Center, Ohio.
 2186 Samuel S. Brumbaugh, Union, Ohio.
 2187 Eva Trostle, Mt. Morris, Ill.
 2188 G. W. Kieffaber, Mt. Morris, Ill.
 2189 Cleora Wallace, Mt. Morris, Ill.
 2190 C. A. Snyder, Mt. Morris, Ill.
 2191 J. E. Moore, Mt. Morris, Ill.
 2192 Naomi Horst, Spencer, Ohio, R. D. 2.
 2193 Etta Crist, Harrisonburg, Va.
 2194 Mary Blosser, Harrisonburg, Va., R. R. 5.
 2195 Mattie V. Caricoffe, Mt. Clinton, Va.
 2196 Bettie V. Caricoffe, Mt. Clinton, Va.

**THESE HAVE RECEIVED CERTIFICATES.**

-
- Layton G. Finnell, Uniontown, Pa.
 Mrs. Emma Beam, Hooversville, Pa.
 Mrs. Elizabeth Riggs, Hooversville, Pa.
 S. W. Lyberger, Hooversville, Pa.
 C. A. Riggs, Hooversville, Pa.
 Minta K. Fitz, Waynesboro, Pa.
 Rachel M. Brown, Waynesboro, Pa.
 B. I. Eller, Daleville, Va.
 W. M. Kahle, Daleville, Va.
 J. Z. Gilbert, Daleville, Va.
 Luther Adams, Daleville, Va.
 Sudie V. Adams, Daleville, Va.

D. P. Hylton, Daleville, Va.
 Susan Shaver, Daleville, Va.
 Mina Kinzie, Daleville, Va.



NORTH MANCHESTER, IND.

A number of hindrances have prevented our Circle from meeting as regularly as some of us have felt it should. We have greatly enjoyed reading the "Evangelization of the World in this Generation." It creates a stronger missionary sentiment within us and makes us sensible of the selfishness of many of God's children and the need of giving to the great number in non-Christian lands an opportunity to learn of Jesus Christ.

At a recent meeting we discussed the supporting of a native or foreign missionary and decided to make an effort to increase our fund, and as soon as possible support a foreign missionary. A number of our members from the school have gone to their homes and we trust will give inspiration to the work wherever they may be. We hope to enlist some new members and continue the work in the church here.

Emma E. Bowman.

North Manchester, Ind.



THE ANNUAL READING CIRCLE MEETING AT BELLE- FONTAINE.

"The Reading Circle meetings get better each year," said a sister after the meeting this year, and we are sure the meeting was above the standard for such a service. Despite the cold and rain, over three thousand people gathered in the tabernacle at 2:30 o'clock on Saturday afternoon for the meeting of the Reading Circle.

This meeting was prefaced by a very earnest sermon by our Mission Board Secretary, Bro. Galen B. Royer. Prof. J. G. Royer conducted the opening devotional exercises and Sister Marguerite Bixler led the song service. Bro. F. F.

Holsopple was unable to be present, but sent an able substitute in the person of Bro. J. M. Blough, of Huntingdon, Pa., who soon goes to join the forces in India. Bro. Blough had for his subject "The Needs of the Hour," which he handled in a way which set forth that we have needs, most of which we can supply within ourselves when we once become awakened.

The next on the program was Sister Mary Quinter, of Chicago, who read a very practical paper on "The Scope and Significance of the Reading Circle Work." After this followed the rendering of the "Missionary Circle Hymn," written especially for this meeting by Sister Bixler. Quite a number of copies had been distributed in the audience and it was sung with much spirit by all who could assist. Many words of commendation were heard from those who heard the hymn and Sister Bixler has the earnest well wishings of the Circle for thus helping in the work.

"A Missionary Education for our Young People" was the subject discussed by Bro. Isaac Beery, of Covington, Ohio. This address was a splendid effort and was well received and spoken of. Bro. Beery is an earnest and fluent speaker, and his message showed thorough care and research in its preparation. If our young people would know of missions they must be taught them, and the Reading Circle is one way of thus reaching our young.

Bro. G. J. Fercken, of Geneva, Switzerland, addressed the meeting on the subject, "The Preparation and Qualification of the Missionary." It was a real treat to many of us to meet and greet our brother from Europe, and his message was listened to with a marked degree of interest. His thoughts were of such a character as to inspire all to a higher degree of service.

The meeting was very fortunate in having with it Mr. Martin L. Landis, a returned missionary from China. Mr. Landis has spent seven and one-half years on the China field, and was com-

pelled to return to the home country on account of the uprisings against the foreigners there. He expects to return soon, with his wife and child, to his chosen field of labor. We were especially glad to have him address us on China, and as he told us of the horrors of Chinese idolatry and superstition, the wickedness of man and the dire need of the Gospel of Jesus Christ in these souls, we know that many a heart went out in sympathy and helpfulness to our brethren beyond the Pacific. The principal theme of his address was "Come over and Help us," and we feel sure that the time is not far away when the Brethren will have, over in China, a representative of the cross, telling the sweet story of redeeming love to those whose hearts are now cold and hard.

Bro. J. T. Myers, of Oaks, Pa., led the closing devotions, and thus came to an end one more season of refreshing from the abundance of God's hand. It was a good meeting and we feel sure it was one of the means which led to the glorious offering of hearts and means at the meeting which followed on Monday. May the Lord ever be with the Circle and keep us all to His service!

John R. Snyder.

Bellefontaine, Ohio.



ANNUAL MEETING NOTES.

—One of the disappointments of the Meeting was the enforced absence of our efficient secretary, Sister Elizabeth Rosenberger. On account of sickness in her home she was not able to be present, an occurrence which we all regret exceedingly. Many were the inquiries for her, and we know she would have enjoyed meeting many of those she has learned to know through correspondence.

—It was our pleasure to meet at this Conference Sister Edith Newcomer-Howe, of Norristown, Pa. For many years in the early history of the Circle Sister Howe was the secretary of the

Circle, and did much hard and earnest work for the upbuilding of the work as we now have it. It was a real pleasure to make her acquaintance, with her husband, and we hope for them many years of continued usefulness in the church.

—Has your Circle, Sunday school, or aid society taken an orphan in India to support? Many have already done so, but there still remains a large number yet to care for. Shall we let these little ones drift away from our care? It will only cost sixteen dollars (\$16) to keep one of them a year. We will gladly give you what information we can if you ask for it. Address all communications concerning the Circle orphan fund to John R. Snyder, Bellefontaine, Ohio.

—One of our most active secretaries is Mrs. O.S. Pratt, of Outlook, Wash. She was at the Conference and lost no opportunity to speak a word for the Circle. Although away out on the frontier, they have there an active Circle of about twenty-five members. This ought to put some of our more populous congregations to shame, where in too many instances, to judge from appearances and activity, missionary sentiment is almost dormant.

—Among the Ohio workers whom we had the pleasure of meeting during the Conference were: Mary R. Hoover, Munson; A. W. Dupler, Canton; Alma Epley, Marion; Sara Rinehart, Union; J. I. Lindower, Fostoria; E. R. Cramer, Carey, and Mary E. Miller, Greenspring. Over from Pennsylvania came Cyrus Replogle and S. S. Blough, of Pittsburg; Virgil C. Finnell, Uniontown; Sudie Wingert, Waynesboro; J. M. Blough, Huntingdon, and many others. From Illinois came Martha E. Leer, Cerro-gordo; Nora Arnold, Lintner; Lizzie Shirk, Mt. Morris. We cannot name all that we met, but it was a real pleasure to meet and greet those whom we have learned to know in other ways than face-to-face greetings. We feel sure that the Conference of 1903 will go on record as a missionary Conference, and may we all begin now to make the meet-

ing of 1904 even more of an effort for the extension of God's kingdom here on earth.

—One cannot get away entirely from selfish desires; it seems. We let our personal wishes have dominion over our broader impulses. Such is our feeling in giving up one of our Circle committee family to go to service for the Lord in the foreign field. Brother and Sister S. P. Berkebile, of Fostoria, Ohio, have been chosen for the India field. For nearly one year Bro. Berkebile has been our efficient Vice-President and has done much telling and active work for the Circle. While we are loath to give them up from our own field of labor, yet we rejoice that the Lord will have two such consecrated laborers from our own District. Brother and Sister Berkebile go to India supported by Northwestern Ohio, which movement is the direct outcome of the Reading Circle Meeting at Greenspring church on last New Year's Day. May the Lord's benediction rest upon our dear brother and sister and their parents as they prepare for the labors whereunto they have been called.

J. R. S.

Bellefontaine, Ohio.

DISCOURAGED.

One of the most fatal things in the Christian life is discouragement. One of the most helpful is cheerfulness. A very wise man once said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint, then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us.

The following allegory very forcibly illustrates this truth:—

Satan called together a council of his servants to consult how he might make a good man sin. One evil spirit sprang up and said, "I will make him sin."

"How will you do it?" asked Satan.

"I will set before him the pleasures of sin," was the reply. "I will tell him of its delights and the rich rewards it brings."

"Ah," said Satan, "that will not do; he has tried it, and knows better than that."

Then another started up and said, "I will make him sin."

"What will you do?" asked Satan.

"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and brings no rewards."

"Ah, no!" exclaimed Satan, "that will not do at all; for he has tried it, and knows that wisdom's ways are pleasantness, and all her paths are peace."

"Well," said another imp. starting up. "I will undertake to make him sin."

"And what will you do?" asked Satan.

"I will discourage his soul!" was the short reply.

"Ah, that will do!" cried Satan. "That will do. We will conquer him now." And they did.

An old writer says, "All discouragement is from the devil." We wish every Christian would take this to heart and remember it. We must fly from discouragement as we would from sin.—Words of Faith.

Not until recently have the Japanese book stores been willing to carry the Bible in stock, for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent book stores in Japan.

"Every prayer offered in faith lifts the suppliant above discouraging doubts and human passions. Prayer gives strength to renew the conflict with the powers of darkness, to bear trials patiently, and to endure hardness as good soldiers of Christ."

From the Field.

FIRST DISTRICT OF ARKANSAS AS A MISSION FIELD.

Oct. 20, 1898, the First District of Arkansas came into existence. At a District Meeting held in St. Francis church, St. Francis county, Ark., four churches called for a division of the District then known as the District of Southwestern Missouri and Arkansas. The result was the formation of a new District out of the State of Arkansas, excepting six counties in Northwestern Arkansas retained by the old District and the ceding of eleven counties in Southeastern Missouri to the new District, to be known as the First District of Arkansas.

At this time the new District had fourteen ministers, eleven organized churches, two churchhouses, two Sunday schools and a membership of about 220.

At the District Meeting, Oct. 30, 1902, the District had seventeen ministers, twelve organized churches, three churchhouses, ten Sunday schools and a membership of about 300. Four churches had been disorganized, three new ones organized and two added from District of Tennessee and Florida, by which all of West Tennessee and three counties of Middle Tennessee were added to the First District of Arkansas. One minister had died, four had moved away and four elected to the ministry.

The District at present comprises almost the entire State of Arkansas, eleven counties of Southeastern Missouri, all of West Tennessee and three counties of Middle Tennessee. A glance at your map will show you the vast territory comprised in this District to be worked by these twelve churches with seventeen ministers. Then, when you consider the limited circumstances of these churches and ministers and then consider that not

more than one-half of these ministers are so situated that they can engage actively in the ministry, you will be able to see how large the field and how few the laborers.

Notwithstanding these considerations, it will be noticed that the membership had increased by almost one-half in four years. A few members had been added by immigration, but perhaps as many lost by emigration, so that this increase in membership had been by baptism of native converts. Some have fallen away, it is true, but a healthy sentiment prevails favorable to the church wherever the cause has been represented, and a more inviting field would perhaps be hard to find than in the isolated territory in this District. The people are, as a rule, plain and unassuming, and quite a few possess the courage to accept the truth when presented to them, though much opposition has to be met. Then, too, our membership, with some few exceptions, may be found to be loyal to our Brotherhood, as much so perhaps as any District of its age and numerical strength.

While our progress numerically and spiritually has not been all we have desired, yet we have much to be thankful for, some to regret, and more to hope for in the future. "Then let us all take courage, for we are not left alone." Jesus said, "I am with you," and He surely has been. "Pray ye the Lord of the vineyard that he will send more laborers into the harvest."

B. E. Kesler.

Farrenburg, Mo.

FROM BULSAR, INDIA.

Dear Brother:—

Just now the English mail came with yours of April 17. It is not often our mail and that coming from home meet

on the same day. This is the first time it has done that since I am in India.

We are all well and happy, for which we feel to rejoice. Sometimes it is not so easy to be happy when everything is going square in one's face, but we just keep up anyway. Getting gloomy and long-faced won't make anything any the brighter.

Last Sunday I spent with Adam and Alice at Dahanu. It was my first visit to them and it was the first time I have been off duty since I went to meet our missionary party last December.

Monsoons are coming on and we are busy getting ready for it. I want to move forty or fifty more girls to the place where in January we moved the others. Annual Meeting will soon be here. How I wish we could all be there and then back to our work again when it is over. I do so hope Sadie will go to Annual Meeting. She ought to go by all means.

I am so well. If I keep on this way I think I can stay ten years without taking a furlough. That's what I'd like to do. There is so much to do here that one feels that he'd always like to stay by the fort. Just faithfulness to duty is what is going to count in the end. May the Lord help us all to be faithful and true to the trust he has committed to our hands.—Eliza B. Miller, May 15, 1903.

FROM BULSAR, INDIA.

Dear Brother:—

Until June 1 Jesse and I shall have to pursue our language work without a teacher. Our master was called home yesterday by the death of his wife. We sympathize with the poor fellow, for he seems to feel his loss much more keenly than most of these people do. It must be hard for one so near a Christian and so enlightened to see the body of his departed companion disposed of in the usual burning and religious customs of the country which he no longer

has any faith in. But like many other poor Hindoos he is the "cupjau" of his friends and relatives. Oh, if only this dreadful caste system were out of the way, so that men would be free to follow that which they know to be right. But more than that do I wish they would realize that in spite of all opposition Christ has set them free. Of course they do not see it in that way, and for that reason we are here. So often things do not go to suit us, and then we remind each other of this fact and take new courage to do our best to remedy the defect.

In my last letter to you I wrote about the difficulty we were having in keeping our boys in the government school on account of the opposition of the Parsees. Well, it has turned out just as we expected, a grand triumph for the mission. Recently the boys' teacher was called away for several weeks, and who do you suppose was called to take his place? It was Renchordia, one whom only ten weeks ago they wished not to allow to enter, pretending that he was not advanced far enough in his studies. It is now admitted that all three of the boys are the brightest in the school.

Among the Europeans of this country the following lines are somewhat applicable:

"Little spells of fever,
Little colds so bland,
Make the mighty graveyard,
And the angel band."

I suppose there is about as much truth in this statement as poetry, but I am happy to say that as yet that cannot be applied to me, as I have had but one or two slight touches of it thus far. Jesse and I have both been keeping very well. The warm season seems rather long, but we are enduring it admirably.

When you get this Annual Conference will be in session. I wish you a very pleasant meeting and profitable for the work as well. May the Lord bless and prosper you abundantly in all you do.—D. J. Lichty, May 6, 1903.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

**GEN. MISS. AND TRACT COM.,
Elgin, Illinois.**

The General Missionary and Tract Committee acknowledges the following donations from May 1 to June 1, 1903:

World-Wide Fund.

ILLINOIS—\$114.98.

Congregations: — Cherry Grove, \$17.50; Waddams Grove, \$7.50; Milledgeville, \$6.40; Sterling, \$33.74; Lanark, \$11.64; Pleasant Hill, \$7.80; Franklin Grove, \$23.90, 108 48

Individuals:—W. S. Christner, Geneseo, \$5.00; J. J. Swartz and wife, Galesville, \$1.00; W. R. Miller, Chicago, marriage notice, 50 cents, 6 50

IOWA—\$36.49.

Congregations:—South Keokuk, \$6.85; Kingsley, \$9.00, 15 85

Individuals:—H. E. Maust, Preston, \$7.50; A. P. Blough, Waterloo, marriage notice, 50 cents; Stephen and Ida Hodgson, Mallard, \$4.30; A friend, Des Moines, \$2.00; A Sister, Grundy Center, \$6.34, 20 64

OHIO—\$41.25.

Congregations: — Chippewa, \$6.45; Lick Creek, \$6.40; Wolf Creek, \$3.40, 16 25

Sunday schools:—Fountain Hill, \$7.50; Paradise, \$4.50; Sugar Creek, \$2.50, 14 50

Individuals:—Mrs. M. LeFeire, Nashville, 50 cents; S. D. Royer and Wife, Bradford, \$10, 10 50

CALIFORNIA—\$30.25.

Individuals:—H. C. Coffman, Guernsey, 25 cents; Fanny E. Light, Pasadena, \$30.00, 30 25

MARYLAND—\$25.50.

Individuals:—A Sister, Union Bridge, \$25.00; J. C. Murray, Washington, D. C., 50 cents, 25 50

PENNSYLVANIA—\$17.80.

Congregation:—Indian Creek, 10 00

Individuals:—Silas Hoover, Somerset, 50 cents; Eli Cassel, Norristown, 30 cents; A. C. Moore and Wife, Smithfield, \$2.00; Mattie G. Hollinger, Abbottstown, \$5.00, 7 80

WEST VIRGINIA—\$16.15.

Sunday school: — Pleasant View, 16 00

Individual:—Israel Weimer, Hopeville, 15

VIRGINIA—\$13.32.

Congregation:—Woodstock, . 2 80

Individuals:—S. K. Simmons, Harrisonburg, 25 cents; John Zimmerman, Spring Creek, \$4.75, 5 00

Sunday School:—Mary Shirey's class, Port Republic, 5 52

MICHIGAN—\$9.69.

Congregation:—Crystal, 6 19

Individual:—Dr. H. Sadler, ... 3 50

WASHINGTON—\$10.00.

Congregation:—Sunnyside, .. 9 00

Individual:—A Sister, Port Townsend, 1 00

KANSAS—\$9.50.

Congregation: — Pleasant View, 2 25

Sunday schools:—Joint meeting, Morrill, Rockcreek, Sabetha, 5 25

Individual:—A Sister, Peabody, 2 00

MISSOURI—\$8.60.

Congregations:—Stoddard, \$2.85; Walnut Creek, \$3.25.....

Individuals:—Mary J. Mays, Cedarville, \$1.00; Martha James Lamar, \$1.50.

OKLAHOMA—\$5.21.

Congregation:—Hoyle,
Individuals:—Henry Troxel, Burnett, 61 cents; A Sister, Waukomis, \$1.00.

INDIANA—\$3.50.

Individuals:—Peter Troup, Milford, \$1.00; J. C. Zimmerman, Lafayette, 50 cents; A Sister, Camden, \$2.00.

NEBRASKA—\$2.95.

Sunday school:—Y. P. Meeting, Lincoln,
Individuals:—J. J. Kindig, Roseland, 50 cents; David G. Wine, Octavia, 50 cents,

ARKANSAS—\$1.10.

Congregation:—East Prairie,
Individual:—Geo. M. Clapper, Carrington,

NORTH DAKOTA—\$1.00.

Individual:—Geo. M. Clapper, Carrington,

TENNESSEE—\$1.00.

Individuals:—Ollie Mays and Rachel Emmert, Rogersville, ..

TEXAS—\$0.14.

Individual:—S. E. Lewis, Louise,

Total,\$ 348 43
Plus balance from Annual Meeting of 1902,\$1657 42

Total for the month,\$2005 85
Plus error in March report in addition of Pennsylvania donations, I 10

.....\$2006 95
Previously reported, 1360 84

Total for year thus far,\$3367 79

India Mission.

OHIO—\$17.90.

Congregations:—Ludlow District, \$6.75; Wolf Creek, \$10.15.. 16 90

Individual:—Mrs. Clara Holloway, Zanesville, 1 00

PENNSYLVANIA—\$10.50.

Junior Christian Helpers' Society, Royersford, 1 00

Individuals:—J. J. Krepps, Troxelville, \$1.00; Mrs. J. L. Vought, 50 cents; J. R. Davis, Laidig, \$3.00; 164, Pennsylvania, \$1.00, 5 50

NEBRASKA—\$5.00.

Individual:—F. W. Weaver, Danbury, 5 00

Total for the month,\$ 33 40
Previously reported, 293 96

Total for year thus far,\$ 327 36

India Orphanage.

INDIANA—\$31.55.

Sunday schools:—Anna Hanson's Sunday-school class, Cedar, \$6.30; Sisters' Aid Society, Pleasant Valley, \$12.00, 18 30

Individuals:—Cyrus Wallick, Jr., Wolcott, 25 cents; Sophia Voohis, New Waverly, \$2.00; Pearl Coffman and Orpha Cripe, Lagrange, \$1.00; J. and D. Himelick, Peru, \$10.00, 13 25

NEBRASKA—\$23.50.

Individuals:—Mary Graham, Holmesville, \$3.00; Wm. McGaffy, 50 cents; J. A. Switzer and family, \$10.00, 13 50

OHIO—\$18.00.

Sunday school:—Primary class, East Dayton, 2 00

Individuals:—S. H. Wright, Fostoria, \$1.00; Mrs. Barbara Worst, Nova, \$5.00; Emma Brumbaugh, Hartville, \$10.00, ... 16 00

PENNSYLVANIA—\$10.60.

Sunday school:—Meyersdale, .. 8 60
Individuals:—Sylvia C. Stroup, Knousetown, \$1.00; Ella Keyser, Harleysville, 50 cents; Michael Claar, McKees Gap, 50 cents, 2 00

KANSAS—\$7.60.

McPherson College Y. M. C. A., 7 60

WASHINGTON—\$4.50.

Congregation:—North Yakima, 4 50

MISSOURI—\$1.00.

Individual:—Mary J. Mays, Cedarville, 1 00

ILLINOIS—\$1.00.

Individual:—Georgiana Hoke, Elgin, 1 00

ALABAMA—\$0.40.

Individual:—G. M. Billheimer, Fruitdale, 40

Total for the month,\$ 98 15
Previously reported, 273 90

Total for the year thus far, ..\$ 372 05

The Missionary Visitor.

Vol. V.

AUGUST, 1903.

No. 8.

ARROWS.

The loyalty of His friends is the glory of the King.



God gives no man a contract to enlarge the narrow road.



If we bring Christ to the world God will bring the world to Christ.



The Christian must have the Spirit's help, in wielding the Spirit's sword.



The church's chief weapon in her world-war has ever been the Bible.



If Christianity is worth believing in at all it is worth standing by altogether.



Although God has never deserted a friend, He is often deserted by friends.



"If we are faithful to the duties of the present, God will provide for the future."



Scripture confounds the devil, converts sinners, consoles saints, and confirms character.



The best place in which to stand up for Christ is the place in which you are now standing.



Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on.—Jesus.



"The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others."

Of nothing may we be more sure than this, If we cannot sanctify our present lot we cannot sanctify another.



The fact that God has bidden us to take the Gospel to all the world at once, raises it above all cavil or excuse.



Go out into the highways and hedges, and constrain them to come in, that my house may be filled.—Jesus Christ.



Quick obedience to the highest one known is the easiest gateway to the highest good one is capable of receiving.



Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens.—Jesus.



Don't try to fence off your religion to yourself. If it is worth anything at all, it reaches up to God and down to the smallest details of daily duty, and out into every avenue of life. It covers everything.



It is one thing to start out in the pleasant summer months, begin a Sunday school and hold preaching services all at your own expense. It is quite a different thing to go to the same body of people, have them support a religious work entirely and throughout the year. The latter is the better way.



Hast Thou, my Master, aught for me to do
To honor Thee to-day?
Hast Thou a word of love to some poor soul
That I may say?

A SKETCH OF THE MISSION WORK AT AMLETHA, INDIA.

In February of 1900 I made my first visit to Amletha, found the people suffering because of the famine and gave them some help. I visited a number of other points and found conditions very bad.

Some time after arrangements were made to give a weekly dole of grain at Amletha and some other stations. At first we thought to preach to the people before giving the dole, but soon found that it was impossible to do so. The doles were given on the same day of each week at all the stations, to prevent anyone getting at two places. This necessitated Bro. Stover and Bro. Forney coming each week and each one taking a station. Bro. Stover gave the dole most of the time at Amletha. When the time came for planting crops we gave five hundred rupees at Amletha towards helping to plant the crops, with the understanding that it was to be returned. During the latter part of 1900 a native Christian was placed near Amletha station. I secured a plot of ground upon which we built a native house and there he has lived since, working among those people.

1901 proved a good year. Crops were good and all went well. During this year eight persons were received by baptism at Amletha. Three of these had walked to Anklesvar, a distance of thirty miles, for baptism.

1902 bade fair to be a very prosperous year. Crops were growing nicely, and a bounteous harvest seemed to be in sight, when it was swept away by a great army of rats. Instead of plenty, starvation was now the awful reality that confronted the people. An appeal was made through the Messenger and the love and sympathy of the Brotherhood was manifested by liberal donations of their substance to save these stricken people.

Much uncultivated land in this country yields an abundance of grass. We

had learned by experience that even starving people should not be helped without asking something in return. So we made arrangements to buy grass, which anyone was at liberty to cut and bring to the station at Amletha. The price paid was low, so that no one would be induced to bring who was not actually starving. The grass was cut by little hand sickles, or crooked knives, and carried on the heads. It was weighed and each man's name and amount of grass recorded, then all came to the native Christian's house and sat down and listened to Scripture reading, songs, preaching and prayer, after which they received their pay in grain at cost. The amount of grass bought was 726,120 pounds.

When the grass crop was about over, the moverda crop came on. This is a flower that grows in great profusion on large trees and is very rich in sugar, hence good food. We bought this flower and paid for it in grain, storing the flowers, which we afterwards gave back to the people for food, receiving instead something else. The grass crop is gone, the moverda crop is gone and still the people have to be helped.

In this country there is mixed with the soil great quantities of limestone, each piece looking like an oval stalagmite, ranging in size from a pea up to a hulled walnut.

We next bought this limestone in the same way as we did the grass, also bought wood in the same manner.

As the monsoon season approached, we hired persons to dig up their fields, and get them ready for a crop, putting a company of men first into one field, then into another, thus getting ready for sowing. We bought 750,760 pounds of limestone.

During all this time we kept all the children that were brought to us, feeding and clothing and teaching them. We also kept enough people to care for them, giving those who cared or helped to care for the children their food for so doing. Some aged persons who were

not able to work were also fed free. On Sunday all work closed and the people who were helped during the week were asked to come and spend the day in worship.

All that came were given one meal free each Sunday. During the famine at Amletha the total number of meals given to children at two meals per day was 30,480. Total number of meals to help-

At the breaking of the monsoon we helped many people to grain for planting. This has nearly all been paid back, and we have invested the money in cattle, giving an ox to as many of our brethren as we could. This ox is to be paid for as they can pay. Since the famine eighty-two persons have been baptized. One love feast was held, Jan. 28. About seventy-five communed.



AMLETHA MISSION SHED FRONT. BACK OF IT HOUSE AND SCHOOL ROOM.

less and helpers, 9,354. Total number of Sunday meals, 12,034. Most of the children have become warm friends to us. They are now in their homes, or where their parents died they are in our orphanages. During this year over five hundred persons made application for baptism, but none were baptized until the famine was over. We feared to baptize, lest motives should be wholly wrong.

There is much to encourage and much to discourage, as we think over the work here. The past has had its sunshine and its shadow. The future is full of hope: May the Lord bless and lead these poor people. S. N. McCann.

Anklesvar, India, June 3, 1903.



He who throws away his time shows his disregard for the most precious gift of God.

CHICAGO AS A MISSION CENTER.

By W. R. Miller.

The one hundred and eighty square miles of Chicago, placed side by side, would make the area of the city one mile wide and one hundred and eighty miles long. It would require a railroad train, running at the rate of a mile a minute, three hours to run from end to end of the city. There are nearly seven thousand saloons here. Placed side by side they will make a solid line of saloons thirty-three miles long. There are about six hundred churches, making a solid line of churches six miles long. The saloon is doing five and a half times more to send souls to hell than the church is doing to save them.

There are nearly 2,300,000 souls here, according to the last directory. From the most reliable sources we glean that less than 300,000 are church-going people, leaving a net balance of about 2,000,000 souls for mission work. Deduct fifty per cent from the vast horde of people as infants and children, and we still have one million people to whom to preach the Gospel.

Do you wonder that we are striving so hard through our Sunday School Extension Fund, to have ten or a dozen new mission points started? The one recently started affords much encouragement and a committee is already in existence to start two more.

Here are the people to whom we should preach "Jesus and Him crucified." Shall we run away from them? This would not be Paul-like. At the riot at Ephesus, he would go into the midst of all danger that he might speak of Jesus and His love.

Again, at the mob in Jerusalem, Paul would stop on the steps of the castle, just beyond the reach of the angry fanatics, and tell them of the hope he had within him. He sought the large centers of population, and not only this but would take advantage of an unusual excitement that brought the people to-

gether and then and there preach to them the "hope of Israel."

Shall we do less? It is not a question whether they will receive the truth but whether we will tell them of the truth. Some one said to Mr. Moody, "Will the heathen be saved if they do not have the Gospel?" His reply was, "Better ask, Can you be saved if you do not carry them the Gospel?" This is our business in response to our Master's last instruction, "Go ye," and here the "going" is the small part. Here are the hundreds of thousands. If the Gospel is preached to them, some will receive it, but the large majority will evidently reject it. "They will not enter in because of unbelief." But still those words of Him, who was willing to be sent, are vibrating as they have sounded down the ages to this very day, and will continue to ring through the coming years with redoubled power and force, "Go ye!"

Chicago, Ill.

* * *

In "The Assembly Herald" (Presbyterian) Isaac Boyce writes thus of mission work among the Indians of the Hot Country, Vera Cruz, Mexico:—

At present this section has but a sparse population. . . . The inhabitants are for the most part pure blood Indians. . . . Missionary work in this section is reduced practically to house-to-house visitation and direct personal teaching. In the ranches large congregations cannot be gathered. Half a dozen houses can, however, be visited during the day and Scripture reading and prayer be had with the family and some neighbors who will come in to hear. General instruction is given and then the missionary moves on to another home. When night comes on he sleeps . . . on such a bed as may be had, and eats what is set before him. . . . It is with just such groups of people, and amidst just such surroundings, that we are carrying on our work. While not favorable to the public preaching of the Word to large audiences, it affords a splendid opportunity for hand-to-hand work and for "hand-picked" fruit. Not so much fruit may be gathered as under different conditions, but it is sound fruit and will keep.

HOME AND FOREIGN MISSION WORK IN ILLINOIS.

By Blanche E. Kingery.

What might the Brethren church accomplish by reaching out in the State?

I will simply state the condition of the work as I find it, leaving others to draw their own conclusions.

"Can it be that there is mission work to be done in Illinois?" people seem to ask.

In our State only one-third of the children are under Bible instruction, and many whole townships are without a single Sunday school. While three-fourths of the money and four-fifths of the talent that are being expended in religious and reform work are spent in cities, two-thirds of our population live in the country.

The "home mission" part of the work I find to do consists in regaining Sunday schools in the neglected rural districts, visiting homes of the rich or the poor, Christian or non-Christian, homes in which no pastor ever enters and perhaps no Christian worker has ever been there.

Is that Christian following in the footsteps of Jesus who goes only to the members of his own church or to see his special friends or those in the same station in life? How often the very ones who need our help, sympathy and encouragement are neglected!

The Bible is seldom if ever read in many of the country homes. It is superseded everywhere by the newspaper, and people have become worldly and indifferent by neglect. To these we carry the Gospel, and persuade them with prayers and with earnest words, and often with tears, to awaken to their responsibility and to the training of their children.

I establish Sunday schools and get the community to reading and studying the living truths of God, for as Paul declared of the Gospel, "It is the power of God unto salvation to every one that believeth." Our country children are neglected. In my few weeks of country work I have placed more than five hundred under Bible instruction. Of these I am confident that fifty is a high estimate of the number that had been hearing the Word either from the pulpit or the Sabbath school. Yet these boys and girls of to-day will be the men and women of to-morrow. Let us train them for the future service.

This is a field in which many of the young people who are being trained for service in the splendid training school at Mt. Morris could find a work. In fact, anyone who is all for Jesus and is willing and glad to be of service to Him can find a harvest white indeed for the reapers.

Perhaps it is of our foreign mission you prefer to hear. We give up our loved ones, some of our own, perhaps, our best workers, to the work in foreign lands. A grand work they are doing there.

Many people say, "Since we cannot go, we can send money to those who



A HOME IN ILLINOIS.



A HOME IN ILLINOIS.

can." That is well, for they must have it. But still we have another duty to perform. God has sent the foreigner to us that we may tell him the story, and it may be he will be the one to carry the glad tidings to his own people and accomplish what we could not. In Illinois we have the Chinese, the Bohemian, the Polander, the English-Italian and many other nationalities. Is there a young man or a young woman who is sitting with folded arms, waiting to go to foreign fields to tell the blessed story? "Lift up your eyes and look on the fields, for they are white already to harvest." The coming of these foreigners among us has not yielded the moral and spiritual harvest it should have done. They have held aloof from our religious life partly because of prejudice. Still this does not free us from our responsibility. Our efforts to reach them with the Gospel have certainly not been equal to our opportunity.

The foreign settlements in which my interest is at this time are among the coal mining districts along the Illinois river. Here are hundreds of children growing to manhood and womanhood without the slightest knowledge of God's

Word, and what is still more terrible, many of them are being instructed in the infidel catechism. (See following article for catechism.)

Many of the towns in the coal districts with less than one thousand inhabitants have from five to seventeen saloons. There is an awful sameness about the towns,—dirt, squalor,—houses very much the same shape and size, all the properties of the mine owners. I find no reading matter of any kind, nothing to keep the mind employed in right channels.

All this may be owing to difference in dress, or diffidence, or lack of pastoral

work among them, anyway many seem to have little or no idea of a higher and better life. They appear to be contented with their squalid homes and in attractive lives and their surroundings.

Even after these have confessed sin,—confessed by word of mouth, their oaths and obscenity of actions, dishonesty and impurity,—there may be little hope for them. But it will take time to displace the bloated features and scoffing, leering eyes. Our hope is in the children. I cannot believe that there is a father or mother so degraded and bad as to say to his children, "Go the way of sin, be bad." As long as there remains the semblance of humanity a man would rather hear his children sing "I am so glad that Jesus loves me" than hear them utter the coarse songs that the outcast and fallen lift up on the street.

Yet we find the young men staggering into their homes. Homes! Their homes are very different from yours. I think of your cheerful fireside, father reverend and grave, mother mild and cheerful, sister confidential and brother trustful, the evening hymn, the appetizing board, the family council. This is "Home, Sweet Home." All these

blessings are strangers to these young men's homes.

I went into a town of about one thousand inhabitants and found a weak church, one Sunday school, but thirteen saloons. How pleased the mothers and children were to have some one interested in their spiritual welfare! In a town of about five hundred inhabitants it had been so long since a preacher of the Gospel had been there that none could remember even the year. O, the scarcity of laborers! We had two children's meetings there and each time there were more than sixty bright-faced children, eager and anxious to learn. What a privilege to be permitted to tell the story of Jesus and His love to those who had never heard it before,—a privilege angels might well covet.

There was one gospel song book and very few Bibles in the town. There is no Chicago paper nor religious periodical taken in the village. May the blessed Gospel we are placing in their hands be read and studied, the truths be applied to the lives and they become good citizens of our commonwealth instead of pests to society.

So we could go on, giving many incidents that go to show that the great need is willing workers, those willing to do anything that their Master would have them. If anywhere there are those competent to do great things for the blessed Master in this work, I believe they are to be found inside the walls of Mount Morris College, especially if Miss Forney and several I have known from there are representatives, in part at least, of the splendid training given those who would spend their lives working for Him.

It is the individual seeker that is needed, one who will go from home to home, full of sympathy, free from bigotry and overflowing with love such as Jesus had when He had compassion on the multitudes. Let that one gather these children into Bible schools and teach them the way of life, and God only knows the result.

Manlius, Bureau Co., Ill.

A BIT OF INFIDEL CATECHISM.

By Father Cipin.

[These questions and answers are for the Bohemian American schools, printed in the Bohemian language, and published by August Geringer, 150 West Twelfth Street, Chicago. A few of them Miss Kingery quoted in her article, but here is given a list complete, as they appeared in the March number of the "Illinois Missionary." To think of such instruction being given to the boys and girls of Illinois who, in the next generation, are to be some of the men and women of this State, is a fact commanding the most serious thought and demanding prompt action, lest our Christian liberty be taken from the church forever.—Ed.]

1. What is God?

Ans.—God is a word used to designate an imaginary being which people have of themselves devised.

2. Is it true that God has ever been revealed?

Ans.—As there is no God, he could not reveal himself.

13. What is heaven?

Ans.—Heaven is an imaginary place which churches have devised as a charm to entice their believers.



A HOME IN ILLINOIS.



A HOME IN ILLINOIS.

26. How did man originate?

Ans.—Just as did all animals—by evolution from lower kinds.

31. Has man an immortal soul, as Christianity teaches?

Ans.—Man has no soul. It is only an imagination.

45. Who is Jesus Christ?

Ans.—Jesus Christ was the son of a Jewish girl called Mary.

46. Is he the Son of God?

Ans.—There is no God, and therefore he cannot be God's Son.

65. Did Christ rise from the dead as Christianity claims?

Ans.—The report about Christ's rising from the dead is a fable.

66. Is it true that after Christ's death the apostles received the Holy Spirit?

Ans.—It is not. The apostles had imbibed too freely of wine and their dizzy heads imagined all sorts of queer things.

68. Did Christ ascend into heaven?

Ans.—He did not. What the churches teach is a nonsensical fable because there is no heaven and there was no place to ascend to.

69. Will Christ come again to the earth?

Ans.—He will not, because no dead person can ever come back.

70. Will Christ return on judgment day?

Ans.—There will be no judgment day,—that is all a fable so that the preachers could scare people and hold them in their grasp, Man has no soul, neither had Christ any soul. All these things have been invented by the churches.

71. What is the Holy Spirit?

Ans.—The Holy Spirit is merely an imagination,

existing only in the minds of crazy religious people.

84. Is Christianity desirable?

Ans.—Christianity is not advantageous to us, but is harmful because it makes of us spiritual cripples. By its teachings of bliss after death, it deceives the people. Christianity is the greatest obstacle to the progress of mankind and therefore it is the duty of every citizen to help wipe out Christianity. All churches are impudent humbugs.

86. Is there communion of saints?

Ans.—No, because there is no God, no saints, no soul, and therefore our prayers are wholly useless and only a waste of time, which should be spent in more sensible things.

96. What is our duty when we have learned that there is no God?

Ans.—We should teach this knowledge to others.

98. Do we owe a duty to God?

Ans.—No. There is no God, and therefore we owe him no duty.

104. Should we take the name of God in vain?

Ans.—Yes, because the word “God” has no meaning to us.

112. Is adultery a sin? (The sixth commandment.)

Ans.—It is not a sin.

128. Does Christianity stand for right?

Ans.—No. It stands for, and supports, all that is wrong.

179. Should we ever pray?

Ans.—We should not. By prayer we only waste time, as there is no God. If we are given to prayer we gradually become imbeciles.

180. But preachers say that prayer helps us, what of that?

Ans.—That is a contemptible humbug.

In Conclusion.

In a brief review of our Catechism: There is no God, no saints, no angels, no devil, no heaven, no hell, no virtue in prayer,—all these things are mere deceptions of the preachers. Christianity has no truth in it, being only a deception and founded by fanatics and smarties (or smart alecks). Our age is the age of reason and progress and only an ignoramus or a fool will still adhere to religion. When all people become enlightened then will disappear the false hope of any after life, which is only a delusion. In work and knowledge lies our salvation.

The End.

Note: Bohemian infidels always spell God with a small g. This contains only a few of the questions and answers. Could not print all answers, as many were not fit for publication. This catechism is taught to over 12,000 boys and girls in Illinois and Iowa.



IDOLS OF THE HEATHEN NOW MADE IN CHRISTIAN AMERICA.

Heathen idols are made in Philadelphia. This fact recently became known. It was not the idol maker who announced the fact, it was a Korean, a

native of Seoul, who has lately come to America to purchase some yankee-made gods. The Korean's disclosure of the purpose of his visit has thrown the Philadelphia idol factory into disrepute. Bishops and missionaries have denounced it bitterly. Nevertheless, the manufacturer, a strange, strong-willed man, does not propose to give up making idols.

For the heathen to bow down to Christian-made gods is not a new thing. Thousands of idols are turned out in Germany each year, and nearly all the outlandish little gods and fetiches that the Africans worship are the product of the enterprising English town of Birmingham. Frederic Poole, a missionary of Philadelphia, estimates that a good percentage of the world's idols are made by Christian nations, and Dr. William P. Wilson, the head of the Philadelphia Commercial Museum, says that the idol-making trade of Germany is enormous.

The Philadelphia idol factory is a wooden building of one story. Its owner is a German, and his trade used to be toymaking. He came from Germany to Philadelphia two years ago, and he says he took up the manufacture of idols because a friend of his, a resident of India, proved to him that there was a greater demand for idols than for toys, and that there was more money in the idol than in the toy business. Most of his trade is with India, and the principal idols he makes are Buddhas and Ganeshes. He recently permitted some photographs to be made in his factory on condition that his name be not revealed.

Doesn't Want Visitors.

“I am not ashamed of my business,” he said. “It is not on account of shame that I withhold my name. It is on account of the visits of clergymen and missionaries and on account of the letters urging me to shut up shop that hundreds of pious women write.”

He led the way into a small room that had a white curtain. Here a man in a

blue cap was carving a Buddha of white marble.

"The Buddha of white marble is one of our more expensive gods," the proprietor said. "This god, two feet in height, costs \$50."

He pointed to a little wax Buddha that stood upon a shelf. "That is the model," he explained, "which my man here follows. It is a copy of a Siamese Buddha that has the reputation of being the best image of the god extant. But my man has made so many Buddhas that he hardly ever looks at the model now. I guess he could carve a Buddha in the dark by this time."

In a second room another man was carving a strange god, with four arms and an elephant's head, the Hindu deity, Ganesh.

"This is another expensive idol," said the proprietor. "Plain, it costs \$50, and decorated, \$75. Two of my girls are decorating a Ganesh now."

He led the way to a third room, where several young women were at work with paint and brushes. On shelves around the walls white gods of wood and stone sat, and these, one at a time, the young women decorated. They who were decorating the elephant-headed Ganesh put bands and figures and arabesques of red and gold and green upon his arms, his trunk and his stomach, and his crown they painted a pure gold.

Molds Are Necessary.

"There is the model," said the proprietor, indicating a Ganesh that the girls were copying. "Nothing can be done without a model when you work on these big Brahmin or Buddhist gods. Every color, every band, every little decoration has a meaning. If you go wrong anywhere your god is worthless."

He passed on to the department of the cheaper gods, the little wooden idols that the poor use.

"We have a fine machine to cut these gods out with," he said. "It is something like a pantagraph. Watch it."

A man sat at a machine, which was

ten feet in length. Ten circular saws, set parallel, a foot apart, had before each of them a square block of wood. The handles that guided the first saw the operator held. Now he pressed back a lever, and all the saws began to revolve swiftly.

The operator ran his saw swiftly over and through and around his block of wood. He made a round thing for a head and an oval thing for a pair of crude legs. And all that he did to his own block of wood the nine other saws, just as though he had been guiding them with his hands, did to theirs. When his block was finished the nine other blocks were finished.

"You see with this machine," the operator said, "we can make ten idols at a time."

All Kinds of Idols.

In his office the proprietor had a number of shelves filled with gods. They were of wood, of marble, of brass, of bronze, and here and there was one that glistened as though made of pure gold. Some were beautiful. The Buddhas particularly were beautiful, with their serene and gay smile. Some were ridiculous; figures little and fat that squatted like toads. Some were outlandish, with the heads of birds, the bodies of beasts and the tails of reptiles.

"We make all kinds," said the proprietor with a smile. Then seated at his desk, he went on:

"I sell a good many idols to Korea. They buy Buddhas there. I make them little, cheap Buddhas out of wood. At the Korean temples, after prayers, each worshiper gives to the secretariat at the gate a piece of money, and receives in return a little god. It is these little gods that I make. I make gods for India. Do you see that horrible goddess on the lower shelf, the goddess with the black body, the hands red on the inside, the necklace of human heads and the girdle of skulls and several blood-stained hands? That is the India goddess Kali.

"The god with the three eyes and the necklace of skulls and serpents is Shiv,

another Indian god. That fantastic figure is the Japanese god Jiso, whom the Japanese women love so well that they cover him with robes embroidered in gold and silver and lay before him daily fresh fruit and flowers.

"It is necessary for me to make all these gods correctly. Hence I must have perfect models to work from. The two or three agents through whom I do business in different parts of the world supply me with my models. My business is not very big, but my profits are satisfactory."

The religious element of Philadelphia feels itself outraged that idols should be manufactured in a Christian city. Bishop Cyrus D. Foss says:

"It is to be regretted that Uncle Sam is placing missionaries among the heathen with one hand and with the other hand is placing idols among them. Conduct so inconsistent must fill the more thoughtful heathen with amazement. Yes, I regret that idols should be made by Christians. Quite as deeply, though, do I regret that Christians should supply the heathen with whisky and opium."

To the idol maker, in his one-story wooden building, some of these criticisms were retailed. The man, gazing out of the window thoughtfully, answered his critics thus:

"Most of the gods I make are images of Buddha. Buddhism is an old creed. There are over 500,000,000 Buddhists in the world. Here are some of the rules of Buddhism, and I think they are good rules: Forget the world. Reverence old age and the oppressed. Respect the religious belief of others. Destroy no tree. Kill no animal. Drink no intoxicating beverages. Boast not of your own sanctity.

"I make Buddhas. These Buddhas go out into the world and turn men's thoughts to the rules of Buddhism. They cause men to pray, to be clean, to be temperate, to be kind. If I made whisky or opium for the heathen—things that harm them—I would be ashamed of

my business. Since I only make gods I am not ashamed."

(The foregoing appeared a few weeks ago in the Record-Herald, a daily paper of the highest standard, and there is every reason to believe the statements correct. The article is given entire, save illustrations because of the information, the reflections of the proprietor, and the thoughts of the minister of Philadelphia for his comparison with the liquor traffic. But, really, "Demetrius, the silver-smith," is going about in the world to-day. Is there not a Paul who will turn "Ephesus" upside down and establish Christ properly in Christian America?—Ed.)



OUR LORD'S RESURRECTION AS CELEBRATED BY THE GREEKS.

By D. Chirihotis.

From the time of the early church fathers the Greek church has observed resurrection day with a special feast and service which is very interesting as well as striking in many ways. By the Greek himself the service is entered into with such great reverence and deep devotion, and its meaning fills him so full of joy, that even the poorest feel as happy as can be.

•The feast is movable, always occurring in March or April. The observance of the feast is something after this manner: Early, about two o'clock on Easter morning the bells which have kept silence since Good Friday now begin to announce the glad tidings that the resurrection hour is drawing near. Then every faithful Greek arises and hastens to the church. There they follow ritually the service, while the priests from the temple offer the prayers set for such an occasion, and read the sacred lessons. This is suitably interspersed by singers and choruses singing glad Easter anthems.

On that day the churches are exceptionally crowded throughout, thus mak-

ing a show of strong faith. While the service is going on the priests announce to the congregation the expected tidings, for which they have fasted for some days. They are now longing to hear that solemn voice, "Christos Anesty," viz, "Christ is risen." With this proclamation their hearts are filled with joy. Some have colored eggs which they strike point to point, saying, "Christos Anesty." To this they answer, "Ale-

Just outside of the church there is standing an armed mass with charged guns, ready to fire a salute of exaltation on hearing, "Christos Anesty." Though the church objects to the firing of any gun, and though the local authorities oppose it, yet the young think that they cannot extol the feast without this. Thus the verse in Ecclesiastes is verified, where it says, "A time to mourn and a time to dance." Millions of dollars are



PROCESSION ON EASTER.

thos Anesty," viz, "Verily, He is risen." Then they break the fast, salute each other with a kiss and embracing repeat to each other, "Christos Anesty," "Alethos Anesty." This is kept up as the salutation whenever each meets the other until Ascension day.

At noon on Easter the same services are repeated. The picture herewith shown was taken by Theodore Malcozzi and sent over to America by his brother, Philimon. It is a good representation.

During the noon service all gospels relating to the resurrection are to be read, first in Greek, then in several modern languages.

spent vainly in this way, just for the sake of a useless sound, which, in some cases through carelessness, proves injurious, too. Of course educated people do not engage in this noise making, but as long as they seem to be indifferent to it, it is looked upon as encouraging it.

When the noon service is over, all go round the neighborhood and thence return to church, having followed the image of the resurrection raised up and carried among them by a man who offers for this a quantity of cereals, cattle or money to the church. So they advance with the sanctified emblems on each side of the resurrection image followed by the devotees.

After this they go to their homes where, with prayers and songs, they sit down to dinner, consisting chiefly of a lamb. On Easter every Greek house has to be provided with a lamb, which they kill and get ready for Easter dinner. The wealthy are supposed to provide for the poor, and thus all of them rejoice and enjoy the sacred feast.

Smyrna, Asia Minor.

THE MISSIONARY SPIRIT OF THE SOUTH WATER- LOO CHURCH, IOWA.

The South Waterloo church is considered as one of the pioneer churches of the West. It is a church that has been organized by members emigrating mostly from Somerset county, Pennsylvania. The people of this church were fortunate in locating in a goodly land, well watered, a deep black soil and finely timbered along the streams.

They were industrious, energetic and much given to hospitality. In short, they were not slothful in business, fervent in spirit, serving the Lord. The missionary spirit of this church has been felt from its earliest dawn. Some of our good members, who lived among us and were so abundantly prospered, gave of their abundance to the Lord, to be used for missionary work, and yearly it is yielding its fruit for the Master's cause, until at the present time there has been set apart no less than between \$18,000 and \$20,000 for world-wide missions and book and tract work.

Six years ago this church felt the need of a missionary in their home city work, Waterloo. The work was begun by the order of the church. Since that time we are supporting, by the aid of the District, a missionary in our home church, with good results.

The first missionaries were sisters Lydia Taylor and Della Meyers Peifer. Sister Eliza B. Miller, who is now at work in India, was chosen as her successor. Since she is gone Sister Alma Crouse has been chosen to continue the work. These sisters all did their work well and found plenty to do. Indeed we do not see how we could do without their work.

Since the Mt. Morris College Missionary Society has been organized, a num-

ber of our members obligated themselves to help to support a missionary in the foreign field.

Two from this church have been chosen for the work in India, namely, Sister Eliza B. Miller and Bro. Daniel J. Lichty. We feel that we miss them, but our loss will be India's gain. When we hear of the good work in India it simply inspires us to more missionary work, not only in foreign fields, but also in our home territory.

We also feel the need of more drilled workers. In every line of work men and women are drilled for the work; why not drill them for this work of all works?

In this article I feel that I would not be doing justice to our aid societies in not calling attention to their work. The two societies in Waterloo and South Waterloo are also a stimulant to the missionary work. Frequently they make special efforts to prepare and fit garments for such as have not been as fortunate as we are. Money has also been sent by them to relieve missionaries in other fields. In their meetings frequently articles are read on mission work, which cause this subject to be discussed, and "as iron sharpeneth iron," so one sister's countenance sharpens another sister's countenance.

I attribute the missionary spirit of this church to different things:

1. Some good brethren who were filled with the missionary spirit were called to preach for us.
2. Some solicitor came among us who preached the importance of giving time, talent and money.
3. The Bible schools held in this church every winter aroused us to the mission work. Three times we have taken the Acts of the Apostles as a study. This cannot help but arouse the most stupid one.
4. The home ministers are accustomed to read and preach more on missionary work.
5. A number of our members are members of the Missionary Reading Circle, and working on that course which makes itself so much felt.

I am writing this article, not because I mean to boast of the missionary work done in this church, but because I rejoice in living in an age in which this work receives so much encouragement. We pray that these articles in the Missionary Visitor, as well as the columns in our Gospel Messenger, may urge us to be more faithful. W. H. Lichty.

Waterloo, Iowa.

Editorial Comment.

YOUR BEST TO-DAY—TRUST GOD FOR TO-MORROW.

There is told a very pretty story of a certain king who offered a valuable prize to the person in his realm that would paint the most suggestive picture of "Peace." Among the paintings submitted for the prize were two very fine ones. The one was a picture of a beautiful lake nestled among the hills and mountains. Its edges were fringed with vegetation in its wildest and richest profusion, but every leaf was quiet. Its surface was one unbroken calm, in which was reflected perfectly a distant mountain. The whole scene was a most beautiful one of all at rest and hence "peace."

The other painting was an old mill. The water wheel was running around rapidly as the waters dashed over it. The dam near by was overflowed with a large volume of water too. This all fell among rocks below and dashed and splashed in a most turbulent manner, in its efforts to flow onward towards the end. Hard by the old mill and with one branch reaching far over the water nearly to the rim of the water wheel, grew a tree. Near its end, and in a peculiar fork, was a bird's nest with three little eggs. Further out on a little limb was the bird herself singing her most charming song. Save the bird and the nest almost everything in the picture suggested no rest or peace.

The prize was awarded to the painter of the second picture. Men asked why, and the king said: "The first is most beautiful and suggests a fine and perfect conception of rest, but there is no virtue in it. Anything or anyone can be at rest when everything is favorable to it. The second shows that while all about suggests commotion and unrest, the tiny little nest and the bird are calm and undisturbed,—at perfect peace and rest.

There is virtue in the latter picture not suggested in the former.

The missionary's life, and the lives of many others, is like that second picture. The everyday of life is turbulent with the struggle against sin and the arch enemy of souls. About us is all the commotion and stir that life can give. Ambitions, too, are brought low, and life is filled with disappointments. More was planned than was done. But happy indeed is he who, amidst all the commotion of this life, all this disheartened struggle, still is at rest and peace with his God. Fret not over what you longed to do and did not have the opportunity, or that which you hoped to gain but did not succeed. Do your best each day, as it comes, and trust God for the morrow. Some one has most beautifully expressed the thought in these lines:

Do thy best, and ask not how or why,
Lest one day, seeing all about thee
spread

A mighty crowd and marvelously fed,
Thy soul break forth into a bitter cry,—
I might have furnished, I, yea, even I

The two small fishes and the barley
bread.

SEVEN HUNDRED AND FIFTY THOUSAND !

Approximately there are 750,000 children in Illinois not in Sunday school, and that means practically without religious instructions. From G. A. Raymer, State Missionary of the American Sunday School Union, Dixon, Illinois, who has granted us the use of the cuts found in this issue, and also given us other valuable information, comes the following statement of certain counties of which he was asked to give data. These are counties in Illinois. He says that excluding children under six and adults from the right hand column would reduce the figures at least 25 per cent, and

thus show the attendance of young people, not in Sunday school, still greater. This should be done, because the left hand column of figures is taken from the government records, and includes children of school age alone. But look down the list. Think of your own county and its needs, and then remember that if you cannot let gospel light shine where you now are, there is little probability that God will call you to any other field to shine.

Children between Six and Twenty-one. *Av. S. S. Attendance Incl Adults and Children under Six.*

JoDavieess,	7,583	2,387
Carroll,	6,477	3,366
Ogle,	9,823	4,597
Lee,	8,624	2,801
Whiteside,	10,206	5,117
Kane,	20,383	11,496
DuPage,	8,388	3,959
McLean,	20,863	8,466
Woodford,	6,568	2,447
Sangamon,	20,390	7,590
Christian,	10,476	3,975
Macon,	12,753	8,286
Piatt,	5,272	2,578
Champaign,	13,637	5,956
Macoupin,	13,195	5,060
Vermillion,	17,202	7,870

AN AWFUL RECORD.

According to the best statistical authority on crime and criminals the direct cost of crime in Illinois is estimated at \$13,000,000 per year. The direct and indirect cost of crime combined makes the enormous aggregate of \$40,000,000.

Yet, in spite of all this, professing Christians will vote for saloons, will patronize them on the sly, will give them their influence because of the few paltry dollars more gain to themselves.

This awful record of crime stands as it does because so many, many know not Christ.

And how can they know Him? Were all the people in Chicago to take a notion to go to church next Sunday, not a half of them could find room within the doors of the houses now provided for worship. While a small portion would

be welcome to the more fashionable churches, thousands would have to stand on the outside.

On the other hand, though the seating capacity of the churches is sadly inadequate, the pews average over half empty during the services of the summer, for the people are gone, and evil with them, as they lounge around, "spending their vacations" in idleness.

Church members do not live up to the high ideal of Christianity. Such figures make one feel that the church at home is dreadfully asleep.

How can she be awakened?

NEAR HOME.

To get an idea where Miss Kingery, who contributes to this number of the Visitor, is living, and to save you the trouble of hunting a map, just follow this description. Ogle county, in which is the Silver Creek congregation, including the school and its effectual work at Mt. Morris, also West Branch and Pine Creek congregations, is next to the northern tier of counties in Illinois. Joining Ogle county on the South is Lee, in which is the strong and earnest congregation of Franklin Grove, or more properly, the Rock River church. The next county south is Bureau, and in this county is where Miss Kingery is at work.

Where the line between Northern and Southern Illinois is, the writer does not know; neither does he care, for lines ought not to be barriers when souls are starving.

But can it be possible that there is such a condition as is pictured by Miss Kingery so "close to home"?

Our ministers grow eloquent over the needs of India and our hearts respond liberally to help the heathen in far-away lands. Blessed be His name for all that has been done in India or any other land.

But how about the "heathen" at our own doors? Here in adjoining counties the distribution of infidel doctrine, as set forth, is something appalling.

Might it not be that in our commendable zeal in other lands we neglect the children of our own, and is it possible that Satan and his host are undermining our very foothold? God forbid that such a disaster come to the church of America, but it is high time to awake to the needs at our door while pressing out into other lands.



HOME MISSIONS A GOOD EXCUSE.

This Visitor is going to be a splendid excuse for the brother and sister who always says, "I don't believe in or support foreign missions, because we have too much to do at home." Now, my brother, my sister, the church and the world and all heaven will believe you sincere in your excuse if you will get to work on your "home field." There is not a living soul going to complain about any active mission work at home. Where the just cause for complaint comes in is that not doing anything away from home because of the above excuse, the large majority of these same people do little or nothing at home.

What is meant by doing something? It is not a few pennies of the dollars upon dollars that are in your possession. It is sacrifice that brings the blessing.

There are a number of brethren and sisters able, if willing, to keep of themselves a missionary in one of these home fields. Do that and the blessing will follow that you know nothing about.

It is not doing home mission work in the sense of excusing one from foreign work. A congregation of a hundred or more, taking up a small collection once or twice a year for a home field,—taking all the collections of Thanksgiving, Christmas and every other service to raise the necessary quota to District work, when the sum total of District money raised is not above what this one congregation could give if their hearts were in the work,—this is not true mission work at home.

Now is your opportunity. We have often professed "our faith" without our works. Brethren, let us try James' plan once,—show our faith by our works.



WHY NOT VENTURE?

Since there is a field so near home, is there not some young sister or brother in one of the churches near by who will arise in her or his congregation and say like this: "Brethren, I want to tell the story of the cross in these mining towns so near our door. Will you send me? I'll do all I can to make it self-supporting, but will not this congregation help just a little, and share the blessing that will follow?"

And if there are no such members arising because of timidity of offering themselves, where is the congregation in Illinois that will call some one to this field and bid them Godspeed in the work?

Talk about Bohemians needing Christ in Bohemia or Italians needing the Gospel in Italy. Bohemians, Italians and others by the thousand are without the Gospel in our own midst, in this blessed State of Illinois. Shall not some one be sent?



THE AMERICAN SUNDAY SCHOOL UNION.

This undenominational organization for placing the Bible in the hands of people who do not have it are doing in a quiet way a great deal of good about which the general church public knows little. They do not know it because the organization works where there are no churches and Sunday schools, and unless they tell of their labors it remains untold.

Under the direction of this organization, Miss Blanche E. Kingery, whose parents live at Polo, Illinois (within the bounds of the Pine Creek church of the Brethren), has been doing some very efficient work in Bureau county, Illinois. Her headquarters is at Manlius.

Miss Kingery upon invitation consented to prepare an article on mission work where she is laboring, and no member of the Brethren in Illinois can read it indifferently. She has promised to contribute other articles from time to time and they will be all the more valuable because they are from a State whose Christian endeavor the church need not be ashamed of, and yet a State that is needing so much greater effort than heretofore.

THE OTHER SIDE.

To ride through Ogle, Carroll, Lee, Whiteside, Macon, Piatt and other counties where the Brethren are located, one would think this is certainly a favored State. But to declare that the illustrations used in this number are photographs of actual homes in Illinois where Christ has not been, and that they are characteristic "homes" for some localities, opens one's eyes in such a way as to make him think.

After all, that is what the Visitor is for,—to make men think, and thinking they will act aright.

Look into these "sheds" of homes, see there the children growing up in vice and ignorance, untutored by the man of God, yet with souls bound for eternity, and what is more sad?

Let not one member of the Brethren church be ashamed of what this Visitor says about the "other side" of this glorious State of Illinois, but may there be found many who are willing to help to a better condition.

OUR CHICAGO MISSION.

Here is a place where our members are working along quietly, though not making as much "noise" about what is being done as, perhaps, the facts would justify. Sister Cora Cripe has been there for a number of years, patiently struggling with the problems that confront the children's mission every week, not

losing courage in the least. Through heat and through cold she presses on in the work.

The assistance of Sister Mary N. Quinter during the past year has been a most blessed experience and fellowship to Sister Cripe, and it has been quite a stroke to have Sister Quinter called to another field. Yet this does not cause Sister Cripe to lose courage and hope in her work. She believes, and believes it rightly that there is no more promising, hopeful, and needy field than Chicago; and all that is true.

Sister Cora has gone on a few weeks' vacation and rest during the heated season, and the Committee is very fortunate in securing the earnest services of Sister Minnie Flory, of Centre, Ohio. She will remain during the summer. Already she has taken hold of the work with a degree of intelligence which is to be commended.

With the faithful services of their pastor, W. R. Miller, and the strong support of the officials and whole body of the church in Chicago, the mission there will continue to grow. It is an inspiration to be present at any of their Sunday services, and members passing through the City may well stay in their haste, rest a day, and enjoy a spiritual refreshing in the house of God at 183 Hastings Street.

THIS EXPOSURE.

A few months back the Visitor contained an article about life in a certain portion of the United States, showing by illustration as well as description that there was much room for improvement. The whole purpose of the article was to call forth sympathy and help. Little did it enter the mind of the editor that the least degree of offense should come from it.

But feelings were wounded. Upon inquiry it was ascertained that the offense was not because the representation was false, but because it was only too true.

No one ought to be hurt at the facts, especially when they are used to spur us on gently to greater efforts for the Master.

Every State, every part of a State, every church, every family, has an "other side" that is generally not known. Now and then it is good to get a glimpse of that "other side."

ANOTHER NATIVE SUPPORTED.

Fifteen members of the Price's Creek Missionary Reading Circle, of Ohio, were so strongly moved with a desire to do more for world-wide evangelization than they were able to do through the ordinary avenues afforded them, that they banded themselves together to support a native worker in India for one year, beginning with September 1, 1903. The necessary \$50 was readily raised and more, and now they are going to add the support of an orphan. \$16 per year, in addition. Thus the Circle is enlarging its usefulness greatly, making its possibilities of growth more favorable, and at the same time aid the great mission of the church to all the world.

A LITTLE FLOWER MISSIONARY.

Little Lucile Gnagy, of Arcadia, California, sends in a little more than the tenth of her sale of flowers, to be used "where most needed." What a beautiful work she has to do,—to live among the flowers of that flowery part of the United States, California, sell them to others and then be happy, and then get a still greater joy by giving a goodly part of the proceeds to make people happy who have not the Gospel.

Is the occupation ideal? Not more so than any other occupation. It has pleasing features, but every child of God should feel that what he is, and is doing, is "by the grace of God," just as much as Paul felt that his apostleship is by that same grace. To the real

Christian there can hardly be any sacred and secular, for all things called aforetime, must either become sacred or discarded altogether.

SEVEN NATIVES SUPPORTED.

In the February Visitor mention was made of the fact that \$50 would support a native worker in India and that anyone thus sending that amount would have an active representative in that country,—that this was a good way of "sending," when one's heart burned to go, but he could not.

It is a pleasure to know that in a quiet way seven such native workers have been provided for, up to this date, July 9, 1903. Save in one case this has been done by individuals. Three have been provided for by widowed sisters, another by an aged elder waiting to cross over, because his body is weak and the active missionary work of his earlier days he cannot now carry on. Are there not others to whom this plan appeals?

A CORRECTION.

In reporting the churches which contributed to the Annual Meeting collection the Prairie City congregation, of Iowa, was credited \$3.56 when it should have been \$39.56.

A PRAYER FOR SERVICE.

Down deep in my heart, oh, my Father,
Behold the deep love I now bear
To Thee and Thy Son, precious Savior:
Thy cause is my holiest care.

My heart yearns for holy communion
By seeking the sinful and lost,
To bring them to Thee, loving Savior:
I'll bear the continual cost.

Yet, Lord, Thou dost know all my weakness,

How erring my hands and my feet;
I come to Thee now, my dear Savior,
Do guide me in all that is meet.

—***, Omaha.

THE SEPTEMBER ISSUE.

As already outlined, the September issue will be devoted to South America. Already some good articles are on hand, and more are in preparation, so that the readers of the Visitor can be assured of a very interesting number.

Stop and think! How much do you know about South America? Perhaps you know there is such a republic as Brazil. Perhaps you have heard about the Patagonians and may not have known that they lived on this continent, for some one has aptly called it the "neglected continent."

Be your knowledge little or much, you may be assured that the Visitor will bring you something fresh and interesting from that land, accompanied with good illustrations. Better arrange for a subscription. See cover page for terms.



THE PROMISED COINS.

A letter just received from Brother Stover announces that the first of June he shipped the promised coins, and the readers of the Visitor may expect distribution anyhow by September, if all goes well. Brother Stover says: "I am very sorry for the exceeding long delay, but this is India." By that he means that with all his best efforts those to whom he applied for the coins were so slow in spite of all these efforts.

He further says:

"Now I am closing this letter on June 12. The rains seem threatening, but yet there is no rain. It is hot and very sultry, but the rains have not fallen at Colombo and they come there two weeks before coming to these parts. We are not necessarily going to have a famine, as when the rains come late, and are heavy it only means that the crops are late. There is no frost to catch them, you know.

"The little girl, our baby, has been having some boils on account of the heat, but she is patient withal, and we are getting on as well as usual. Had four weddings at one time the other

day, and it was my first experience so large as that."



A FOURTH OF JULY MISSIONARY MEETING.

The Brethren in and around Cerro-gordo, — four congregations, Laplace, Milmine, Oakley and Cerrogoro, made a departure this year that promises much. They appointed a committee, a member from each congregation, to arrange an all-day service. In the forenoon the meeting partook of the nature of loyalty to the government and true Christian citizenship. In the afternoon they had an excellent missionary program, in which a number of young brethren and sisters took part. Their congregational singing was unusually good, the songs being selected from the Brethren's Hymnal.

To such an extent was the meeting enjoyed that arrangements were made to have a still better meeting next year, on the Fourth. A collection of over forty dollars was lifted at the close of the meeting, and all went away praising God for the glorious Fourth they spent in His name.



THE ANNUAL MEETING COLLECTION.

Not a few letters, expressing surprise on the one hand and joy on the other, have been received concerning the last missionary meeting at Annual Meeting. Bro. C. E. Wolf, of Ottumwa, Iowa, writes thus: "Yes, we were there at that grand and glorious meeting at Annual Meeting with our little offering and with our prayers. But oh, how I would love to have been there in person. God bless the young missionaries and the good missionary spirit that is being felt in the Brethren church."

And to this sentiment, so well put, in the spirit can be heard a mighty "Amen" from every part of our beloved Brotherhood.

NORTHERN ILLINOIS.

This District comprises a very small portion of the State, when it comes to measuring by counties, but when measuring by souls, and it is remembered that Chicago, with its millions of souls, is in this territory, it is large enough indeed.

But the District does not stop there. The entire State of Wisconsin is under its care, and five of her congregations besides a number of missions are in this State, so the territory is not so small, looking at it from either angle.

Northern Illinois in part, and the Brotherhood in greater part, is to be commended for supporting a mission in Chicago. It is a great city, it has great difficulties, it has great possibilities. The latter are measured by the earnestness of the church.

That Sunday-school Extension Fund in Chicago is assuming such proportions as bids fair for a great power for the church in His name.

The District is seeking to discharge its duty in its territory. Outside of Chicago, which is under the support of the Brotherhood, the District last year spent \$2,137.50 for carrying forward its work. Nearly all the congregations contribute and most of them quite liberally.

During the past year 672 sermons were preached at nine mission stations; twenty-five were received by baptism and fourteen reclaimed.

Northern Illinois is the home of missions among the Brethren. Here brethren Eby and Fry were first started for the Denmark and Sweden missions. Later Eld. C. Hope, whose services were so earnest for the cause, was expressly called for mission work abroad. Here began the endowment which has grown to so large an amount for the Master's work. This District has in recent years fostered the publishing interest, now owned by the church.

Yet, let not all these things persuade anyone that the work is all done. The facts will soon change one's mind in that particular. But with a faith in God unshaken and a commendable zeal for the Master's work, and arm in arm with her sister District, and with all four hands placed confidently in the Master's hand, Illinois stands unitedly for Christ.

SOUTHERN ILLINOIS.

Just who made the dividing line between Northern and Southern Illinois and what were the conditions that made this line, is not known to the writer. But the line runs somewhere near the southern boundary of the third or fourth tier of counties. All south of that line is Southern Illinois.

It is a big field. The southern half of the State has a hundred or so Brethren scattered throughout its territory. The central half in some counties is well settled by the Brethren. There are a number of tiers of counties between Northern and Southern Illinois practically not occupied.

Here is a great gap that ought to be closed up. Who will do it?

Southern Illinois is active. Last year the District spent \$1,820 in District missions; 549 sermons were preached in the mission field; thirteen missions are supported and five weak churches were assisted. Two congregations were organized, eleven were baptized and one reclaimed.

While the Mission Board is composed of brethren who make their living on the farm, they are not forgetful of the great work assigned them and would readily respond to a greater effort in the District when the churches and individuals will support it. Here, as elsewhere, while the Board can be aggressive, make sentiment, and so on, it cannot go faster than the churches and individuals of the church will authorize them to go and support them.

Southern Illinois has always been among the foremost in mission work. In the days when Eld. Daniel Vaniman lived there, the District was most liberal in its support of the world-wide endowment. This was the step to more active work in the District. And while the page showing contributions from Illinois to general work shows a good many churches without any credit, there will be a response in the future worthy of the ability that is there.

Southern Illinois is grappling bravely with the problems before her.

Mission Receipts for World-wide Missions from Illinois for 1902 and 1903.

	Congregations.		Sunday Schools.		Total.	
	No. Coll.	Amount.	No. Coll.	Amount.		
Arnold's Grove,	2	\$ 12 11	...	\$...	\$ 12 11	...
Batavia,	1	10 30	...	...	10 30	...
Cherry Grove,	5	39 55	1	10 00	49 55	...
Chicago,	1	9 96	3	24 90	34 86	...
Elgin,	3	64 50	57	109 70	174 20	...
Hickory Grove,	2	24 65	...	...	24 65	...
Lanark,	2	60 69	2	79 76	140 45	...
Milledgeville,	3	51 04	...	...	51 04	...
Naperville,	1	2 50	...	...	2 50	...
Pine Creek,	7	179 11	2	24 43	203 54	...
Rock Creek,	4	29 65	...	...	29 65	...
Rock River,	2	105 10	2	15 63	120 73	...
Shannon,	1	29 39	...	...	29 39	...
Silver Creek,	3	78 24	64	338 67	416 91	...
Sterling,	1	21 25	5	15 59	36 94	...
Waddams Grove,	2	23 64	2	27 50	51 14	...
West Branch,	3	39 73	1	4 83	44 56	...
Yellow Creek,	3	58 82	...	...	58 82	...
Rockford Mission, .....	...	...	1	7 78	7 78	...
116 individuals in Northern Illinois gave independent of their congrega- tional collections,					\$ 623 36	
	\$ 840 23		\$ 658 89		\$ 1,499 12	\$ 2,122 48
Astoria, .....	...	...	...	...	...	...
Allison Prairie, .....	...	...	...	...	...	...
Big Creek, .....	...	...	...	...	...	...
Bear Creek, .....	...	...	...	...	...	...
Blue Ridge, .....	...	...	...	...	...	...
Bement, .....	...	...	...	...	...	...
Cole Creek, .....	...	...	...	...	...	...
Camp Creek, .....	...	...	...	...	...	...
Cerrogordo,	1	100 00	...	...	100 00	...
Concord, .....	...	...	...	...	...	...
Cornell, .....	...	...	...	...	...	...
Hurricane Creek, .....	...	...	...	...	...	...
Kaskaskia, .....	...	...	...	...	...	...
Lamotte Prairie, .....	...	...	...	...	...	...
Loraine, .....	...	...	...	...	...	...
Liberty, .....	...	...	...	...	...	...
Milmine,	1	7 90	...	...	7 90	...
Martins Creek, .....	...	...	...	...	...	...
Macoupin Creek,	1	14 45	...	...	14 45	...
Mulberry Grove,	1	3 40	1	2 39	5 79	...
Mt. Vernon, .....	...	...	...	...	...	...
Okaw,	1	24 07	...	...	24 07	...
Oakley,	5	27 08	...	...	27 08	...
Panther Creek,	1	10 07	...	...	10 07	...
Pleasant Hill,	3	14 45	2	13 17	27 62	...
Pigeon Creek, .....	...	...	...	...	...	...
Romine, .....	...	...	...	...	...	...
Sugar Creek,	1	10 80	...	...	10 80	...
Salem, .....	...	...	...	...	...	...
Urbana, .....	...	...	...	...	...	...
West Otter Creek,	4	49 07	1	17 00	66 07	...
Woodland, .....	...	...	3	5 38	5 38	...
41 individuals in Southern Illinois gave independent of their congrega- tional collections,					\$ 97 83	
	\$ 259 29		\$ 37 94		\$ 297 23	\$ 395 06
Total for Illinois,						\$ 2,517 54

Reading Circle.

CIRCLE MEETING PROGRAMS FOR AUGUST.

For August 2.

Topic.—Triumph of Gideon.

Text.—Into his hand hath God delivered Midian and all the host. Judges 7: 14.

References.—Psa. 27: 3; Ex. 14: 13, 14; 2 Chron. 20: 17; 2 Kings 7: 7; 2 Cor. 4: 7; Psa. 83: 9; Isa. 9: 4; 1 Sam. 14: 20; 1 Cor. 1: 27, 28; Eph. 6: 13-18.

Midianite Hordes.—The plain of Esdraelon, northeast of the Carmel range, was the most productive grain-growing region of Palestine. For seven years at the time of harvest, the Midianites, numbering over one hundred thousand, came up to this plain and pitched their tents and fed their camels in the midst of the rich corn fields of Israel. The Israelites fled to the mountains and a famine ensued.

Topic for Some Older Member.—God's church has been exposed to the assaults of the enemy; what can you say of the world's spirit, the false doctrines, the ungodly ease and even the strife and hatred that work havoc in the church to-day?

Gideon Prepared for his Work.—The work to which Gideon was called was practically a revival of religion. He tried to bring the people back to God. They had wandered far in the two hundred years since the death of Joshua. He commenced to work in his own village, in his father's house. He threw down the altar of Baal, cut down the pillar of Ashtaroath, split it for fuel and laid it on the altar of Jehovah. Then he sacrificed a bullock, which his father had apparently consecrated to Baal.

"We rise by things that are 'neath our feet,

By what we have mastered of good and gain,

By the pride deposed and the passion slain
And the vanquished ills that we hourly meet."

Topic for Discussion.—By being faithful in a little we are entrusted with greater things to do. The faithful steward of five pounds became the ruler of five cities. Judges 6: 24-40.

Gideon's Followers Tested.—First he told them that all who were afraid might return home, and more than two-thirds of the army turned back. This showed that they had lost their confidence in God. But there were ten thousand men who stood firm, and when they came to the brook, three hundred of them drank out of the hollow of their hands as they ran. The remainder loosened their armor and lay prostrate to drink at their leisure. These were sent home. God wanted only a few soldiers so that the Israelites might see that it was only by the power of God that the enemy was conquered. God tests and measures his people. Instead of calling for great numbers he demands unswerving allegiance from a few.

Topic for Discussion.—God tests his people by hard work, discouragements, reproaches, and ingratitude. Can we endure hardness as good soldiers? Rom. 8: 35.

Lamps, Pitchers and Trumpets.—Gideon divided the three hundred men into three companies under leaders. Trumpets were not usually in the hands of common soldiers, nor were torches; these belonged only to leaders. When the soldiers went home, they left their pitchers and trumpets and torches, so every soldier was well equipped for the fight. That night the torches were concealed in the pitchers until the men had taken their stations around the camp of the sleeping Midianites. It was the duty of a captain at night to blow his

trumpet and his torch would light the way for the soldiers to follow; so to the Midianites three hundred torches and trumpets represented three hundred companies of men; and the breaking of the jars, the deafening blare of trumpets, terrified them as they awoke, and each man slew his neighbor.

Topics for Discussion.—What means are we using in our warfare against evil? Gideon's methods were different from those of the regular military tactics. Have you a Gideon's three hundred in your church; that is, have you a few who are faithful and work on while many are indifferent?

For August 9.

Topic.—Burden Bearing.

Text.—Bear ye one another's burdens and so fulfill the law of Christ. Gal. 6: 2.

References.—Gal. 6: 9, 10; Col. 1: 10; Matt. 25: 35, 36; Matt. 7: 12; Luke 10: 25-36; Heb. 13: 3; James 2: 8; Prov. 3: 28; Deut. 22: 1, 2; Jer. 22: 13; 2 Cor. 12: 15.

Burdens.—Every one of us has some burden to bear. Some of these burdens are very heavy, yet Jesus has promised us grace and strength sufficient to carry them. And more than that, he asks us that we do not give all our thought and care and strength to our own burden, but He would have us help those about us to bear their burdens. Some of them are weak and need our encouragement, some have borne their burdens so long that we should help them lighten the load before they come to the end of the journey. Others are chafing impatiently, trying to throw theirs aside; we must show them how to be patient, how to endure.

If We Bear their Burdens.—We will cheer them by our loving sympathy, and we will grow more lighthearted ourselves. When we help them to plod on and work on, we find it easier to finish our own tasks. When two men were almost frozen to death the one aroused the other from his stupor and so saved

his own life as well as that of his comrade.

When our Own Burdens Grow Less.—In the poem, "The Bridge," we read:

"I think of the many thousands
Of care-encumbered men,
Each bearing his burden of sorrow
Who have crossed the bridge since
then."

And then he goes further and speaks of a time in later years when his burdens are less:

"But now it has fallen from me,
It lies buried in the sea;
And only the sorrows of others
Cast their shadows over me."

It is possible that when that time comes we will grow selfish; when our burden has fallen away we will not let the sorrows of others shadow our lives, and so we do not fulfill the law of Christ.

Give these Questions to some of the Older Members:—

1. How may we fulfill the law? Rom. 13: 8.
2. How can we help bear the burdens of the poor? Matt. 25: 35.
3. How can we help those who are in trouble? Matt. 11: 28.
4. How can we lighten the burdens of earnest church workers?

For August 16.

Topic.—Feeding the Five Thousand.

Text.—John 6: 1-14.

References.—Num. 11: 7-9; Matt. 7: 11; Jer. 17: 7, 8; Matt. 21: 21; Num. 11: 21-23; Psa. 78: 19; Mark 6: 2-6; John 4: 48; John 12: 37-40; Isa. 7: 9; James 1: 27; 2 Thess. 3: 3; Psa. 143: 6; Psa. 34: 10.

Two Hundred Pennyworth of Bread.—When Jesus withdrew into a desert place, the people who had been attracted by His teaching, by His love, would not remain in the towns; they followed Him and He welcomed them. All through the day He taught these unwearied listeners on the mountain side. Perhaps in another hour the sun would have set; and the people would find it dangerous to descend the mountain. The disciples

thought of this when they asked Jesus to send the multitude away. What was their surprise to hear Jesus say, "They need not depart, give ye them to eat." They then commenced talking about two hundred pennyworth of bread, which would equal about thirty-four dollars in our money. It is not likely that they had so much money. Yet they said that much was needed in order that each one might have a little to eat. We often talk of resources that are utterly beyond us, and we say if we had a new church or an interesting preacher, or influential members, we might reach the people. Like Andrew, we feel like ignoring the five barley loaves and two fishes. "What are they among so many?" When Jesus places you where all seems to go wrong, trust Him entirely. Your work is there, and He will guide you through the difficulty.

Multiplication.—Jesus looked up to heaven, and blessed, and brake, and gave the loaves to one disciple and then to another. As they went on feeding the people, enough remained to give to all a sufficiency of food, as well as the baskets of gathered fragments which were left.

"Just live thy life in full content,
Do all thy best with what is sent,
Thou but receivest what was meant,
Just live thy life."

Hints for Talks by some of the Older Members:—

1. What did God do with twenty loaves of barley? 2 Kings 4:42-44.
2. Who was fed by the ravens? 1 Kings 17:1-6.
3. Describe the meal under the juniper tree. 1 Kings 19:2-7.
4. The power that could make these loaves and fishes sufficient for five thousand persons could have dispensed with the loaves and the help of the disciples; but God wants us to work with Him. It was a "lad" who had the small supplies; the children are needed in His service.
5. Jesus had no word of impatience

for the hungry multitude; patience, love and service are linked together.

For August 23.

Topic.—Calvary.

Text.—While we were yet sinners, Christ died for us. Rom. 5:8; Mark 15:22-37.

References.—Luke 15:20; Philpp. 2:8; 1 Peter 2:24; Heb. 12:2; John 10:17, 18; John 3:14-17; Gal. 2:20; Gal. 5:24; Rom. 6:6; Gal. 6:14; 1 Peter 2:21-24; 1 John 4:10; Isa. 50:6; Isa. 53:7; John 15:13; 2 Cor. 4:10, 11.

On the Way to Calvary.—When the angel of God appeared to Moses in the burning bush, he commanded him to take his shoes from off his feet, for the place whereon he was standing was holy ground. Calvary is even more sacred to us, let us study its lessons with reverence and love. Under the guard of Pilate's soldiers, followed by a crowd of people, He walked from Pilate's palace to Calvary. On the way they compelled Simon of Cyrene to aid in bearing the cross, but then as now Jesus bore the heavier end of the cross. To this day the street along which this sad procession passed is known as the Via Dolorosa.

The Cross.—The cross on Calvary has become the center of the world's history and the world's salvation. As all the stars of heaven are said to be moving around the star Alcyone in the Pleiades, so all the Bible and all the events of the ages move around the cross as their center. We will praise the Lamb in the midst of the throne in heaven.

"There is a stream of healing
Whose waters clear and sweet
Are for the weary nations
Helpers at Jesus' feet.
I long for perfect cleansing,
I long for perfect peace,
I yearn to have the conflicts
Within my spirit cease.
O stream of life eternal
Flow in and make me free
From all that can defile me,
From all impurity."

The Cost of Salvation.—Jesus died to save my soul and yours. In the shadow

cast by the cross, how miserable, how ungrateful of us to value the sacrifice lightly! The best we can do is to give him our hearts and our daily service.

Topics for Discussion.—

1. Tell us how this story of the cross on Calvary has transformed the world.
2. What will this story of the death of Christ do for the heathen?
3. What was the lesson learned by the dying, repentant thief? Luke 23:39-43.
4. What is the highest expression of love? John 15:13.
5. Describe some of the scenes of the crucifixion. Matt. 27:51-54; Mark 15:38, 39; Luke 23:45-48.

For August 30.

Topic.—Not I but Christ.

Text.—Paul an apostle of Jesus Christ by the will of God. Eph. 1:1.

References.—2 Tim. 1:3-8; Acts 9:1-6; Rom. 1:1; Acts 9:15, 16; 2 Cor. 12:1-5; Gal. 1:11; 2:20; Philpp. 3:4-11; Rom. 9:1-5; 2 Cor. 4:5-12; Acts 20:17-27; Acts 26:19, 20; Eph. 3:7-9; 2 Tim. 4:6-8.

A God-sent Man.—Paul never wavered in his purpose; he suffered much for Jesus' sake, but he said, "None of these things move me. I conferred not with flesh and blood, but I went." He went boldly into the cities, preaching Christ, and he succeeded in converting many souls to Christ; later the heathen were called "pagans" or country people, because there were so many Christians in the cities. When Paul preached he had a living message that blazed into speech from a soul glowing with love for Christ.

Paul had Fellow-workers.—He was constantly training men and setting them to work, and with what anxious love and deep concern he followed them in their work! Look at the praise he bestows on the workers in the Philipian church. He terms it his "joy and crown," he speaks of those women who labored with him. He remembers Clement and others, whom he met as he taught from house to house. His epistle to Timothy is such as a father would write to a son. He was so intense, so

unceasingly busy night and day, bearing witness with tears, that the hearts of men were moved and they received the truth and in turn taught others.

The Message.—We have read of an Indian chief who said, "There once came a preacher who needs must prove to us that there is a God. Then said we, 'Thinkest thou that we do not know that? Go back again from whence thou camest.' Then came one who would teach us that we must not steal and lie. We answered, 'Thinkest thou that we do not know that? Teach that first to the people to whom thou belongest, for who steals and lies more than thine own people?' After that came another missionary into my wigwam and said, 'The Lord of heaven sends thee word that He would gladly save thee and snatch thee out of thy misery. To that end He has become man and has shed his blood.' And when he had done, he laid himself quietly down alongside of my bow and tomahawk and slept as peacefully as a child. Then thought I, 'What sort of a man is this? I could easily have struck him dead but he is without care.' I could not forget his words. Even in sleep I dreamed of the blood of Jesus Christ, shed for me. Thus by God's grace began the awakening among us."

Topics for Discussion.—

1. What does Paul's example show about the importance of having a single aim? Philippians 3:13, 14.
2. Describe the courage of Paul? 2 Cor. 11:23-29.
3. Give instances of Paul's literary skill and learning. Acts 17:16-22.
4. Was Paul courteous? Acts 21:37-40; Acts 27:3.
5. Must the church at home co-operate with the missionaries?

WHAT WE ARE DOING.

Brother J. Edwin Jones, of Grundy Center, Iowa, says, "I send you one new name for the Circle. Some reading has been done by individual members,

and we have read extracts from 'The Tiger Jungle' and the 'Introduction to Foreign Missions' at our meetings. We are helping the Sunday school to support an orphan in India. The work of the Circle is a benefit to us all."

Sister Lizzie Shirk, our secretary at Mt. Morris, Illinois, sends us five new names and reports good interest in the cause.

Sister Mary E. Miller, our secretary in the Greenspring church, Ohio, assures us of their interest in missions. The Circle there have pledged themselves to care for one orphan, and in addition to this the Sisters' Aid Society will support one. We praise the Lord for the interest that is shown in those poor orphan children.

Sister Martha E. Lear, of Cerro gordo, Ill., says, "We had such a glorious meeting here. We had a special program, the house was full, and all enjoyed an enthusiastic meeting. At the close we raised \$27.35 to send to the orphans in India. We praise God for His rich blessings."

Sister Cora N. Ringgold, of Spring Creek, Va., says, "I have the pleasure of sending the names of two earnest young sisters for membership in the Circle. We have read 'Modern Apostles of Missionary By-ways,' and we think it both interesting and instructive."

Brother Frank Dillon, of Cambridge City, Ind., says, "I received 'Do Not Say' some time ago and I find it is just what is needed to stir our minds, and make us feel our responsibility to God for missions."

Brother Alva Neher, of Tiptecanoe City, Ohio, says, "Bro. Yereimian gave us four of his interesting lectures, also a sermon on Sunday morning. On Sunday evening we held a very interesting missionary meeting. Brother Yereimian helped to arrange the program and the Lord was with us to bless. We are determined to be more zealous in our work for missions, and hold meetings occasionally, which will stir us up to a sense of our duty."

Sister Catharine Beam, of Hooversville, Pa., says, "We are well pleased with our certificates. We have pledged ourselves to support an orphan in India. We have twenty-five dollars subscribed for this year. We would like to know the name of the orphan we are working for."

Sister Sarah A. Rinehart, of Union, Ohio, says, "I send two more names for the Circle. Bro. Fercken gave a very good talk at our last meeting. Our next meeting will be held at West Milton. Let us pray for God's blessing on these meetings."

Brother Ezra D. Kinzie, of Sidney, Ohio, says, "I have just finished reading the books on missions and I am ready for my certificate. The reading is very helpful, and I trust that none of us will ever lose interest in the subject of 'teaching all nations.'"

Sister Catharine L. Clark, of Elderton, Pa., writes, "I commenced reading missionary books Aug. 10, 1902, and I have read ten books since. I am sixty-one years old and I like to read those books. I can find the missionary lessons for us in the New Testament since I have read these books. I wish many of our people would join the Circle."

Sister Cora E. Hostetler, of Dundee, Ohio, says, "I have read three of the Circle books and enjoyed them very much. I hope that many more may see the great benefit to be derived from such a course. I find that they contain a great deal of valuable information as well as proving an inspiration to the reader. I trust that the Circle will grow rapidly in numbers. I am glad to enclose one name."

Sister Sudie M. Wingert, of Waynesboro, Pa., says, "I am glad for the interest the young people are taking in these books. I thought the Reading Circle meeting at our Annual Meeting was one of the most inspiring meetings we had while there. I have been hoping that some of the talks given will be published in the Visitor, so that some

who were not present at the meeting may also enjoy them."

Brother Alva Richards, of West Manchester, Ohio, writes, "A number of us here have pledged ourselves to support a native missionary and an orphan in India. I am glad for the interest that is manifested in church work in general by our young people. I have been reading 'In the Tiger Jungle' and I am wondering whether we would be willing to sacrifice so much for our Savior. The books are all well chosen and I trust many will read them."

NEW NAMES.

- 2197 Lottie E. Miller, Spring Creek, Va.
 2198 Livernie L. Ringgold, Spring Creek, Va.
 2199 H. Alvaretta Rittenhouse, Cambridge, Md.
 2200 Emma Flory, West Milton, Ohio.
 2201 S. Snell, Tucson, Ohio.
 2202 Mrs. Huldah Olinger, Strasburg, Ohio.
 2203 Katie Gingry, Castine, Ohio.

NEW SECRETARIES.

Maud A. Kline, Ginghamsburg, Ohio.

RECEIVED CERTIFICATES.

Mrs. Catharine L. Clark, Elderton, Pa.
 Ezra D. Kinzie, Sidney, Ohio.
 Pearl Middlekauff, Waynesboro, Pa.

CHRISTIAN STEWARDSHIP.

By Carrie Eisenbise.

Paul was a masterful man, but after his journey to Damascus he was a mastered man and seemed to delight in the fact that Jesus Christ was his Lord—that he was His servant.

When consecration becomes vital, the realization of Christian experience comes to us with a new force.

To a man like Paul all he was and all he had was a trust from Jesus Christ.

What does Christian stewardship mean in the deep, vital experience of a man who spells consecration with his life, not simply with his pen, who utters it in his whole personal bearing and the deeds that come out of it, not simply in words?

In the first place it means that a man is a steward of himself. The inside man, I, belongs to God and should be used for him.

The personal weight of a man should always be placed where it will count for God. When we are Christians we choose our profession and our place of work in the light of this sense of belonging to God.

We are stewards of self, of talent, of possessions and of attractions, for the accomplishment of God's purpose in the world, and that purpose is flooding the world with gospel truths and gospel living.

When we are in Christ's service we are not commanded to make a long face when Christian service demands us to put our hands into our purses, but we are commanded to give as the Lord has prospered us, with a willing heart and an open hand. God has promised abundant rewards, for those in whose heart His Spirit lives and for those who realize that it is more blessed to give than to receive.

Our prayers and sympathetic words have weight if they are supplemented by acts of loving service. There is a great difference between giving for the love of others and giving for the love of praise.

Of course, when we are perfectly honest stewards, we will use our best talents for the Master's use.

Mt. Carroll, Ill.

Our brother, Demetrius Chirighotis, of Smyrna, Asia Minor, is spending his vacation in the mission rooms, copying manuscripts for the editors of the House, and doing such other service as will get him better acquainted with the English. He is a diligent student and a ready learner. He had a letter from one of his scholars in Smyrna, a few days ago, and upon request prepared the article on resurrection which appears in this paper.

From the Field.

FROM STOCKHOLM, SWEDEN.

Dear Brother:—

Your good, long letter of June 5 reached us here to-day and made our hearts rejoice. What a wonderful thing it is to have such a collection and the ten missionaries,—all these at the same time! I see we are really just waking up. It is hard to realize what the church will do when she gets really wakened up. I am glad to see the missionaries going to heathen lands. I am well satisfied that among those who have never heard of the Gospel is the place to exert the greater part of our efforts as regards foreign work.

It is now 9:30 P. M., and I have just finished my supper and am writing without a light. It really does not get quite dark here all night now, as we are just at the longest days. Last Sunday we had council meeting and elected two brethren to the ministry and one to the deacon's office.

It now happens that the large part of the brethren are in office in the church. It is the intention that Brother Weiler shall move from here, although he is not absolutely certain where. Sister Weiler's mother paid her way to have her come to Malmö awhile. I also had him go there to spend a couple weeks and see about a place. I expect him back before we leave here.

I learn that two were baptized in Denmark at Whitsuntide. One was baptized at Wannaberger when we were there. I thank you for the daily which we received, although it was somewhat irregular. This was no doubt caused by improper management in the newspaper office. Several papers we got twice and some not at all.

We are reasonably well. The weather here in Stockholm seems better than in Malmö. Alice seems to stand it better here than there. I hope her health will

be good to go into the winter this year. Last year it was not good and the winter weather was very hard on her. I hope the coming winter will be better.

I suppose Bro. Fercken will be returning to his work before very long. I learn that the District Meeting of Denmark will be held August 30, and I hope to be there at that time. This is now Sunday. I have been to the Baptist church. Our meeting will be this evening at 5:30. The Baptists are rather strong in Sweden. They number about 42,000. It is raining to-day,—a very cold rain like a March rain at home. Last summer was very cool, and this summer is not very warm as yet. May the Lord richly bless you in your work.

A. W. Vaniman.

June 20, 1903.

WAYSIDE NOTES.

By C. Tempie Sauble.

The work of the church here seems to remain about the same. People are so anxious to go where they have good entertainment, that to do effectual work for our church in cities, a minister filled with the Spirit should be in charge and the people fed on the Word of God every Sunday. Being with the people, he thus knows their needs, and is the more able to help and hold them when once they do come to services. There are so many different services open by all denominations that it takes work, prayer and patience to get them to come to ours. While it is the best we can do, yet preaching every two weeks, and a different minister every time, promises little towards building up the church in the city. It will hold the members together, and that is about all. May the Lord speed the day when Spirit-filled ministers will be in charge of all our city missions.

I wonder why our church seems to be so slow in making progress in cities. In apostolic times most of the Lord's work was done in cities. It is true, people have gotten indifferent to religion and have become very worldly, but does not Jesus have the same power? Can He not break the stony heart now? Is not the Holy Spirit still here to lead, guide and convict? Where is the trouble? I sometimes fear that it is because we lack the faith and trust in God that we as a people ought to have.

At our last Conference the Holy Spirit worked as it has not worked before in the history of our church. The influence of that meeting was indeed far-reaching. The heart of every true Christian there was certainly inspired to live a more holy, consecrated life. Praise God for that meeting, the glorious collection and the consecration of the ten beloved ones for India work!

The Conference, my two weeks' visit with my loved ones in Baltimore and with the Northwest mission, also my three days' visit with our dear Sister Cripe in the Chicago mission, were indeed very helpful to me, and I do most earnestly thank God for it all.

After my return I called on a family whose children have been attending Sunday school about a year. We worked hard to get them into school and trusted they would join in with us. The mother told me, rejoicing over it, that she was converted, and gave the Messenger the credit (she gets the Missionary Messenger). But alas! she and her children have joined another denomination. She said she felt more at home in that church. She was sorry to leave us. Her little girl cried and my heart ached sorely. Thus it goes. The words of Christ in John 4: 37, 38 came to me with force. I trust she may yet see that we have the privilege of obeying more of the teachings of Jesus in our church than we would in any other. Some others we had hopes of have gone the same way.

Bro. C. C. Price, of Polo, preached for

us recently, and gave us a rousing missionary sermon. Oh, for more of these soul-inspiring sermons among our people everywhere, that we may all be awakened to our duty, and then be up and doing with energy! It is a mystery to me how people who have plenty of money and many talents do not use them to glorify the name of Jesus, instead of trying to hoard up more money and let their God-given talents go to waste. Brother, sister, God will hold you accountable for the way you use what He has given you.

The July Visitor is on my table. It is brimful of good things. I have read some of it over twice. Thank God for that paper.

God help us to live more consecrated lives and do better work for Jesus every day; then Matt. 28:20 is ours.

209 S. Winnebago St., Rockford, Ill.



YOUNG PEOPLE AT WORK.

To those who are interested in the thrilling accounts given by the Missionary Visitor, the thought of thousands and millions of homeless children gives ample cause for thought concerning their welfare.

Opportunities for aiding in their support have been given the Christian world. Many young people's societies have been using these opportunities. The Y. P. M. M. of the Brethren church of Batavia was numbered in the ranks. Nor were the efforts put forth by our society useless. The collections taken every Sunday night have at length amounted to \$25. This amount is to be given to educate and provide food and clothing for a boy in India. Our band, though small in numbers, have labored together in order to accomplish the work they had undertaken.

May God bless the missionary work, in home and foreign fields, done not only in our society, but in all others.

Cora E. Morter, President.
Batavia, Ill.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM., Elgin, Illinois.

The General Missionary and Tract Committee acknowledges the receipt of the following donations for the month of June, 1903:

World-Wide Fund.

KANSAS—\$169.68.

Congregations:—Ramona, \$4.50; Newton, \$6.50, 11 00
Sunday school:—Oakland, 6 18
Individuals:—John O. Pearson, \$150.00; Nora and A. L. Cashman, Powhattan, \$2.50, 152 50

PENNSYLVANIA—\$143.20.

Congregation:—Lower Cumberland, 10 00
Sunday schools:—Conemaugh, \$6.05; Walnut Grove, \$7.45, 13 50
Individuals:—Lizzie Ditmer, Williams Mill, \$1.00; George S. Myers, New Enterprise, \$1.00; a Brother and Sister, Windber, \$10.00; Christian J. Miller, Somerset, \$2.20; a Brother, Waynesboro, \$100.00; J. T. Myers, Oaks, \$5.00; Mrs. Cath. White, Mahaffy, 75 cents; Mrs. Rachel Fox, New Stanton, 75 cents; J. B. Brumbaugh, Huntingdon,

marriage notice, 50 cents; Mary E. Kimmel and children, Elderton, 50 cents, 120 70

OHIO—\$154.56.

Congregations:—Bear Creek, \$11.61; Lower Twin, \$13.31; Wolf Creek, \$20; Upper Twin, \$5.23; Union City, \$29.50; Mt. Zion, \$2.75; Middle District, \$8.01; Upper Stillwater, \$13.83, 104 24

Individuals:—J. Homer Bright, Dayton, \$5.00; Jos. Kaylor, Degraff, \$11.20; D. S. Filburn, Brandt, \$2.40; Solomon Rodabaugh, Williamstown, \$6.57; Rebecca Deardorff, \$5.00; Elizabeth Souders, deceased, Ashland, \$2.25, 32 42
INDIANA—\$68.41.

Congregations:—Mississinewa, \$3.55; Walnut, \$21.37; South Bend, \$16.75, 41 67

Individuals:—Nellie Johnson, Nappanee, \$2.50; Christian Stouder, Nappanee, \$5.00; Dora Mitchell, Center Point, \$2.00; Levi Zumbur, Columbiana City, \$5.30, 14 80

Sunday schools:—Burnetts Creek, \$8.69; Lower Fall Creek, \$3.25, 11 94

IOWA—\$23.67.

Individuals:—Melissa Chapman, Adel, \$5.00; John P. Nally, Clarence, \$5.00; A. G. Messer and wife, Grundy Center, \$5.45; Sarah Miller, Fredericksburg, \$2.72; D. W. and Jennie Miller, Robins, \$5.00; D. H. Keller, Nora Springs, 50 cents, 23 67

MARYLAND—\$23.50.

Congregation:—Pipe Creek, ... 11 00
Individuals:—W. E. Roop, Westminster, 50 cents; Caleb Long, Hagerstown, \$10.00; Annie M. Shirey, Washington, D. C., \$2.00, 12 50

ILLINOIS—\$21.80.

Congregations:—Pine Creek, \$1.50; Rock Creek, 75 cents; Sugar Creek, 55 cents, 2 80
Sunday school:—Girard, 6 00
Individuals:—Susan Kline, Macomb, 25 cents; Daniel Barrick, Byron, \$4.75; a Brother,

Piper City, \$3.00; L. C. Lampin, Dixon, \$5.00.	13 00
NORTH DAKOTA—\$10.61.	
Sunday schools:—Hebron, \$2.61; White Rock Aid Societv. \$1.00.	3 61
Individuals:—Noah Ritzius, Bisbee, 50 cents; W. C. Lehman, Carrington, \$6.00; E. H. Stauffer, Rosedale, 50 cents,	7 00
NEBRASKA—\$6.92.	
Congregation:—Alvo.	4 72
Sunday school:—South Beatrice,	1 20
Individuals:—A. D. Sollenberger, Pickrell, 50 cents; J. B. Moore, Hampton, 50 cents,	1 00
MICHIGAN—\$4.00.	
Individuals:—Amanda Flory, New Haven, \$1.00; H. Grossnickle, Marilla, \$3.00,	4 00
NORTH CAROLINA—\$6.14.	
Congregation:—Flat Rock, ...	6 14
WISCONSIN—\$5.50.	
Sunday school:—Maple Grove,	5 50
CALIFORNIA—\$1.00.	
Individual:—Mrs. A. Reese, South Pasadena,	1 00
TENNESSEE—\$0.75.	
Individual:—J. A. Murray, Warren,	75
OREGON—\$0.50.	
Individual:—C. H. Barklow, Myrtlepoint, marriage notice, ...	50
VIRGINIA—\$0.50.	
Individual:—J. D. Glick, Dayton, marriage notice,	50
TEXAS—\$0.50.	
Individual:—J. H. Peck, Manvel,	50
WEST VIRGINIA—\$0.10.	
Individual:—P. Bowers, Ft. Seybert,	10
Total for the month,	\$ 62 11
Previously reported,	\$3367 79
Total for year thus far,	\$3992 23

India Mission.

IOWA—\$10.00.	
Individual:—A. G. Messer and wife, Grundy Center, \$5.00; Hannah Weller, Davenport, \$5.00, ...	10 00
OHIO—\$2.00.	
Individual:—Rebecca Dear-dorff, Dayton,	2 00
TENNESSEE—\$1.00.	
Individual:—Jesse Grass, Rogerville,	1 00

ILLINOIS—\$1.00.	
Individual:—A Brother, Piper City,	1 00
VIRGINIA—\$0.50.	
Individual:—John H. Kline, Broadway,	50
KANSAS—\$0.50.	
Individual:—Mrs. E. L. Myers, Fredonia,	50
Total for the month,	\$ 15 00
Previously reported,	327 36
Total for year thus far,	\$ 342 36

India Orphanage.

ILLINOIS—\$10.00	
Sunday school:—Girard,	10 00
OHIO—\$3.61.	
Sunday schools:—Kate Shide-ier's class, Maple Grove, \$2.77; Clara Beeghly's class, Maple Grove, 84 cents,	3 61
Individuals:—A Sister, Spring-field church, \$2.00; S. N. Wright, \$1.00,	3 00
PENNSYLVANIA—\$3.47.	
Sunday schools:—Dry Valley, Individuals:—Mrs. J. L. Voight, Ellick, 50 cents; Lizzie Ditmer, Williams Mill, 75 cents, ...	2 22
VIRGINIA—\$2.00.	
Individual:—A Sister, Ft. De-fiance,	2 00
Total for the month,	\$ 22 08
Previously reported,	372 05
Total for year thus far,	394 13

Colored Mission.

INDIANA—\$5.65.	
Campbell and Cobb, Stockwell collection, \$1.65; Campbell and Cobb, Cottage Grove collection, \$4.00,	5 65
Total for the month,	\$ 5 65
Previously reported,	22 35
Total for year thus far,	\$ 28 00

Brooklyn Meetinghouse.

ILLINOIS—\$14.00.	
Sunday school:—Girard,	14 00
IOWA—\$1.00.	
Individual:—Grace Gnagey, Waterloo,	1 00
Total for the month,	\$ 15 00
Previously reported,	17 00
Total for year thus far,	\$ 32 00

China's Millions.

NEBRASKA—\$2.60.	
Young People's Meeting,	
Alvo,	2 60
ILLINOIS—\$1.00.	
Individual:—A Brother, Piper	
City,	1 00
Total for the month,	\$ 3 60
Previously reported,	29 25
Total for year thus far,	\$ 32 85

Africa Mission.

PENNSYLVANIA—\$8.00.	
Young People's Society,	8 00
Total for the month,	\$ 8 00
Previously reported,	50 00
Total for year thus far,	\$ 58 00

* * *

REPORT OF CHICAGO MISSION
FOR JUNE, 1903.

Cash Received.

Balance on hand,	\$15 18
Edmund Forney, Lordsburg, Cal.,	1 00
Mrs. Fannie Moore, Smithfield,	
Pa.,	1 00
A. G. Messer and Wife, Grundy	
Center, Iowa,	3 00
Mrs. Fannie Moore, Smithfield,	
Pa.,	1 00
Rose Bradley, Nampa, Idaho,	1 50
Sisters' Aid Society of the Baker	
church, Lima, Ohio, per Minnie	
M. Snider,	5 00
General Mission Board,	30 00
I. J. Harshbarger, Girard, Ill.,	10 00
J. M. Deeter, New Rockford, N.	
Dakota,	1 00
Industrial school,	2 92
	\$71 60

Cash Paid Out.

Living fund,	\$ 7 00
Rent,	10 00
Gas,	85
Help to poor,	6 90
Incidentals,	2 89
Car fare for mission visits,	1 10
Support for workers,	22 00
Industrial school,	6 50
	\$57 24
Balance on hand,	\$14 36

Cora Cripe.

660 S. Ashland Ave.

REPORT OF BROOKLYN MISSION,
JUNE, 1903.

Receipts.

Balance,	\$ 1 75
Mission Board,	120 00
Rodney Coffman,	1 00
I. Bennett Trout,	1 00
Baker church Sisters' Aid Socie-	
ty, Lima, Ohio,	8 00
	\$131 75

Expenditures.

Rent,	\$ 52 00
Gas and oil,	4 00
Living fund,	41 25
Allowance for worker,	20 00
Car fare for mission visits,	3 00
Charity and incidentals,	5 50
	\$125 75
Balance,	\$ 6 00

Attendance.

	Largest.	Average.
Sunday school,	107	96
Preaching,	80	50
Prayer meeting,	32	24
Bible class,	36	22
Calls,	130	
Two applicants for baptism.		

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

* * *

THE MISSIONARY VISITOR.

The June number is just at hand and I am much impressed with it as a most excellent help in the missionary cause. The special numbers are par excellence in giving just the information and inspiration needed. Information on this subject awakens zeal for missions. The Visitor visits and makes its visits welcome because one knows that there will be something new and important each time. If possible each number gets better.

A. W. Vaniman.

Malmö, Sweden.

* * *

"Never are kind acts done
To wipe the weeping eyes,
But, like the flashes of the sun,
They signal to the skies;
And up above, the angels read
How we have helped the sorer need."

The Missionary Visitor.

Vol. V.

SEPTEMBER, 1903.

No. 9.

ARROWS.

“Like priest like people.”



Like Christ, like Christian?



The Spirit-filled reaches out toward the needy.



The Spirit-filled is not narrow, selfish or provincial.



The Spirit-filled is full of sympathy with missions.



The Spirit-filled cannot be different in spirit from Christ himself.



The Spirit-filled is simply the reign of Christ's spirit in the heart.



The Spirit-filled knows that nothing feeds them like interest in missions.



The Spirit-filled is ever trying to carry salvation to those for whom Christ died.



The Spirit-filled thinks of far-away people as near at hand, yea even at his door.



The Spirit-filled longs after those for whom Christ died, in every land and clime.



South America is ruled by the priest. When will it be ruled by the Lord Jesus Christ?



The same sun shines upon the plains of the Amazon that shines upon our own beloved land; yet the Son shines not there that floods our hearts with light.

Heaven works in its own dish. The Christian does his best work in his own community.



The Spirit-filled expands day by day until the sins of the whole world rest upon his heart.



The Spirit-filled delights in “losing his life for others,” for he knows he will find it again.



The Spirit-filled cannot be unconcerned about the welfare of those who know not of God.



South America's climate is cold when ours is hot. Do you suppose her people are warm when we are cold?



The Spirit-filled counts the world's ambitions as nothing compared to the ambitions to preach the Gospel where Christ has not been named.



The Spirit-filled longs to do and suffer for those who will never repay him, many of whom he will never see again till the judgment.



The Cordillera of the Andes may be called the backbone of South America. What sort of backbone has a selfish Christian?



Heaven doesn't stop work until the whole is leavened. The Christ-life touches everyone in the community and transforms everyone it touches.



“I am debtor.”

“I am ready.”

“I am not ashamed.”

—Paul.

VENEZUELA AND ITS NEEDS.

By a North American Resident of
Caracas.

Caracas, the capital of Venezuela, is six days' run from New York and only forty hours' from the southernmost possession of the United States, and yet few North Americans have any clear idea of this wonderfully rich country—"our next door neighbor."

Caracas has only ten miles in a direct line from the coast, but not a glimpse of the sea does it obtain. At the altitude of three thousand feet it lies deep in a mountain valley, like a jewel in its casket. The sea port, as all the world has learned since the late sensational blockade, is La Guayra, with a population of fourteen thousand, the majority of whom are servants of a considerable commerce. The export and import trade of Venezuela, including that of Puerto Cabello and Maracaibo, in one of its most prosperous years (1885), amounted to £3,202,171 and £2,496,135 respectively.

The ebb and flow of trade and passenger traffic passes to and fro over a single track, narrow gauge railroad which, in its tortuous ascent through the valleys and up the most picturesque mountains, makes a journey of twenty-three miles. This road shows itself at every turn and tunnel to be a wonderful triumph of engineering skill, and offers to the traveler a panorama of natural scenery at once charming and sublime. Neither the civilization nor the capital of Venezuela could have produced such a railroad, for neither civilization nor capital thrive in a land whose principal industry is civil war.

An English company constructed and manages this railroad, as well as the artificial breakwater and dock at La Guayra, without which the lading and discharge of cargoes would be impossible many days in the year. There are other railroads, owned by English and German companies, which are losing not

only the interest but the principal of their investment, although Venezuela is naturally one of the richest countries in the world.

La Guayra, while distinguished as the main port, is no less distinguished for the positive unsightliness of its situation, and for its shabby buildings and narrow, hilly streets. Its population is composed of many nationalities, including Europeans of all countries, and even Chinese, and coolies from India. But the main elements are Indian, negro and mulatto. The latter are called "mistos," and present all colors and shades "that human flesh is heir to."

Leaving La Guayra to swelter in its eternal humidity and heat, the train gradually winds and rises toward the mountain tops of the interior. Soon we cross a mountain stream, where women are engaged in wearing out—in the effort to wash out—clothes by beating and rubbing them on great stones in midstream. They then hang them out to dry on barbed-wire fences. The wire has come as a great labor saver to the men, but they still look upon woman as the cheapest washing machine yet imported.

Still higher climbs the train, now losing itself within the deep valley, and now upon the rugged mountain slopes, or running perilously near the brink of a sheer precipice. Finally we arrive at the half-way station, called "Zigzag," from its sharp corners and great dimensions. Here the up and down trains pause for a few minutes and pass each other in opposite directions but apparently exactly contrary to their destinations.

At the end of another hour we approach the capital. In a broad valley in which Caracas reposes may be seen what has been the principal industry of this country—the cultivation of the sugar cane. But no planter can harvest his crop now, especially during the last ten years. The horses and pack animals of the "army"—or of the brigands who rove and rob right and left—are



WASHERWOMEN AT WORK IN VENEZUELA.

fed on the standing cane, and trample and destroy what is left. But even if the crop is harvested, not all of cane juice is reduced to sugar. A large proportion is converted into rum. For four cents a man or woman buys rum, or *aguardiente* (fire-water), enough to drown all sense of hunger and of shame. This is not the least of Venezuela's evils. It makes a besotted peasantry—the ready source from which to gather recruits to carry on unending civil strife. This internal unrest is the great secret of the extinction of the once prosperous business enterprises. The old commercial houses conducted by Venezuelans are giving way to those of foreign merchants. There is no real youth rising to fill the places of the fathers. Those young in years are already old men in dissipation and disease.

The railway train has risen at least four thousand feet to the top of the mountain wall which guards the luxuriant plain in which Caracas lies, on the left bank of the winding river Guayre. Rich plantations are seen, and kitchen gardens, mostly kept by foreigners, (Canary Islanders and Frenchmen).

The royal palm makes a prominent feature in the landscape, which presents all the variety and beauty of mountain and plain, covered as with a mantle of velvet up to the highest peaks.

One thousand feet below us in the valley lies Caracas, the city of troubled colonial history under the Spaniard, and with a history no less stormy, but even more ruinous, during all the ninety years of its "independence." Eighty-two out of these ninety years have been diversified by at least ninety so-called "revolutions." For twenty years of exceptional material prosperity Caracas and all the country are debtors to Guzman Blanco who "stole the country rich," but whose corrupt regime left it a legacy of potential, and now of practical, anarchy. But Guzman Blanco regenerated Caracas as to its streets, public buildings, and parks with their statues, trees, lawns, and parterres of rare flowers.

The general aspect of the city is attractive, save for the bad pavements and inexcusable filth of the streets and areas. The inhabitants are compelled, through their own indolence and the maladministration of the funds, to eat

and drink and breathe their full share of microbes; in consequence the mortality is the highest of all the capitals of the world (38 per 1,000). A "carriage and road tax" is duly gathered for street cleaning, yet not a street is swept or sprinkled, save by a few householders in front of their doors. The downpours of the rainy season are the only public street cleaners of the town. The surface is "rolling enough to allow of the flushing and perfect draining of the whole city under good management. There is not more than one acre of asphalt pavement, though they have a whole lake of asphalt within easy reach for transportation. Caracas might easily be made a first-class sanatory resort, but it is in reality much more of a hospital. The number of deaths in 1902 was 3,233 out of 85,000 inhabitants, or an excess of 918 over the births. This means swift depopulation. This country is very rich in soil and in minerals, yet its inhabitants generally are suffering the pangs of hunger."

An Archbishop's View of Moral and Spiritual Conditions.

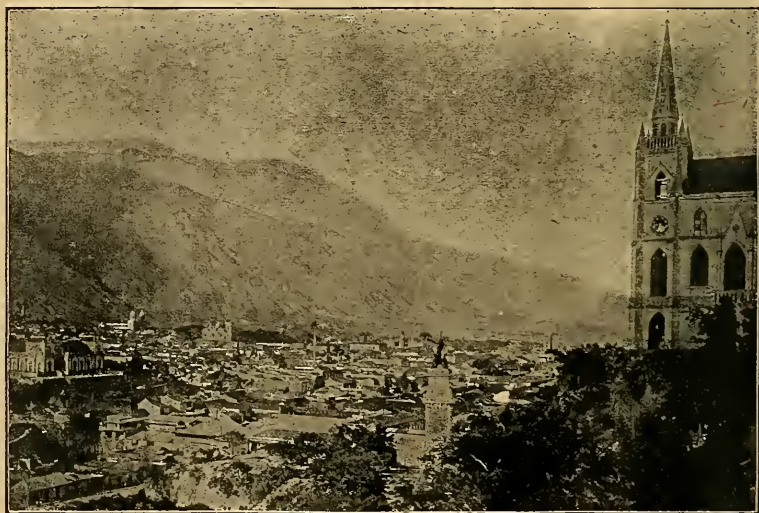
All these facts lead us to an inquiry into the social and spiritual conditions

of this people. Since a Protestant's views might seem biased, we translate extracts from the Archbishop of Venezuela's "Annual Pastoral to the Clergy." It is in part as follows:

"To the Venerable Metropolitan Chapter, Clergy and Faithful of the Archdiocese:

"Salutations in the Lord Jesus Christ. A new year begins . . . but never, since our entrance upon independent national life have we at the year's threshold found ourselves surrounded by so many tribulations, our republic situated on the very brink of an abyss and ourselves wrapped in the darkness of a sinister future! . . . And Venezuela could have been one of the richest and happiest nations of South America. The Lord has granted so many and great elements of prosperity, together with the ichor of the Roman Catholicism, which circulates freely in our homes and people, giving life to their conscience and honor to those virtues which are its most precious fruit (?).

"Oh, masters, what have you made of your once willing disciples? All is lost in the stream of our public disorders, and in the depths of errors, destructive of society and religion—errors which have been, and are now, propagated with diabolical energy, depraving the soul and excluding all thought, save only of things earthly. And here is the result: A nation which already seems



A VIEW OF CARACAS, THE CAPITAL OF VENEZUELA.



A MIXTURE OF VENEZUELAN NATIVES AND THEIR HOMES.

ungovernable, a penury which means, in a new sense, horrors and desolation, entire lack of public and private quiet and of security of life in too many cases, while we persist in believing that political changes and revolutions will cure our evils, while we do not consider that moral ruin is now universal, in our land, and that the total want of common honesty is what is most in evidence in our political circles.

"These so great evils are not of yesterday; they have gradually been planted and developed during the ninety years of our existence as a republic. . . . Now, what have been the public sins in which we have obstinately persisted, making truceless war upon Christian doctrine and the sacred and infallible Word of the Gospel?"

The bishop then goes into a lame disquisition as to the inadequacy, the utter failure "of representative government here, especially since the Roman Catholic church has been deprived of its political power. Also that the family has been desecrated by the adoption of civil marriage, and the consequent destruction of the church's authority in family life." The bishop forgets that the immorality as shown by official statistics in Venezuela is more than equaled in Rome itself while under the government of the popes themselves. The bishop continues:

"There has been a propaganda insiduously undermining all respect for all authority. This it is which explains how the chiefs of a revolution are the objects of popular applause while still in the field of battle, and begin to be detested as soon as they are seated in power as a government. . . . These ideas and doctrines (republican) have passed into the blood as tendencies of 'second nature' and have involved us in this frightful confusion. Who can paint the moving picture which Venezuela has presented during this series of revolutions—rather, fratricidal wars—which have wrought our ruin? In their train have followed assassinations, incendiarism, robbery and pillage; the profanation of temples, the ruin of homes, the annihilation of agriculture, the vanishing of entire towns, the death of all industries, unbridled immorality, and this increment of the public debt, which has come to cast us into a conflict of international proportions, as at this present time.

"Who, then, can sound the depths of Venezuela's sin? How does it cry to heaven? So much innocent blood poured out, so many victims sacrificed in vain! Upward of forty thousand men slain within the past four years! . . . So many homes filled with mourning, so many families extinguished or subjected to dishonor; in a word, so many enormous wrongs and atrocities and outrages! We are

sharers in sin, and must all share in the punishment."

Then here follows the portrayal of the present sad state of a degenerate society. The bishop himself paints it so that he cannot say to any enemy of his country: "Thou didst it." After stating the patent fact, that the educational system for the people lies in ruins, he proceeds truly to set forth the ruin of the family as follows:

"Here is a statement which will surprise many: 'The family is disappearing from Venezuela.' Yet the statement is as exact as it is sad. To prove it we have only to note how the unclean

saults, have been shaken even to their fall. Not so great is the international conflict now upon us, as is the struggle with these evils within our homeland.

"The foregoing formal statements are no exaggerated pictures of our affrighted fancy, nor are they due to our ecclesiastical zeal, for they are only too real to us all. We speak to you the truth, oh, venerable clergy and beloved compatriots, however bitter it may be, and whatever sadness it may cause you, may it please God that this sorrow be the way to hearty repentance and worthy acts of penance!

"Indeed, what must be done in view of so many calamities? . . . Exactly for this purpose are we addressing to



A MARKET SCENE IN CARACAS.

plague of concubinage propagates itself, with the shameful result—according to statistics of the several parishes—of seventy or eighty per cent of the whole number of births illegitimate. At present Christian marriage has hardly any honor, save in a few larger cities of the land. For the most part common life is uncleanness, dishonor, excess. Homes founded upon immorality are incompetent to constitute the Christian family, train the good citizen, the man of honest labor, and the son who can be affected by the sorrow of his country. . . .

"Hence those main bases of society—religion, authority, education and the family—have suffered the rudest as-

you this most important invitation—you, who constitute a portion of the Roman Catholic church which is committed to my charge: It is needful to make every sacrifice required by this work, and sacrifice alone makes it possible. Hence we have to endure the evils with noble hearts, bearing them as a just chastisement, in order, in this only way of salvation, to secure the benefits which the Lord will grant us on that happy morning if we have known how to appropriate and obey the lesson now given.

"We do not doubt the result of the present negotiations, which will be obtained through the patriotic exertions of our country's chief. But when this adjustment with the outer world is effect-

ed, what a task of reorganization remains on our hands!—a task which if we do not accomplish within the respite which the Lord grants in His inexhaustible goodness, we shall, indeed, be left without hope. . . .

"Therefore in order to implore the divine compassion in these fateful circumstances, we recommend anew the nocturnal adorations of the Most Holy Sacrament in the houses of worship—or at least, on one night in each house—on account of these distressful circumstances. And we dispose that during this afflictive visitation there be said in all the temples of the archdiocese one

Vicar-General and Governor of the Archdiocese of Venezuela.

"R. M. Cabellero, Secretary."

Pathetic, indeed, is the impotent remedy proposed by the first pastor of the Venezuela church to obviate the deep-seated evils of his land! Crosses, candles, altars and prayers to the wafer and to Mary, and to good works! Pathetic, indeed, if only the bishop can be sincere in his advice, but awful in the irony of its mocking impotence and imposture if the prelate is only making capital out of the penury, ignorance, and



A PROTESTANT MISSION SCHOOL IN CARACAS.

mass in prayer to the blessed Virgin at her altar, at a fixed hour on every Saturday, with an invitation to the faithful to attend and pray the holy rosary during the mass, the altar (of Mary) to be properly illuminated (costly wax candles). We have great faith in this continual invocation of the Most Holy Virgin! Let it ever be remembered that the remedy of our great ills will not result from some few days' prayer, but that our supplication must be fervent and prolonged, accompanied with good works to move the heart of our Lord.

"Given, signed and sealed, at the Archbishopal Palace in Caracas, on December 31, 1902. Jean B. Castro

(acting for archbishop).

"By command of the Most Rev. Lord

passions of the people, not "for the greater glory of God," but for the greater power of the imposture. We leave him to the Judge of all the earth.

But what must be the feeling and purpose of the Christians of North America in regard to these terrible and true revelations? They should awaken to their unique privilege and almost exclusive responsibility as to these many sheep without a shepherd. The English and continental churches are more than busy with the wants of Asia and Africa. The church of the United States needs not to wait for the cumbersome action

of any Monroe doctrine in order to intervene in the spiritual life of South America. The glorious imperialism of our Lord has long, long ago given us the clear command, the swift impulse of His own dynamic "Go!" At the same time the very wants of this people cry to heaven, and from heaven to those whose souls are lighted not with candles and altar gewgaws, altar boys with swinging censers, and Latin-droning priests, but "with wisdom from on high." Yes, this people are in darkness, and shall we "the Lamp of Life deny"? Let it not be forgotten that Venezuela, with all its imported appliances of civilization is more than heathen; not more than one-third of the population can read, not one in a thousand has a copy of the Scriptures, and many villages have no priest and no teacher. All hands, even boys of ten years, not yet able to handle a gun, are taught to fight, at least, with machete and revolver, while war really never ceases. The present internal troubles are more intense and more hopeless than any of the past. Romanism has had a free hand for three hundred years to prove what it can do, and it has only ruined one of the fairest lands beneath the sun.

Venezuela has given religious freedom without qualification. Now is the time when the Northern church should feel, by all she has received of the Lord, that she is the debtor to those who still sit in darkness at her very door. Shall we do less than put the Word of Life in the hands of everyone who can read in this country? Let us no longer be deceived. South America is more heathen than Christian. It is harder to make one convert to Jesus there than to make many in the heart of Africa, where hundreds of thousands of copies of the Word are eagerly sought and bought by those recently pagan blacks. But Venezuela is very near, her call is close to our ear, and her hand already grasps ours.

Is the Lord no longer with us? Is the Spirit powerless? Is there lack of money? Are there no young men and women in the North? Are there no eyes that look upward and onward to the great day of the Lord, when all men and women of this generation shall stand before the glorious Son of man, and shall face the millions already here and the many to come, and shall hear Him say: Inasmuch as ye did it not unto these neglected ones of my brethren, ye did it not unto me"?—The Missionary Review of the World.



THE PROBLEM OF THE PAPACY.

By F. H. Crumpacker.

For about four hundred years the Roman Catholic church has been implanting its influence in the people of our sister continent, South America. Their teaching has not been from the New Testament, but, on the other hand, they have accommodated themselves to the pagan superstitions and idolatrous tendencies of those peoples, inducing the natives to partake of all the indulgences of the Roman Catholic church. The effect of all this has been otherwise than elevating on their character. And even with all the privileges and indulgences, allowed by said church, it is becoming less popular. The leaders are being found out in their corruption, and the education that is gradually finding its way into the neglected field is making it less easy for such a state of affairs to exist. Socially these people have descended the ladder almost to the lowest rung.

Clipping from Harlan P. Beach we have this census report, to show the degree to which they intermarry: Whites, 6,302,198; blacks, 2,097,426; Indians, 1,295,796; and mixed races, 4,638,495.

This, of course, is for only one portion of the great continent, and possibly not so very accurate, for these low-

er classes will not give the truth when the census collector is around, but there is enough in the comparison of these figures to give to us a fair idea of their appalling condition. Those who have made a careful detailed study of the conditions say that the cause for such a state lies with the priests. Some of these people have immigrated from a land of strict priestcraft only to find, when located, that their lot has been cast where there exists more rottenness and crime than that from whence they came. This is true, too, not only among the poorer and more degraded classes as sometimes thought (even by us) but at the very head, yet those poor ignorant people have had their mouths closed and that by the priests. If they open their hearts to the truth and begin to have a lively faith, they are likely to have the desire severed by the fire of inquisition.

What is to be done? What can be done? Some one has said if you desire to destroy a thistle you must cut the tap root. Possibly if the rottenness of the Papacy were cleaned out, that desire for truth that burns in the heart of every honest seeker might grow and develop those people into the full-grown man Paul tells us about.

The large percentage of illiteracy, the prevalence of low ideals as to personal morality and fidelity, and the widespread convictions among all classes, that vows of celibacy afford no guaranty of personal purity, all demonstrate to us that the fountain is corrupt. It is a fact that the Roman Catholic church has spent nearly four hundred years of work in this country with but little, if anything, accomplished for good.

The papacy have taught that it is very possible to divorce religion from morals, to break every law of the Decalogue and yet be good Romanists. They have removed heaven so far away that none will ever be able to reach its joys, excepting by passing through a long purgatory or paying large sums to the glut-

tonous priests to get their sins forgiven. Thus we see these men are trying to make themselves gods. The papacy have in all ways possible kept education from being fostered among their subjects, for they realize, as Beach says, that enlightenment is their seal of death.

In Chile, formerly, the celebrations of marriage were left entirely in the hands of the priests, and they imposed such exorbitant fees that but very few could legally get married. Because of this there was a feeling of indifference to the sacredness of the marriage relation and the number of children born out of wedlock became enormously large. Finally the government took control of the marriage fees and by the present system they have reduced the illegitimate births thirty-three per cent.

Apparently all the good and hopefulness that ever existed in South America has been blasted by the influence of priestcraft. And they do not have priests because the masses desire this condition but because it has been forced upon them at the point of the sword and maintained by the fires of inquisition, with no Protestant to object.

Will you go and object? Is there no one ready to answer the call and help relieve the downtrodden souls? Some one has said that the priesthood, as a class, is like the old Jewish priests and deserves all the curses that Christ heaped upon the priestcraft of his time, and with new chapters more severe for new abominations of the confession box, the prohibition of the Word of God and the ancient abomination of image worship, from all of which the ancient Scribes and Pharisees were free.

If there was a way possible of eradicating the priests, the way would then be open for the cause of truth to spread and the church of Jesus Christ would prosper and many souls would be regenerated by his blood in South America.

Again I repeat that the lower classes are not in the condition they are be-

cause of choice, but simply because they cannot help themselves. They are just ready to help free themselves at the first opportunity. Some even to-day risk their lives and all their earthly possessions just to be free. Can it be that as a Christian nation, and within a few days' sailing of those benighted, crying souls, we are willing to sit down and allow the power of sin and Satan to hold sway? South America is called the neglected continent, and justly so, for part of these priests are so illiterate and unlearned that they can hardly read or write; in fact they, to become priests, are required to know little beside the catechism.

Lest some of the above statements may appear unfounded I quote from a letter issued in 1897 by the late Pope Leo to the papacy of Chile: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ and lacks controlling power to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the church, and there is no one to interpose. . . . It is sad to reflect that prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or lay house, never in the orphan asylum or hospitals, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction or found in refuges or prisons. . . . As a rule they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich or wherever gluttony may be indulged in, wherever the choicest wines may be obtained."

Conway, Kans.

INDUSTRIAL MISSIONS IN SOUTH AMERICA.

By C. H. Slifer.

Notwithstanding the peculiar need and great adaptability for this method of missionary work in this "Neglected Continent," very little has been done along this line. There are only a few industrial mission stations in South America, but these are a very decided success. It is very evident that in the future this method will be used very extensively. We cannot conceive of an idle Christian, for the very thought of idleness suggests to us temptation and sin. "An idle brain is the devil's workshop."

When we consider the conditions which prevail in South America we see at once a peculiar need for instruction in the gospel of industry. Three-fourths of South America lies within the Torrid Zone. Here the vertical rays of the sun beat down all through the day, and force the inhabitants to seek shelter in shady nooks, and sheltered recesses, and while away their time in a vain endeavor to find comfort. In the cooler part of the day, he may venture out and procure his food which nature has so bounteously provided for him and which needs only to be gathered.

He needs no house. A few branches woven together protect him alike from the scorching rays of the sun and the warm rains, while stakes driven into the ground around his door protect him from wild beasts.

He requires no furniture, no bedding, as he sits upon logs and sleeps on branches or dried grass. He wears little or no clothing. His wants are few, and as they live only for the present, it is only natural that they should have no other ambition in life than to gratify their animal passions. This accounts for the low state of morals, the licentiousness and fornication which characterize these people.

Do we wonder that from one-half to three-fourths of the inhabitants are born out of wedlock? Contrast this condition of affairs with the sacredness with which we hold the marriage relation, and dare anyone say these benighted people do not need the Gospel? This condition exists in each of the ten republics of South America, and among all classes of inhabitants, differing only in degree.

It is man's nature to be active, to be doing something, and fortunate for the native convert if some honest labor can be found under the care and supervision of the missionary. When a missionary begins his work in a new field, he first establishes his home, and after learning the language he begins to teach the people. When he has found one who wants to follow his teaching, innumerable obstacles present themselves. He must change his entire method of living; he must have clothes. How get them? He must have a home, prepare his food, and begin to live, whereas he formerly simply existed. What can he do? No one has any work for him to do or anything to pay him. He is in a peculiar dilemma. Suppose the missionary is able to buy him clothing and other things, as has been done heretofore, it soon becomes a great undertaking, for many will become Christians because the missionary gives them these things, and it becomes difficult to provide for all, and impossible often to judge motives; hence the missionary soon finds himself in a dilemma. Then, too, it is difficult to tell when and how to withdraw this aid, and this has caused serious trouble and greatly crippled the work. But suppose the missionary has widely made provision for this condition, and has some labor to perform, for which he pays the man in food and clothing. This proves his sincerity, and tests his motive. Moreover he is thus taught how to work, and he can then very soon provide for himself, and will gladly start out for himself and give

way to other converts. Again much is gained by having the young convert within the shelter of his own home until he gets strong enough to weather the storm of derision and added insults which may be showered upon him. Besides, these people must be taught a trade. They know nothing of how to farm, build houses, cook, sew, or, in fact, to do any kind of labor, and must learn it as a child learns. Then it becomes necessary that a school be established in which these natives may be taught to read and write, and be trained that they may lead their associates to the Light.

A school may be established and a teacher provided at a considerable cost, but it requires more than a willingness upon the part of the anticipated pupil to attend the school. Fortunate it is if provision has been made by which the pupil may attend school, and pay for same by laboring for his support. It greatly benefits both teacher and pupil and relieves the mission board of a great burden.

By thus removing the convert (or even the unconverted child) from his former associates and placing him among new environments, he will soon forget his past life and learn to love the new life of industry. He will then go out to teach others this new mode of living, and help them upon this higher plane of living. It will be found very difficult to get these people to give up their old ways of doing things and adopt the new method, but if they work for you they will do as you direct and will soon learn to use modern machinery, and on seeing how it aids you, they will adopt it for their own use.

Then the girls may be taught how to cook and sew, and do general housework, while the boys learn carpentering, tailoring, shoemaking and printing, all of which will be needed as soon as civilization becomes established.

Why not have the natives make their own clothes, build their own houses,

and print their own books, instead of having it done elsewhere? This appeals to me as the common-sense way and will be the natural solution of so many of the problems which confront the missionary.

Industrial missions are a product of recent years, but wherever tried have proven a success beyond the fondest hopes and expectations of anyone.

South America offers greater inducements for industrial work than any country, for its soil is rich and produces bounteous yields of nearly every kind of crop, and the climate for the most part healthful, and even in the hottest part one may work during the greater part of the day without injury to himself. You say it will require too much money to start a work of this kind? It certainly does not.

If a young man in the United States, where land is worth \$50 per acre, can start out on a very small capital, and in a few years own several hundred acres, after hiring help, paying high rent and taxes to support the government, schools and public improvements, why in a country where land is cheap, laborers cheap and plentiful, and without much extra cost, cannot a number of individuals working together soon have an estate for the Master's use?

No, I am persuaded that industrial missions are not only possible but entirely practical, and trust that we as a church will awaken out of our lethargy, and claim the inheritance that is ours in this "Neglected Continent." Let me say a few words in conclusion to the youth of our church. No country on the globe offers so great inducements for you to succeed in any work, in which you may desire to engage, as this new field. If in the professions there is a great dearth of teachers, doctors, lawyers and the pay is good throughout the continent, and what is more, the people of the United States are preferred to anyone else.

In agriculture, manufacturing, mining

or commerce there are the greatest opportunities for gaining wealth, but best of all you could while being thus engaged be a light among this benighted people and a positive force for spreading the Gospel of Truth and winning souls for the Master.

I repeat, Argentine is the Mecca of the youth of the United States, for in no country has nature so freely lavished her best gifts.

Here, too, is offered an opportunity of establishing self-supporting stations for carrying on mission work, independent of the home church, financially.

Will you not investigate this field fully before choosing your field of labor, and decide to place your life where it will count for most in this life, and more fully prepare you for the eternal life?

McPherson, Kansas.



WORK AMONG WOMEN IN SOUTH AMERICA.

By Mary E. Frantz.

In South America, as in many other countries, the condition of woman is by no means an enviable one. In society generally the influences of priestcraft, the convent, the confessional, slavery, and other kindred conditions, have tended to much seclusion among the women. In many places, especially in the country, the wife and daughter never appear at the table if a stranger or any one but the nearest relatives is present.

"Habits of such hateful and dissocializing jealousy," says a certain writer, "presuppose a strong inclination to licentiousness and certainly tends to excite it." But it must not be thought that all the women are dissolute. In some places it is considered a meritorious act for a man to murder his wife for unfaithfulness. Thirty-five such murders are reported in one year in the city of Bahia alone. The husband may prove unfaithful to the marriage

vows every day and be no less respectable in society, but the poor, unfortunate slave-wife dares not open her mouth against such injustice.

As a result of such conditions, official statistics show that 2,603,489 persons, or more than one-sixth of the entire population of Brazil, were born out of wedlock. In Chile the registration of births and deaths and the wedding celebration having formerly been in the hands of the clergy entirely, and the marriage fees being so high, there grew up a feeling of indifference to and disregard for, the sacredness of the marriage tie, and the number of illegitimate births was enormous. Some reforms, however, are gradually raising the standard of morals at present.

In some of the Catholic hospitals there is an opening in the wall next the street, with a kind of wheel arrangement where these illegitimate and abandoned babes may be secretly deposited in the darkness of night and taken in and cared for. At the door of the Roman Catholic church must be laid much of the blame for this widespread and infamous prostitution. The priests have been so immoral and so unfaithful to their vows of celibacy, and men in general so profligate as to bring about this terrible state of affairs.

Romanism can flourish only in the soil of ignorance. Its silly superstitions and immoral practices are revolting to a mind capable of reason. Enlightenment is the seal of death. Hence education in any real sense is never encouraged by the Papacy. In some places not over five per cent of the people can read and write and most of these are men. In Brazil about ten per cent of the women can read and write, and eighteen per cent of the men. According to the most liberal estimates, there are at least 8,000,000 women and girls in Brazil who can neither read nor write.

Some progress is being made, due to the work of Protestant missionaries, but

there is a great field for Christian activity and philanthropy in educational work. It is only through this that woman in America has come to her present honored position. It has ever been true that where ignorance reigns woman is a slave.

The influence of priests and nuns and monks is alarming indeed. In Peru, only a few years ago, a woman was burned to death by priests and two others were threatened with the same fate,—all because of disobedience to ecclesiastical authority. The priesthood rules with a rod of iron.

But worse than even the fires of the inquisition is that mysterious spell that binds the women to the confessional. How they can so long cling to this is indeed a mystery. The men seem to realize that a man like themselves cannot forgive sins; and were it not for the influence of the women they could not be held to the confessionals. The most thoughtful men have, for two centuries, been trying to break the power of monasticism and the confessional; but the women, blinded by ignorance, continue to kneel at its shrine, and breathe into their unborn babes these polluting and soul-destroying influences into which their little lives are afterward to be trained.

By this unnatural spell of priest over woman, combined with the natural influence of woman over childhood, woman in South America has almost hopelessly bound herself. To break these chains and emancipate our enslaved sisters, God is calling the womanhood of America. The schoolroom, the hospital, the orphanage, are open doors for woman's work. House-to-house visiting, taking the Word to those who do not care enough to seek it, comforting the sorrowing as only a Christian woman can, holding women's meetings,—these are some of the things waiting to be done by women.

Dear sisters, what appeal is needful to open our eyes and our hearts? Is

not the condition of these sisters of ours, though of necessity borne in silence, the strongest possible plea that could be made? What if these were our own manly sons and lovely daughters! But they are our sisters. Shall their mute appeal be unheeded? Is money, is time, is talent, is home, are friends, is life—your life—mine—is anything, is everything, too much to sacrifice for the salvation of our sisters? Freely we have received. Freely let us give.

Rockford, Nebr.

THE SOUTH AMERICAN INDIAN.

By Mrs. O. D. Yoder.

South America has at a rough estimate thirty-seven and a half million inhabitants, including about six million Indians, their exact number being hard to estimate on account of their nomadic habits. These Indians are the natives who, when America was discovered, had been there from time unknown.

The aboriginal Indians include many races, differing more in language and customs than in racial characteristics. Environment and the natural resources of the different parts of this large area of country have so changed them that what may be said of the Indian of one section may not be true of one of another. In Brazil there seems to be an ancient record of intermarriage with some unfortunate whites, and some evidences of the existence of the family idea and marriage customs may be found. Where there is a mixture of other nationalities the Indian seems to inherit the worst characteristics. Their vices rather than their virtues are perpetuated.

Chile has about fifty thousand Indians. These dwell in huts thatched with long grass, and they keep up their ancient customs and dress. There is little game to be hunted, so wheat and potatoes are cultivated and many have large herds of cattle and sheep.

Quite in contrast to these tribes are the Indians of the North. Though not entirely savages, they are not greatly removed from barbarism. One of their customs is the abandoning of children soon after birth. They are placed in huts made for the purpose and concealed in the mountains. Certain persons of the tribe are selected to look after their bodily wants, and supply them with food, which is principally ba-

nanas. Here the children grow up wholly separated from grown people, until the age of fourteen years. At this age boys begin to farm and hunt for themselves. Girls at an earlier age are brought to an old woman who instructs them in Indian housekeeping.

The Indian is characterized by superstition. They live in constant dread of devils. They are afraid to go to the swamp at night because they say these swamps are the homes of devils. They believe in witch doctors, and these cause them to live in constant dread of their lives. Witch doctors might send cats, or rats, or snakes, or beetles into the body and only by the help of a friendly witch doctor can one get rid of them. Sorcerers also are common and a great hindrance to missionary work, for they make the people believe that if they change any custom they will soon meet death in some horrible way.

Then they believe in dreams. The Indian believes that when he is dreaming his spirit really leaves his body and wanders far away; and while his soul is gone another soul may come and take possession, and then his own soul can never get back. Another serious thing is that they hold you responsible for what they dream. If they dream of being killed by a certain man they hold him responsible, and think they are justified in killing him in return.

They also bury people alive and practice infanticide: not out of cruelty, but from a religious motive. Sickness is caused by evil spirits and if the patient does not recover quickly he is often strangled. They bury in a sitting posture, and into the grave all their valuables and ornaments are cast. A bow, an arrow, and cooking vessels are sometimes deposited at the grave. These customs would indicate that they have some idea of a future state of existence. Another custom practiced by some tribes bears evidence of this belief: When a person dies a certain number of his friends and relatives, as nearly as may be of his own age, are hanged so that he may have suitable company in the next world.

This is truly a benighted, ignorant class of people in need of light and teaching, and we are glad to say, enough has been done to prove the possibility of reforms among these people, by Christianity. Catholicism in many instances has only brought a form of idolatry—worshiping the virgin Mary and images of the saints.

Conway, Kans.

Editorial Comment.

WHAT ARE MISSIONS?

Perhaps the fewest Christians have a definite idea, or would answer, in the fullest meaning of the Gospel, the above question.

As a Brotherhood we make emphatic the obedience of the commandments of Jesus. Our profession along this line sometimes almost partakes of the nature of boasting. "I am a member of the Brethren because I can obey more of the commandments than anywhere else." This and similar expressions all point to the emphasis placed on obedience to the commandments of our Lord.

"Obedience is better than sacrifice," Samuel declared to disobedient Saul. Obedience is not only an evidence of the love the disciple bears to his Master, but also begets a deeper love for Him through its exercise.

"He that hath My commandments and keepeth them, he it is that loveth Me." It naturally follows, then, that he who is most tenacious in obedience to Christ's commands loves Him most.

Then follows that "he that loveth Me shall be loved of My Father, and I will love him and manifest Myself unto him."

There are a great many people who would like to see and know Jesus, feel His gracious presence near, and yet are not willing to obey Him so that He can manifest Himself to them.

They have studiously observed ordinances until familiar with them, they have become a form. They long to have the "dove" of Christian life return, but ah! where has it gone?

The mistake is here. Keeping Jesus' commandments was meant by Him to keep all of them. Keeping Jesus' commandments,—that is missions. And many, too many, want Christ for themselves but are unconcerned about oth-

ers who have Him not. Because of this unconcern Christ is not "manifest," neither will He ever be. For it was He, and none other, who inseparably associated these two ideas,—“Go ye and make disciples of all nations, and lo! I am with you alway,” and “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me unto the uttermost parts of the earth.”

He who would have the spirit-filled life, who would have Christ manifest unto him, who would know the real love of Jesus, must obey all the commands of Jesus fully,—and that is missions.



THE NEARNESS OF THE FIELD.

Talk about foreign missions! If such a term is admissible in the vocabulary of Christian life, then why should the church pass by the man who has fallen among thieves on our sister continent and go to some farther shore in quest of work for Christ? Not that the farther shore does not need a Christ, but that our nearer neighbor is suffering so much and dying too without hope.

"But South America is Roman Catholic and the hardest possible field," interposes some one. Did Christ command that the difficult fields should be skipped? Did He order His disciples to enter easy fields, so that, with little effort, gratifying results could be obtained early and the Christian be eased in Zion thereby? These easy fields should not be neglected, but it is feared that the church is in fault for not taking better hold upon the problems of lands under the cruel rule of priestcraft, as found in South America. At fault? Yes, for it is through a lack of faith, courage and determination that the church has for all these years left our sister continent swelter in her own sins so long.

The words to Joshua, "Be strong and of good courage," appeal to the church to-day. Will she lay hold in faith, or will she look for the easier service and put Christ's work and power to shame?



FEARLESS.

Paul was not afraid of large and difficult fields. For years he sought to go to Rome that he might preach Christ to the people. To them he was debtor. Not that he could not find plenty to do nearer but because he saw in Rome the opportunity of his life. There was the center of Roman power. From its golden milestone not only did all roads lead, but a mighty influence of the Roman enlightenment and power. Could he put Christ into this fountain head of power, of government, of world-wide dispensation of civilization, he felt sure that he would reach the whole world.

But Paul might have said, "It's too thoroughly given over to idolatry. It's too big for me to undertake. It is a hopeless task with everything unfavorable."

Such thoughts never entered his head. He knew the Christ he had been preaching. Never had the heavenly power failed him when he declared it in full faith in God. He saw in Rome the greatest world power and he was sure that Christ would overcome, could he but get there and apply the gospel teaching.

And Christ did prevail and that mightily even though Paul had to reach Rome not as he had hoped, in the fullest freedom of a Roman citizen, but through the Roman army and the shackles he wore as a trophy of his faith in the truth he preached. The Christ light entered the Roman government, the Roman army, and the Roman world even farther than faithful old Paul ever dreamed of.

Learn the lesson, oh, church of the Brethren! As we waken more and more to the glorious work of missions,

fear not the fields, the problems! Jesus is MIGHTY to save, and will save to the uttermost if the church will only believe and carry the Gospel to these lost ones in some of the difficult countries.



A POINT IN MISSION ECONOMY.

Some one has aptly said, "Save a man and you save a unit; save a child and you save a multiplication table." Here is the keynote to persistent work, yes, more persistent and effectual work among the children in Chicago for Chicago's sake, Brooklyn for Brooklyn's sake, India for India's sake. The grown are hard to move and when converted but a unit is gathered. This is valuable just as one soul, be it in a grown man or a little child, is worth more than the whole world. And by all means do not slight the grown because they are grown.

Nevertheless the same reason that caused the Spirit to keep Paul from going into Bithynia and Lysia, because these nations were declining, would justify the church to-day to pass by, as a special field of endeavor, the grown and, because of the fruitfulness and facility of working among the children, double her efforts there.

Herein lies the great promise for India. In the charitable act of the church these orphans have been saved to life in the present and given the first impulse towards accepting life eternal. Proper care and instruction is sure to overcome the teachings of idolatry in their youthful minds and twenty-five years hence will see in India hundreds and perhaps thousands of developed and well-trained men and women, the children of our orphanage and care to-day.

Sometimes there is reason, apparently, for discouragement in our city missions. Nevertheless, as labor is spent on the children and this teaching is accumulated with years, the harvest is going to be plentiful for the Master.

Forget not, then, the relative value,

while seeking souls, and use the greatest economy, even though the results are the farthest away, by making a strong effort among the children in your field of endeavor.

* * *

BUREAU COUNTY, ILLINOIS.

Just as the material for this issue of the Visitor was being completed a letter comes from a sister in Northern Illinois, enclosing "\$4 to start the work in Bureau county," referred to in the August Visitor. Her desire is that some one may be found who will go. This work properly falls under the management of the Mission Board of Northern Illinois, and any and every one may feel sure that if funds are placed in the hands of that Board they will not be slow in seeking for the worker to go to this field. Will not Northern Illinois make a special effort and see what can be done in this new and promising field? Why could not the District Board send several of its members into the county, make arrangements to begin, and call on the churches of the District for a special offering for that work? There are others who are ready to join this sister in supporting a mission to Bureau county, and now is the best time to begin.

* * *

THE ENDOWMENT.

J. A. Zimmerman, of Jeromeville, Ohio, has paid in some money as endowment and the papers have all been properly executed, so that he and his wife get an annuity during their lives. After the transaction was all closed up, he wrote to the office, "I will state to you right here that I never did anything that gave me more pleasure than the giving of the \$..... Now I ask God's blessing upon its mission in the promotion of Christ's kingdom on earth when I am mouldering back to mother earth."

Brother Zimmerman has the same feeling that everyone has who has contributed to this fund. Its work is lasting. It is sure. Perhaps there are

those who would like to know the particulars of how this is done, so that the donor gets the use of the money during life and the church forever afterwards. A card asking about the "Annuity Plan" will explain it all to you. Address the Committee.

* * *

CORRECTIONS.

In the Visitor's acknowledgment of donations of the Annual Meeting collection there will be found an amount of \$2.25 for the Elizabethtown College. This is a mistake. The donors were from that place but the money was intended for the Brooklyn meetinghouse.

Cerrogordo congregation, Southern Illinois, sent by draft \$27 for the Annual Meeting collection, but as there was no letter explaining with the draft it was counted in general collection.

In same report under Illinois is credited Summit Mills, \$14.10 which, of course, should have been Summit Mills, Pa.

* * *

FOR FIVE YEARS.

A sister living in Iowa, who has gathered some years about her, has been greatly pleased with the idea of providing permanently for the India orphan children. Life is uncertain with her as well as others, and so, to make sure that her two orphans will be cared for during the five years called for by the Committee, she has made remittance in full for the entire time. Such tokens of interest in behalf of the work of the church are encouraging and inspiring.

* * *

TO McPHERSON COLLEGE, KANSAS.

About two years ago the mission class at McPherson College, Kansas, spent a greater part of the year on a study of South America, its difficulties, its advantages, and its great needs. At one time there was on foot a movement

to start a colony in some part of the continent and thus enter the field to live down sin and exalt Christ in that steady and sure process of colonization. This certainly was a very wise move and would have brought good results and it is to be regretted that the plan was for a time abandoned. Perhaps a greater good is awaiting those whose hearts were in this project.

The readers of the Visitor are indebted to a number of the students of that class for the articles published in this issue, and each contribution, prepared on short notice, shows that the writers have not forgotten the lessons learned, nor have they lost a love for that field. The Visitor is only too glad to extend thanks for what the class has done indirectly for this number and hopes much good will result from its labors.



THE ARKANSAS MISSION FIELD.

A visit to the church near Palestine, Arkansas, and adjoining counties, must of necessity open the eyes of the visitor on many points of interest in church work. Here is one of the first places where our dear Bro. Gish began to establish the Word in the South. And ever since his day the point has had its full share of trial and discouragement, as well as encouragement. While all this is true, the field gives promise for a brighter and better future. The years of living the gospel are beginning to gather fruit, and it now appears that a new epoch in church work is being ushered in.

It is but just to say that Brother and Sister J. H. Neher, who have been located at this point for about five years, have the good will and esteem of the membership and the friends without. Everywhere were marks of warm, personal friendship shown, and with this to their credit, it would be difficult to find one who could take up the work readily and carry it to the success that now appears in sight at this place.

A GENEROUS BEQUEST.

Sister Alda E. Albright, of Eldora, Iowa, died last winter. She was a young woman of promise, and among a goodly number of children, held in high esteem and affection. She was an earnest church worker, and with the others in the family did all she could for the Master. She was a liberal supporter of missions, among other gifts promising to pay \$500 to the endowment of the church at her death. While no doubt death came sooner than she expected when she made out the papers, yet after her decease her parents promptly paid the money. But she had done more. When she saw the end of life, she asked her parents to make certain disposition of her property, and in this particular she remembered the endowment again with an additional \$3,000 donation. While none who know the family would expect her wishes or will to be contested by any member of it, yet it is one step farther in the regard she was held to know that there was no contest, but that the money has been promptly paid into the fund. This is so different from the instances where the will is contested, and the Committee must try to make some kind of a compromise which is not according to the desire of the deceased, but the best that can be done.

Sister Alda though dead yet speaks to all who know her in the life she lived. She will go on speaking the Gospel through the endowment she gave, for though the giver will not know who provided for the sending of the light, yet he will receive its benefits, praise God for it, and the recording angel will not fail to place this all to its proper credit.



"I will go where you want me to go,
O, Lord,
Over mountains or plain or sea,
I will do what you want me to do, O,
Lord,
I will be what you want me to be."

Reading Circle.

CIRCLE MEETING PROGRAMS FOR SEPTEMBER.

For Sunday Evening, Sept. 6.

Topic.—Our Thoughts.

Text.—Whatsoever things are true . . . think on these things. Philpp. 4:8.

References.—Job 42:2; Psa. 94:11; Psa. 139:2, 17, 23; Prov. 12:5; Prov. 24:9; Isa. 55:7, 9; Mark 7:21; Luke 24:38; Acts 8:22; 2 Cor. 10:5; Heb. 4:12; 1 Chron. 28:9; Psa. 48:9; Isa. 14:24; Acts 10:19.

The Outside of the Cup.—The most scathing condemnation that Jesus ever pronounced on anyone was directed against the Pharisees, because they were so exacting in matters of purely external behavior. They gave their entire attention to the outer crust of life. They made clean the outside of the cup and the platter, both of which were foul within. The whited sepulchers were beautiful outside, but within there were dead men's bones. And so Jesus continued, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. We are anxious to appear well, we try to acquire a good reputation among men. Jesus goes straight to the core of life. Is there a canker at the heart? Is there anything unworthy and low, and wicked, brooding and remaining within? If there is, it cannot always be concealed. Just as surely as the grain of corn, planted in good soil and well watered and cultivated, will grow until you see the leaves pushing through the earth, and the cornstalk is revealed, just so surely do the Scriptures teach that "as a man thinketh in his heart, so is he." And the evil thought cherished will develop into an evil act.

Drifting Thoughts.—You say these evil thoughts and fancies come to me, I cannot help it. Remember that the lady said, "I can't help wicked thoughts

coming into my head, but I don't have to set them a chair." It is your business to drive them out. When we let our thoughts drift and settle upon ourselves, our own plans, our own virtues, our own good deeds, our claims upon those about us, the honor and praise which we deserve from others; wait only a little while, and such rank selfishness will be manifested in our lives, as was never shown before. You will spoil everything you touch; you will make sin and misery out of the blessings God sends you; you will be wretched. Drifting thoughts are dangerous, because they show a lack of application on our part. We should have a strong hand on the tiller and guide them. Drive out the evil, and keep the good.

"There is an unseen battlefield
In every human breast,
Where two opposing forces meet
And where they seldom rest.

"The captains, Pride, and Lust, and
Hate,
Whose troops watch night and day
Swift to detect the weakest point,
And thirsting for the fray.

"Contending with this mighty force
Is but a little band;
Yet there with an unquailing front,
Those warriors firmly stand.

"Their leader is of God-like form
Of countenance serene
And glowing on his naked breast
A single cross is seen.

"His captains, Faith, and Hope, and
Love,
Point to that wondrous sign;
And, gazing on it, all receive
Strength from a source divine.

"And when they win that battlefield
Past toil is quite forgot;
The plain where carnage once had
reigned,
Becomes a hallowed spot."

"What think ye of Christ?"—"We must converse with ourselves only of God," says Pascal. How many times

have you thought of Jesus to-day, and of His love? If you think of Him often, you are growing more like Him. Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." We can bring this down to the simple rule of thinking about Jesus.

Give these Topics to Some of the Older Members:—

1. The accounts of murders, burglaries and other crimes which are described in our daily papers, with painful accuracy as to details, should not be read by our boys and girls, because they excite their fancy and inflame their imaginations.

2. How may we have good thoughts? 2 Cor. 10:5.

3. What will good reading and good pictures do for us?

4. When the unclean spirit came back to the house which had been swept and garnished he must have found the owner sitting idle, with folded hands. Had he been active, there would have been no chance for the evil spirit's return. Luke 11:24-27.

For Sunday Evening, Sept. 13.

Topic.—Samuel.

Text.—Speak, Lord; for thy servant heareth. 1 Sam. 3:9.

References.—1 Sam. 3:1-10; Prov. 4:1-13; Matt. 21:1-16; Matt. 18:1-14; Prov. 13:22; Deut. 6:7-24; Ex. 10:2; Ex. 12:26, 27; Prov. 23:15, 16; Isa. 54:13; Prov. 8:17; Deut. 31:13, 13.

Let one of the older members tell the story briefly of Samuel's childhood, and the message God gave him.

As a Boy.—Samuel means "asked of God." His parents were godly people, his mother was a praying woman. His parents took him with them when they went to Shiloh, to religious meetings. Such a home is a blessing to both parents and children. Like the quality of

mercy, "it is twice blessed; it blesseth him that gives and him that takes." He was dedicated to God from his birth and he knew it. He lived in an atmosphere of warm, living, attractive religion. He had many temptations; Eli's sons were wicked, and it is easy to infer that they tempted Samuel to do wrong. But he grew strong and staunch enough to resist evil influences as he went about his duties in the temple. He was gaining in moral fiber, so it is no surprise that he became one of the most faithful of God's prophets in after years.

Samuel Called of God.—When the day comes that our children feel that they are needed, that they have something to do in the service, it will not be necessary to tell them that they must go to church. Most children like to go to a live Sunday school, but some of them hate to stay for church. When we have children's meetings, it is easy to keep the children there, and their parents, too. In our regular services sometimes the Bread of Life is broken in pieces more fitted for an elephant than a child. We do too much negative teaching, there are too many "don'ts" in our instruction. If we teach them to be actively engaged in doing right things, we have little use for the "Thou shalt nots." Eli was an old, tried and trusted priest who had served in the temple for a long time, but now God sets him aside, and calls the young boy, Samuel.

When the famous Carthaginian general, Hannibal, was nine years old, he went with his father on a military expedition. Then his father asked him to devote himself once for all to the service of Carthage, and swear eternal enmity to Rome. His father's call determined the course of his whole life.

The Making of a Good Man.—A recent statistical study of young men by the Young Men's Christian Association shows in plain figures that sons are very largely influenced by the attitude taken towards the church by their parents. The census showed that where

both parents were members of the same church seventy-eight per cent of the sons became members. Where one parent was a member of the church and the other not, only fifty per cent of the sons were in the church. Where neither parents were members of the church only twenty per cent of the sons were members. Governor Rice said that seven-eighths of the prisoners in the State prison of Massachusetts are under twenty-one years of age; and there are few fallen good men, but the most of them have never had good home training.

Topics for Discussion,—

1. How may our boys be made willing to do little services for the church and Sunday school?
2. Hannah's ideal had much to do in making a prophet and a judge of Samuel. I Sam. 1:22.
3. What can we do towards making our meetings so good that the boys will come regularly?
4. What influence will decide a boy to live the higher life, to choose Jesus Christ?

For Sunday Evening, Sept. 20.

Topic.—Render to all Their Dues.

Text.—Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Rom. 13:7.

References.—Deut. 10:12; Deut. 11:1; Deut. 30:15-20; Lev. 19:18; Isa. 58:6, 7; Matt. 7:12; Matt. 23:34-46; Luke 10:25-37; Matt. 22:21.

Our Obligations.—Do we realize the extent of our obligations? They are limited only by our powers to do good. The large electric light throws its beams a long way. Its shafts of light penetrate the darkness, while the little tallow dip sends its feeble rays just a little distance and lights up only a small space. But very often we lose sight of this, and think only of what is due us, what others owe us. How pitiful and contemptible are our efforts to make

other people do all we think they should do for us. Jesus said very little about our "rights." How could He, when His whole life was spent in ministering unto others? "I give back just as good as I get," says one. "I treat him just as good as he treats me," says another. But a boy or a man who measures his treatment of others by their treatment of him has no character of his own. Honor your friend's ability. Do not wait for him to praise you first.

Render to all Their Dues.—Christ's teaching leads up to this, even as a river opens out into a great lake: "He that loveth his neighbor hath fulfilled the law." A heart that is full of love has no room for envy, hate, malice or jealousy. It has but one aspiration and that is to outlove his neighbor. If you render unto your neighbor the money you owe him, you have not discharged your full duty until you give him love.

Honor to Whom Honor.—When we do not love our neighbors as Christ commanded, it is sometimes hard to give honor to those who have won the prize, while we who may have worked quite as hard are left behind in the race.

Some boys were playing soldiers in the back yard. One of them was captain, another was beating the drum. A very little boy was carrying a very large flag. Thomas leaned against the fence, saying, mournfully, "I can't do nothin'." "O, yes, you can," answered the captain. "You can throw up your cap and cheer when the rest go by." And Thomas, who was lame, gladly took up his task, as becometh a good soldier, and his "Hurrah!" rang out shrilly whenever they marched near him. Do not let vanity or pride or sullenness prevent your giving honor to your friend who is farther up the heights than you are.

"To live in shade, yet trust the sun;
To bravely creep while others run;
To suffer pain, and still believe
That just enough one will receive;
To feel no envy that the best

Of precious gifts are given the rest—
Persuaded that each lot must be
The best for each eternally—
Is truest faith."

Topics for Discussion,—

1. Will a Christian pay his debts?
2. This lesson pleads for justice. We deal justly when we render to all their dues. Where justice is done there is small need of charity.

For Sunday Evening, Sept. 27.

Topic.—South America.

Text.—And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God. Luke 13: 29.

The Country and the People.—It contains nearly one-seventh of the land surface of the globe. The shores of the Caribbean Sea are low and covered with verdure. The Guiana highlands are succeeded by the selvas, which cover the basin of South America's "liquid equator," the Amazon river. The Brazilian highlands on the east are less densely wooded. In the southeastern border in the state of Bolivia is Lake Titicaca, which rivals Lake Ontario in size. On the west are the mountain ridges of Peru, and on the south are the Patagonian wastes. At a rough estimate there are thirty-seven and a half million inhabitants. The lands along the coast and the river valleys are the most densely populated. The natives of the warmer regions are yellower than the brown inhabitants of the mountains. The inhabitants of the interior forest regions and of Patagonia are Indian races. With the exception of these Indian races, the history of the country for the past seventy years shows great progress in wealth, population and education.

Early Attempts at Mission Work.—At the beginning of the eighteenth century there were but two ministers of religion in the entire colony of British Guiana. Neither of these did any work among the negroes or aborigines. Records

show that the Moravian brethren did some useful work among the Indians. In 1840 W. H. Brett, a young Englishman, was sent to establish a mission in Pomeroun. The magistrate of that place said, "A more disorderly people could not be found in any part of Guiana. Murders and violent cases of assault were of frequent occurrence." At first Mr. Brett met only with discouragements among these people. Their sorcerers said that anyone who went to hear the Word of God would get sick and die. Yet a few ventured to come, and now over five thousand people have been baptized in this district. The same magistrate whom I quoted before now says, "No outrages happen here. The people pray and go to church. Their children are educated and they dress neatly. This change has been brought about by the work of the missionaries."

Topic for Discussion.—Jesus is able to save even unto the uttermost. Only Jesus can so change the hearts of men.

Mary Hartman.—She served with her husband in Paramaribo until his death in 1844. In 1848 she volunteered to go alone to Bergendal where a small mission had been established but the workers had been unavoidably withdrawn. Here she remained. Often she journeyed into the land of the Bush negroes. When the people of Bambey were left without a missionary she moved to that place. Only once for one single day, during the ensuing four years, did she visit her fellow-workers in the city. She loved them, and she was afraid if she remained longer she might become unwilling to return to the wilderness. With the patience of a saint she kept alive the spark of religious life among the blacks. Industries were promoted, and they lived quietly and peaceably. But on December 30, 1853, she was overcome by the hardships of her situation. She reached Paramaribo just in time to bid her former associates farewell.

Topic for Discussion.—What are the results of such self-sacrifice?

Romanism.—The Romanism of mediæval Spain was the religion of this country,—the religion of the worst inquisition that the world ever saw, of the stake and the fagot, the dungeon and the rack. After three and a half centuries of almost undisputed control of the people, we can see the fearful harvest of the Roman Catholic religion. It can only flourish in the soil of ignorance. There are countries in South America where not over five out of a hundred of the people can read and write. "The priests never do any service among the poor. They are absent where human misery exists unless some one pays them well. They are found in the homes of the rich where the choicest wines and viands are furnished." The above is an extract from an encyclical letter of Pope Leo, written in 1897. It proves that we are not exaggerating this matter. When missionaries entered Bolivia, the priests said they should not leave the state alive. The first one was killed and buried outside of the cemetery between the graves of a murderer and a suicide. As late as 1888 there was not a single aggressive evangelical worker in all Peru, Bolivia and Ecuador.

Topic for Discussion.—One of us should go to South America.

NEW NAMES.

- 2204 Libbie Holloper, Pentz, Pa.
- 2205 Eld. L. H. Dickey, Alvada, Ohio.
- 2206 H. V. Thomas, Alvada, Ohio.
- 2207 Samuel Layman, Carey, Ohio.
- 2208 David Byerly, Lima, Ohio.
- 2209 H. H. Petry, West Manchester, Ohio.
- 2210 Eld. Banks Light, Old Fort, Ohio.
- 2211 Mabel Belman, Chicago, Ohio.
- 2212 Myrtle Watson, Cerrogoro, Ill.
- 2213 Lynn Blickenstaff, Cerrogoro, Ill.
- 2214 Ira Blickenstaff, Cerrogoro, Ill
- 2215 Daniel Heckman, Cerrogoro, Ill.

2216 Catharine Blickenstaff, Cerrogoro, Ill.

2217 J. B. Metzgar, Cerrogoro, Ill.

2218 Mrs. J. B. Metzgar, Cerrogoro, Ill.

2219 Hattie Cripe, Cerrogoro, Ill.

2220 Nettie Leedy, Cerrogoro, Ill.

2221 Harry Leedy, Cerrogoro, Ill.

2222 Rosa Frantz, Cerrogoro, Ill.

2223 Lillie Reed, Cerrogoro, Ill.

2224 Leah Philip, Lancaster, Pa.

2225 Lottie Evans, Lancaster, Pa.

THESE HAVE RECEIVED CERTIFICATES.

Mary E. Showalter, Dale Enterprise, Va.
Bertha Miller, R. F. D. 3, Tiffin, Ohio.

QUESTIONS.

Do you belong to the Circle?

Is there a Circle in your church?

You say you joined the Circle five years ago. How many books have you read? How many new names have you sent in?

Just now we are anxious to enlarge our Circle. We plead with our old members and our local secretaries to think about this. How long is it since you have talked to anyone about this work?

You may be well organized in your own church, you may have a good leader and good workers, but what about the little church out in the country? Are there not some young people there who should be given some work to do?

FROM CERROGORO, ILLINOIS.

You have had no report from our Circle for some time, but let me assure you that we are not idle.

We have paid for the year's support for our two orphans. Then we bought the Missionary course and Young People's course of books for our library, and now I am very glad to send you

twelve new names, which brings our number up to fifty in our Circle here. I hope to send more soon. One of these new members is an old sister, sixty-four years old.

We praise the Lord that He has blessed us so richly. Our members are becoming more willing to read about missions and work for them.

Martha E. Lear.



MISSIONARY MEETINGS.

We were glad to welcome our brother, O. H. Yeremian, who is very much in earnest. His appeals have touched many hearts. It is no uncommon thing for a missionary meeting to be held in a church where he has been preaching, because he talks and works towards that end. He visited many of our churches with good results. Bro. G. J. Fercken also preached in some of our churches, though he could not visit so many. His appeals for the mission in Switzerland will not soon be forgotten, and we will remember him in our prayers and with our means.

As a partial result of their efforts we have missionary meetings in Southern Ohio. One was held at West Manchester which helped to arouse the zeal of the members there, so that they have pledged themselves to support not only a native missionary but an orphan in India. We pray that by God's grace more churches may be aroused.

Then a very interesting meeting was held in the Oak Grove church and the members resolved to have more meetings like it.

Not long after this we received a printed program of a missionary meeting which was held at Georgetown, Ohio, a very interesting meeting, and they want more talks on missions and our duty to those who have never learned of Jesus.

The Bethel Missionary Circle has been holding a meeting every four weeks. This program was given August 2 in

the Salem church, beginning at 3 P. M. Devotional exercises.

Song.

Paul's Missionary Methods.—George Teeter.

Reading.—Carrie Price.

Song.

The Live Missionary Church.—Stanley Wenger.

Trust and Obey.—Sarah E. Rinehart. Song.

John Kline.—Eld. J. H. Brumbaugh.

Money and the Kingdom.—C. L. Flo-ry.

Song.

Talk.—Eld. L. A. Bookwälder.

Every one of these speakers was limited to five minutes. The spirit of God seems to rest upon these meetings. We feel sure that our members are living nearer the cross of Jesus, because they are learning more about his power to save.

We would like to have reports from other places. Make arrangements for a meeting of this kind at your next council meeting. You have many young members and older ones too, who will be glad to give a talk or read a paper at such a meeting. You may wonder about the material, the books to consult in getting information on your topics. The books in our Circle course will prove very useful. You could form a good program on Africa by simply using the material in the Africa number of the Missionary Visitor.

Work and pray and trust, and God will help you to arouse those who are at ease, and to interest those who are cold and indifferent. Discuss your own home missions. There are many places in which there is so much that should be done; the poor are neglected, the little children are in want, the sick are unnoticed and the wandering sheep are getting farther and farther away. At these meetings will congregate a band of workers whose hearts God has touched, and they will gladly go into active service for Jesus Christ our Lord.

From the Field.

BULSAR, INDIA.

Greetings in the Lord to you and yours:

We are well and happy. We have two special reasons to be happy on this day, and both of them are quite personal to us. In the first place, this is our tenth anniversary. We have been married ten years already. The hairs on our heads are beginning to count themselves as ready to silver more and more rapidly. We are plodding the way of life together in the same even way that we started out ten years ago, and if there be any change I think it is in the fact that it goes better now than it did then. Praise the Lord for the growth in grace that His children do enjoy in all the affairs of life all along the way.

This is my story, this is my song,
We two are happy all the day long.

The second cause for our special rejoicing is in the letters you so thoughtfully sent to us last mail. We got two and are glad for both. The one was written on the way to the Meeting, the other when you were there and could tell us something of what was happening. Your next letter will tell all about the whole Conference.

And now let me tell you that we feel like praising the Lord more than ever at such a monster meeting, and we are rejoicing that so many are appointed for the work in India. I hope none will be disappointed as they come to the field, for there is a possibility of this. You know that the difference is great between this and the home work. If one is largely interested in the number of converts, and builds his calculations on this chiefly, he is likely to be largely misled on Indian affairs. The church in India is yet a matter of the future, but we believe it is in the bud and we are working for the future.

Last Saturday Brother Lichty took all his traps, bag and baggage, save his lamp,—he forgot that—and went off to Anklesvar to locate permanently in Bro. McCann's field of labor. Bro. Lichty is a natural born farmer and desired to be there now at the beginning of the rains. The land for farming and gardening is ever so much better there than it is here around Bulsar.

All is well here and we have much for which to praise the Lord.

Wilbur B. Stover.

June 29, 1903.

BULSAR, INDIA.

My Dear Brother:—

Your letter written on the way to Annual Meeting has reached me and I have been interested in every word of it as we have been in all the letters that came last week and told us of the glorious meeting at Bellefontaine. We felt thrilled in our souls to read about it. And how must it have made one feel to be there! Just think of the collection! And just think of the ten missionaries to India! That is enough to give anyone without much of a feeling a thrill, I should say. We are so glad for it all. It is interesting to note the progress we have made in the last ten years. We who are young rejoice, but how much more must those who have had their shoulders to the wheel these many years, straining with all their strength to get the missionary movement to start. Truly they can say, "I rejoice to see this day."

The rains have come and we are glad. Everything has gotten so pretty and green. It does not take long to become so when once the rain has come. The grass seems to grow into a beautiful green carpet in one night. India is beautiful at this season of the year,—

not much heat, no dust, and everything in nature in spring-like beauty.

I am glad to tell you that our family of children are in as good state of health as they ever were. Just now there are about a half dozen out of the two hundred and fifty that need special attention.

This leaves us all happy and well, for which we continually feel to praise the Lord.

Eliza B. Miller.

Later.

It has been so very windy for several days. It seems that if the wind could blow us some rain it would have been here before this time. But as yet the clouds withhold the "showers of blessing" for which the people are looking so anxiously every day. The sky is overcast with clouds most of the time and often they hang threateningly low, but so far very little rain has fallen. Some sowing has been done and the seed has sprung up, making the fields beautifully green. The young rice plants are ready to be reset, but will in a few days be withered unless the rain comes to restore them and insure resetting them.

The fleas have kept me in agony for several days. I think they must know I am alone in the bungalow for a few days and so have united their forces in an attack upon me. Truly they are a torture to the physical and an aggravation to the temperament. I think one good question to put at out-coming missionaries would be, "Can you endure fleas?" But how would they be supposed to know, never having seen them or been with them?

The committee is in session these few days at Novsari. I had word from there this morning that all business was disposed of by last evening and that all would return home to-day. Some important questions were discussed and decided upon.

I have begun Gujarati lessons again since the first of the month. I hope I may continue for some time now. I

had no lessons with a teacher for a year. I enjoy the study more than before, I think, because there are not so many dark places. Even the poetry is beginning to be a little more easy. Gujarati poetry is awful. For awhile I skipped it just because I could not get anything out of it.

The granulated sore eyes have broken out again among the girls. We have as many as fifteen cases. I dread to think about it. So often blindness is the result. We are giving close attention, from which I hope only good results will follow. The Parsee doctor has given us a new remedy that already is doing good. Each morning we apply boracic acid to the inside of the eyelids and three times a day apply nitrate of silver. It seems dreadful to apply such strong remedies to so delicate an organ, but what else can we do? It seems to me if there is any special gift I would have bestowed upon me for my work here it would be the gift of healing. I wonder not that the compassionate Christ exercised his power over the sick, if in that eastern country there were so many diseased and afflicted ones as in poor India. One of the greatest blessings it seems to me would be to in some way administer to the physical needs of these poor, poor people. A medical missionary would without doubt be a success.

Here comes the foreign mail for this week. More good news from Annual Meeting. Your letter of June 15, written on the way to Colorado, among the letters; many good ones from loved ones across the sea. How we do enjoy our home mail!

Since beginning this letter it has rained some and now it is so nice and cool. How I wish it would just pour for about seventeen days and nights like it did once last year. We need lots of rain and to get enough it will have to begin pretty soon.

Must close now. All well and happy. I could not be enjoying better health.

Praise the Lord, and again praise the Lord.
 Eliza B. Miller.
 July 10, 1903.

A GLANCE BACKWARD.

It is now five and one-half years since the General Missionary and Tract Committee located wife and myself in this field near Palestine, Arkansas. Many have been the encouragements and discouragements in our work. The mission comprises Palestine and Shiloh in St. Francis county, Austin in Lonoke, and Center Point in Prairie county. I make a trip to all the above places once a month and preach from two to five sermons at each place. I also hold protracted meetings at each place during suitable seasons of the year.

I am glad to say that the work has been moving along nicely from the beginning. It has taken a great deal of sowing and everyone knows that during seed time one does not expect so much of gathering in. Our motto is not only accessions but conversions, and hence the number has not been as large as perhaps it might otherwise have been. But here is the great danger. It is so easy to yield to the temptation of numbers so as to make a flattering report. It requires a genuine cause to produce a genuine effect and deathbed stories or what mother said before she died, or what concern she had for her loved ones, is not what is needed. What has Christ said about sin and salvation? For it is the Word that has power and will judge in the last day.

The work started out very encouragingly this year. The number received by baptism since the commencement of our work here is as follows:

1898, baptisms,	9
1899, baptisms,	3
1900, baptisms,	12
1901, baptisms,	11
1902, baptisms,	11
1903, so far,	19

Total,65

May the good Lord continue to bless the work here and elsewhere to His glory and the saving of many souls.
 J. H. Neher.

SEVEN SPRINGS, N. C.

From my trip in Onslow county I returned home July 31, but it came near being Aug. 1, as it was about midnight.

I had five meetings in the Freewill Baptist church and would have had more but farmers were forced to house their tobacco or lose it, and that takes every one, big and little, men and women, while the work is going on. Good attention and good interest were manifest at each meeting. At this place I get the churchhouse for meetings and can have it for all time.

Meeting is appointed for first Sunday in November at this place, when I look for larger gatherings, though they were reasonably large at this time. I had intended going to Varona, twenty-five miles south of Richland, but the weather was too hot to walk it, and I could get no conveyance. On my return I came from Richland to Kinston by way of the mail route, the postage being one dollar for myself and grip—two hundred pounds for a distance of thirty miles. Then, after spending a dollar and forty cents more, I reached home.

N. N. Garst.

DISAPPOINTMENTS.

We, Naaman like, are inclined to want to see some "great things" done by the Lord or by us, when the facts are the promise is, "He that is faithful over a few things I will make him ruler over many things." Thus, when we are not aware of the drift of circumstances, we find ourselves looking at some other streams in which to wash instead of God's Word. John 15:3. It would be hard to tell the cause of all our disappointments. Sometimes it is because "Satan hinders;" at other times the hand of God interferes for our good and

his glory; and too often it may be our shortsightedness.

Our work in Bollinger county has been a series of disappointments with here and there a ray of hope. We were to have had our feast in my yard June 27, and it rained us out. The members well knew the circumstances and only four came. Then we have council meetings and we write a glowing account there of "everything passed off pleasantly and in the spirit of love," and perhaps before the heaven's lesser light has had time to change from the fullness of its reflection some of the members have turned nature's blasting and blighting spirit into the heart of the church. Moses went up on Mt. Sinai and in forty days returned, and was grieved at the development of an idolatrous spirit. To-day as we make our monthly visits it is surprising how the spirits of men and women are so soon changed. We are often disappointed at the developments that come from such grand opportunities for knowing, receiving and assisting in the truth: that men and women do actually love darkness rather than light, and will work harder and give more to set up a calf than they will to set up the cross, and worship a lie more than the truth.

But our heads have not bowed in despair, nor are our hands hanging idle in weakness. Oh no. May our motto be, "We'll work till Jesus comes."

"Peace I give unto you, not as the world giveth." This world will soon erect its "temple of peace." But, my dear brethren, "we need not be in darkness as to that day." Be faithful, for sudden destruction will soon come, "so let none of these things move us," but be steadfast unto the end. Pray for us and all Israel. Ira P. Eby.

Aug. 1.

ASHLAND, OREGON.

This morning I have been thinking of Christ's last command, "Go ye into all the world and preach the gospel to ev-

ery creature." Yet so many people have never heard Christ's name and darkness and cruelty overshadows many fair lands. Some do not believe in foreign missions, but in God's eyes we are all foreigners and the message of this great salvation was intended for the whole world. Our own great and lovely sister country, South America—why does not our church have a mission established there? There is a diversity of climate and people, from the tropical north to the desolate Patagonia, and the need is so great. I believe an excellent way to work in those countries would be for a number of Christian families to form settlements and teach the natives the value of pure Christian lives. Industrial schools might also be established to teach the native boys different kinds of work and to teach the girls to do all kinds of housework neatly, and to make pure, happy homes—of which there is a great lack in this country.

But this would not be all pleasure. There would be much to contend with; persecution, and in some places perhaps death, although in most parts of the Argentine Republic, Chile and Uruguay it is quite safe, and the busy seaport cities of Valparaiso, Buenos Ayres and Montevideo would be excellent places to start a mission, for at these ports many vessels are anchored, coming from all parts of the world, and many are the temptations which confront the sailor when he reaches the land.

The missionary's life is one of trial, yet there is a promise of divine companionship to all who are true and faithful.

Diantha Churchman.

LIKES THE VISITOR.

This is what Bro. Jesse Ziegler, in Eastern Pennsylvania, has to say of the Visitor: "I am well pleased with the Missionary Visitor. I notice commendable improvement both in scope and spirit. I feel that it will do much to develop and foster a missionary enthusiasm among the churches that cannot but bear fruit to the advantage of the cause and spread of the truth."

We hear many encouraging words from our readers and we hope as it reaches the hands of new readers it will reach their hearts also and awaken them more fully to their duty to missions.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

**GEN. MISS. AND TRACT COM.,
Elgin, Illinois.**

The General Missionary and Tract Committee acknowledges the receipt of the following donations from July 1, 1903, to August 1, 1903:

World-Wide Fund.

ILLINOIS—\$172.73.

Congregations:—Woodland, \$27.49; Astoria, \$7.90; Oakley, \$4.93; Pleasant Hill, \$24.83; Hudson, \$10.80; Macoupin Creek, \$8.04; Cerrogoro, \$20.15; Oakley, \$3.25; Okaw, \$12.93, 120 32
Sunday schools:—Pine Creek, \$17.00; Woodland, \$2.37, 19 37

Individuals:—Grandma Thomas, Pearl City, \$1.00; J. D. Price, Coleta, \$3.54; M. D. Early, Elgin, marriage notice, 50 cents; A Brother, Cerrogoro, \$5.00; W. D. Leedy, Cerrogoro, \$5.00; A Sister, Maryland, \$3.00; Henry W. Farringer, Lena, \$10.00; Lydia A. Farringer, Lena, \$5.00, 33 04
PENNSYLVANIA—\$72.80.

Congregations:—Spring Run, \$3.10; Dry Valley, \$1.30; Lancaster, \$2.40, 6 80

Sisters' Missionary Society, 50 00

Individual:—P. W. Miller, Lull, marriage notice, 50 cents; W. G. Schrock, Berlin, marriage notice, 50 cents; W. A. Anthony, Shady Grove, marriage notice, 50 cents; R. T. Hull, Bakersville, marriage notice, 50 cents; Kate B. Swayne, Shirleysburg, \$2.00; Levi Stoner, Alice, \$10.00; A Brother and Sister, Seanor, \$2.00, 16 00

NORTH DAKOTA—\$73.75.

Congregations:—Pleasant Valley, \$1.00; Surrey, \$59.51, 60 51

Sunday schools:—Rosedale, \$8.48; White Rock, \$4.76, 13 24

IOWA—\$50.50.

Individuals:—A Sister, Panther, \$42.00; Sarah Allen Rudd, 50 cents; Sisters Riddlesburg and Walton, Sibley, \$7.00; Mary Baker, Mason City, \$1.00, 50 50

MICHIGAN—\$47.12.

Congregations: Lake View, \$8.43; Woodland, \$33.09; Thornapple, \$5.60, 47 12

OHIO—\$40.29.

Congregations:—Mohican, \$5.48; Lick Creek, \$2.20, 7 68

Sunday schools:—Sugar Grove, \$7.45; Williamstown, \$8.60, 16 05

Individuals:—Jacob Hepner Estate, 25 cents; A Brother and Sister, Middlebranch, \$10.00; J. A. Zimmerman, Jeromeville, \$5.18; D. P. Sollenberger, Fidelity, 13 cents; Samuel Orr, Chalfants, \$1.00, 16 56

MARYLAND—\$38.25.

Congregations:—Ridgely, \$16.00; Brownsville, \$17.01, 33 01

Sunday schools:—Brownsville 3 74

Individual:—G. W. Heatzell and Family, Gapland, 1 50

INDIANA—\$30.04.

Congregations:—Kilbuck, \$3.45; Beaverdam, \$6.80, 10 25

Sunday schools:—Washington, \$3.00; South Bend, \$1.82, 4 82

Individuals:—David Motts, Osceola, \$2.00; Mrs. C. C. Wenger, South Bend, \$5.50; A. G.

Crosswhite, Bringham, \$1.00; D. B. Hartman, South Bend, \$2.00; John Hoover, North Man- chester, \$1.00; Mrs. Peter Fi- gert, Roann, \$3.00; Wilbert Fi- gert, Roann, 50 cents,	15 00
CALIFORNIA—\$13.20. Congregation:—Egan,	6 00
Individuals:—Mary M. Hep- ner, Covina, \$5.00; Belinda Ri- ley, \$2.20,	7 20
NEBRASKA—\$10.83. Congregations:—South Loup, \$1.50; Redcloud, \$2.41,	3 91
Sunday school:—Class No. 1, Afton S. S., \$2.51; Class No. 4, Afton S. S., \$3.41,	5 92
Individual:—Rebecca Myers, Cadams,	1 00
OREGON—\$9.00. Congregation:—Newberg, ...	9 00
ARKANSAS—\$7.50. Congregation:—St. Francis,..	7 50
OKLAHOMA—\$6.95. Congregation:—Washita,	6 95
VIRGINIA—\$5.00. Individual:—F. N. Weimer and Family, St. Just,	5 00
COLORADO—\$5.00. Individual:—Mrs. C. E. L. Hix, Lake City,	5 00
MISSOURI—\$4.50. Congregation:—Fairview, ...	4 50
TENNESSEE—\$3.25. Individual:—A. E. Nead, Limestone,	3 25
ALABAMA—\$1.50. Individual:—W. B. Woodard, Fruitdale,	1 50
WEST VIRGINIA—\$1.00. Individual:—Elsie K. Sanger, Bays,	1 00
CANADA—\$5.70. A Brother, Wolseley, Assa., \$4.25; Mrs. John Snider, Edg- ley, 25 cents; Chas. Hilary and wife, Hespeler, \$1.20,	5 70
Unknown,	25
Total for the month,	\$ 599 19
Previously reported,	3367 79
Total for year thus far.....	\$3966 98

India Orphanage.

PENNSYLVANIA—\$110.20. Individuals:—A Brother, Har- leysville, \$100.00; Jacob A. Price and Wife, Harleysville, \$1.00; Emma A. Geyer, Middleton, \$3.50; Rufus Replogle, New En- terprise, \$5.70,	110 20
---	--------

KANSAS—\$36.00. Sunday schools:—Slate Creek, \$3.00; Kempsey, \$33.00,	36 00
ILLINOIS—\$23.14. Sunday schools:—Leeseburg, \$1.79; Blanche Lentz's Class, Elgin, \$6.77; Waddams Grove, \$10.12; Children's Mission, Wad- dams Grove, \$4.46,	23 14
MISSOURI—\$11.96. Sunday school:—Waconda, ..	11 96
IOWA—\$10.25. Sunday school:—Coon River, Individual:—Elizabeth Gable, Richland,	5 25 5 00
INDIANA—\$10. Individual:—George Swartz, Sidney,	10 00
WEST VIRGINIA—\$9.44. Sunday school:—Pleasant View,	9 44
NORTH DAKOTA—\$5.00. Individual:—Sarah Brockitt, Kenmare,	5 00
OKLAHOMA—\$3.00. Individuals:—Rachel Fiant and daughter, Thomas,	3 00
CALIFORNIA—\$2.50. Individual:—Lucile Gnagy, Arcadia,	2 50
COLORADO—\$2.03. Sunday school:—Rockyford, .	2 03
OREGON—\$1.00. Individual:—E. R. Wimer, Sa- lem,	1 00

Total for the month,\$ 224 52
Previously reported, 394 13

Total for the year thus far,.. \$ 618 65

India Mission.

PENNSYLVANIA—\$201.45. Congregation:—Lancaster, ..	45
Individuals:—A Brother, Har- leysville, \$200.00; A Brother and Sister, 1.00,	201 00
CALIFORNIA—\$50.00. Individual:—Daniel Houser, Covina,	50 00
OHIO—\$32.23. Congregation:—Maple Grove, ..	32 23
COLORADO—\$8.35. Rockyford Sunday school, ...	8 35
MARYLAND—\$8.00. Sunday school:—Welty,	3 00
Individual:—Susannah Hutch- ison, Cordova,	5 00
OREGON—\$6.00. Congregation:—Mohawk Val- ley,	5 00

Individual:—E. R. Wimer, Salem,	1 00
TENNESSEE—\$2.00.	
Individual:—E. A. Nead, Limestone,	2 00
WEST VIRGINIA—\$1.00.	
Individual:—Elsie Sanger, Bays,	1 00
OKLAHOMA—50 cents.	
Individual:—D. G. Ginder, Carwile,	50
Amount for the month,	\$ 309 53
Previously reported,	342 36
Total for the year thus far, ..	\$ 651 87

Colored Mission.

IOWA—\$10.00.	
Individual:—A Sister, Panther,	10 00
PENNSYLVANIA—\$1.00.	
Individual:—Nettie Morgan, Shady Grove,	1 00
Total for the month,	\$ 11 00
Previously reported,	28 00
Total for the year thus far, ..	\$ 39 00

China's Millions.

PENNSYLVANIA—\$16.20.	
Congregation:—Lancaster, ..	16 20
OHIO—35 cents.	
Individual:—John R. Snyder, Bellefontaine,	35
Total for the month,	\$ 16 55
Previously reported,	32 85
Total for the year thus far, ..	\$ 49 40

Africa Mission.

IOWA—\$10.00.	
Individual:—A Sister, Panther,	10 00
PENNSYLVANIA—\$1.00.	
Individual:—Jacob Price and Wife, Harleysville,	1 00
Total for the month,	\$ 11 00
Previously reported,	58 00
Total for year thus far,	\$ 69 00

Brooklyn Meetinghouse.

ILLINOIS—\$24.66.	
Sunday school:—Lanark,	24 66
OHIO—\$16.00.	
Sunday school:—Hills Grove, ..	10 00
Individuals:—C. Krabill and Wife, Bryan, \$4.00; Caroline Brown, Bryan, \$2.00,	6 00

IOWA—\$10.00.	
Individual:—A Sister, Panther,	10 00
WEST VIRGINIA—\$8.05.	
Sunday school:—Beaver Run, ..	8 05
ILLINOIS—\$1.00.	
W. D. Leedy, Cerrogoro, ...	1 00
Total for the month,	\$ 59 71
Previously reported,	32 00
Total for year thus far,	\$ 91 71

**REPORT OF CHICAGO MISSION
FOR JULY, 1903.****Cash Received.**

Balance on hand,	\$ 14 36
Wm. D. Leedy, Cerrogoro, Ill., ..	2 00
Hickory Grove Sunday school, per Geo. Delp, Wacker, Ill., ...	5 00
Mrs. Shildt, Chicago, Ill.,	1 00
Minnie A. Will, Elizabethtown, Pa.,	1 00
General Mission Board,	60 00
Panther Creek Sunday-school class, per Laura Badger, Adel, Iowa,	75
Chas. Senseman, Pleasant Hill, Ohio,	30
M. W. Emmert, Mt. Morris, Ill., ..	5 00
Louise Brower's Sunday-school class of Red River Valley, Mayville, N. Dak.: Flossie Strycker, 75 cents; Summer Strycker, 75 cents; Stella Wingard, 55 cents; Mella Wingard, 50 cents; Jane Wingard, 50 cents; Bessie Brower, 50 cents; Goldia Brower, 50 cents; Susie Bobb (donation), 25 cents; Ethel Wingard (donation), 15 cents,	4 45
Hudson Sunday school, Hudson, Ill., per Ida Blough,	4 40
Industrial work,	2 62

\$100 88

Cash Paid Out.

Living fund,	12 50
Rent,	10 00
Gas,	1 00
Help to poor,	9 70
Incidentals,	4 98
Car fare for mission visits,	45
Support for workers,	21 00
Industrial school,	18
Traveling expenses for new workers,	7 80
Balance on hand,	\$ 33 27
Cora Cripe.	
660 S. Ashland Ave., Chicago, Ill.	

REPORT OF BROOKLYN MISSION FOR JULY, 1903.

Receipts.

Balance on hand,	\$ 6 00
Mission Board,	120 00
	<hr/> \$126 00

Expenditures.

Rent,	52 00
Gas and oil,	4 00
Allowance for helper,	20 00
Charity work among the poor, ..	8 00
Living fund,	40 00
	<hr/> \$124 00

Balance,	\$ 2 00
----------------	---------

Attendance.

	Largest.	Average.
Sunday school,	100	65
Preaching,	60	40
Bible class,	30	20
Prayer meeting,	32	21
Calls,	90	

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.



WAYSIDE WITNESSING.

You may only be going to the grocery. Never mind. Along that way, if you look sharply, there will surely be some opportunity to acknowledge God. Bowing on the street to that poor woman may be made as much an acknowledgment of God as bowing in prayer at church. You cannot go down stairs without having a chance to acknowledge Him. It may be by a snatch of cheery song. It may be by a merry hail or thoughtful inquiry, a word of sympathy or of praise. Keep your eyes open, Christian, as you walk along these ways of earth and you will see chances of acknowledging God more numerous than the telephone poles, or the hitching posts, or the signs above the shop doors.

A reaping machine proudly bears its maker's name and so it acknowledges him not only on the harvest field, but on the way thither; yes, and when laid up for the winter. Whoever looks upon it, whether it is in rest or motion, and whether wheat is near it or not, knows the name of the maker that was its owner's choice.

And so whoever wears, definitely and frankly, the name of Christ, preaches a sermon as long as his daily walk and sings through every conversation an anthem of praise. He cannot pray, even, but it will be to the glory of God.

And of course, if thus we walk with God, we cannot go astray, for God is not going astray. He directs our paths by directing His own.—Nutshell Musings.



OUR MISSIONARY WATCHWORD.

What shall our watchword be? is the question that comes to us who are interested in missions. I think of none better than the word now. Rev. Mabie calls it the missionary watchword of every generation. And true it is, or should be.

Christ commands us to work while it is yet day. This does not mean to-morrow. Still, many are putting the Lord's work off until a more convenient season. Think of the souls that are lost because of the want of the bread and water of life, while we are at our ease. God has but one date in which He offers salvation, and that is now, now, now!

The Lord calls every Christian, young and old, to work for Him. So let not the young say, "We will wait until we are old," but work now in the home, young people's meetings, Sunday school and church. Do your best, love, pity, and save other children.

Let not the poor say, "Wait until we are rich," but now measure the blessings and prosperity already in hand, with others poorer than ourselves. Let not the rich say, "Wait until we are richer," but now obey the commands to do and to go. Let not the patriot say, "Wait until the country is made fat with bounty and blessing," but now, filled with gratitude for our birth in a Christian land, we will send by every ship and every post the tokens of our love for our pagan brothers.

"Now," not then, is the accepted time.

The Missionary Visitor.

Vol. V.

OCTOBER, 1903.

No. 10.

God can give, but cannot take what is not already His own. Man can take but cannot give what is absolutely his own.



A poor heathen woman once said she thought the Bible must have been written by a woman, because it said such kind things about women.



The missionary meeting and Reading Circle meeting in your congregation can get along without you, but can you get along without it? That is the real question.



There is but one mission in the world, and that is to bring all men, whether white or black, whether in America or in the remotest islands of the sea; in union and communion with God.



Real success in missions is not measured by the number of converts, but by the growth in true, vital piety, first in the life of the missionary himself and then in those who have accepted Christ in that field.



Pray that each missionary may always be a bright example of a high type of Christian character. The native copies most closely after him. The missionary needs special prayer in his behalf in this particular.



The "Haystack" movement of Judson and companions at the beginning of missionary endeavor over a century ago had for its motto, "We can do it if we will." If the entire membership of the church would accept that motto there would be a revolution for Christ in the world.

Christian service does not depend so much upon one's wealth or position as upon his devotion. He who has a heart for Christ and souls will find ways and means of doing good in His name.



The total wealth of the world is estimated at \$400,000,000,000. Of this the United States is credited with owning one-fourth. If this be true, then far from one per cent of all this wealth is set apart for the Lord's work.



The present recorder of deeds for the District of Columbia is a colored man, and is an example of what Christ can do for his race. He is an ex-congressman, and when in Congress was the youngest member of that body.



Look unto Jesus, even through your tears. Tears are telescopes. I have seen farther through my tears than I ever saw through my smiles. We can see Jesus through our tears. He knows what tears are. Jesus wept.—Joseph Parker.



Don't make your excuse for not giving to church and mission work to the collector. Please make it to God in prayer. When you have made it all right with God, it will be perfectly satisfactory with the collector and the church.



The Christian Telugas of India are sending missionaries to South Africa. Yet these people have had the Gospel but about half a century themselves. There are thousands in America with a parentage Christian for a number of generations, who have not given the heathen a kindly thought, much less a helpful dollar.

GOD'S CHALLENGE TO THE YOUNG PEOPLE OF THIS GENERATION.

By Chas. O. Beery.

God's challenge to the young people of this generation is the life of His Son, Jesus Christ. Do we ask the cost and the purpose of this pending challenge, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?" "He hath made Him whom we knew no sin to be sin for us that we might be made the righteousness of God in Him."

Men so hate that they challenge unto death, but God so loves that He challenges unto life. As our Christian parents love us and their lives challenge us to be worthy, so the Father Himself loves us and His Son's life here on earth is an open challenge for us to follow Him in a purposeful life of righteousness.

God so loves the world that he reveals the ideal life, the life of Jesus Christ, perfect, beautiful in holiness, full of righteousness. God challenges us to study that life, to know that life, to live that life. "God sent His Son that we might live through Him." Can each of us say with Paul, "For me to live is Christ, and to die is gain"?

The young people of the Brethren church, God's children everywhere, ought to adopt the motto of the 2,955 members of the late Student's Volunteer convention. The motto is: The evangelization of the world in this generation. My young brother, my young sister, how many disciples have you brought to Jesus since you accepted Him as Lord and Savior? Christ's invitation is, "Come and see," but His command is, "Go and tell." We are to study Him and His Word, we are to teach the same to others. God challenges us to know Him that we may make Him known to others. It is not enough for

us to know the saving grace in Christ's life, we must lead others to that Fountain Head of life, for the evangelization of the world will be effected through personal obedience to Christ's words: "Ye shall be My witnesses." To be a witness, one must know something and tell something. If we are His witnesses, we know Him and we make Him known to others. We have not fully entered into the joys of our Lord until we have tasted of the fruit of faithful witnessing for Him. A little girl once wrote to her former pastor: "I can never forget you, as you are the one that led me to God." May such joy come to each of us.

If we lead the little ones to Christ, they will never forget us; and, thanks be to God, we shall be remembered in heaven. The late Mrs. Bailey, who for a number of years was the Sunday-school superintendent of the State of Iowa, once related this touching incident from her own experience: One morning at Sunday school she found, in the vestibule of the church, a little girl who was too timid to enter the room. The little girl, whose name was Flossie, was at once won by Mrs. Bailey's personal interest and love. Although Flossie came from a poor, desolate family, she and Mrs. Bailey made fast friends. Mrs. Bailey made her feel at home in her Sunday-school class, and she often visited the little girl in her humble home and told her the simple story of the Christ. One night Dr. Bailey came home with the sad message to his wife that little Flossie was sick unto death. Mrs. Bailey hastened to the bedside of her little friend in the hope that she might better prepare Flossie to meet her Master. With this thought in view, she said: "Flossie, when you get to your home in heaven, what is the first thing you will say to Jesus?" "I will tell Him how good you have been to me." Mrs. Bailey's comment on this was: "Oh, to think that my name was mentioned in heaven to the blessed Master!" "They that be wise shall shine as

the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

But the life of Jesus is not only a challenge to His young disciples to witness for Him, His life is an appeal to the unsaved young people to accept His atonement, to be saved. When Jesus was but twelve years of age, He reproved His parents by saying: "Know ye not that I must be about My Father's business?" Are you about your Father's business? Have you been rejecting God's call? We bid you God-speed in accepting His challenge that you may have positive assurance of occupying that "building of God not made by hands, eternal in the heavens." You intend to become a Christian sometime. You may have good intentions, but good intentions are not passports into heaven. God's advice is: "Remember now thy Creator in the days of thy youth." "Those that seek Me early shall find Me." Sometime is no time; now is the only time. You are not happy because you do not do now what you intend to do sometime. Exchange your doubts and fears for happiness and assurance. "Believe on the Lord Jesus Christ, and thou shalt be saved." You need Him as your Savior, you need Him as your righteous "advocate with the Father." Accept Him now, and you will realize the meaning of these blessed words: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

God's individual challenge to you and to me, to each young person of this generation, is His Son's interpretation of the purpose of His own life here on earth. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Jesus summons us to minister, to witness for Him, to follow Him that we may become soul-winners for His eternal home. He says, "Follow Me, and I will make you fishers of men."

Do we dare to accept this challenge? To follow Jesus means to minister, but not to be ministered unto. The primary object of this life is to be soul-winners, not bread-winners. Why are there so few fishers of men? As young people, why are we not all seeking disciples for Christ? Is it not because we seek to be ministered unto instead of seeking to minister? Selfish people are not Christ-like. Let us unmask our heart's purpose and see ourselves as God sees us. Do I seek happiness, or do I seek opportunity to make others happy? Is it the desire of my heart to give or to receive? Do I seek to minister or to be ministered unto? "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." This is God's fixed law, that we shall give account of ourselves to Him by what we have done for others. "Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?" "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." God calls us to a life of personal ministry in His name, and assures us that what we do for His children we do to Him.

God's general challenge to the young people of this generation is to evangelize the world. Through His Son, God heralds the challenge: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Would to God that the young people of this generation, in one solid phalanx, would arise in answer to God's challenge, "Go make disciples of all nations . . . I am with you."

"If God be for us, who can be against us?" God is for us; He is with us, therefore let us enter in and possess the

promised land. "The harvest is great, but the laborers are few. Pray ye the Lord of the harvest that He will send laborers into the harvest." The harvest is truly great. Bro. Stover's message from India impresses this truth. In India three million have heard the glad

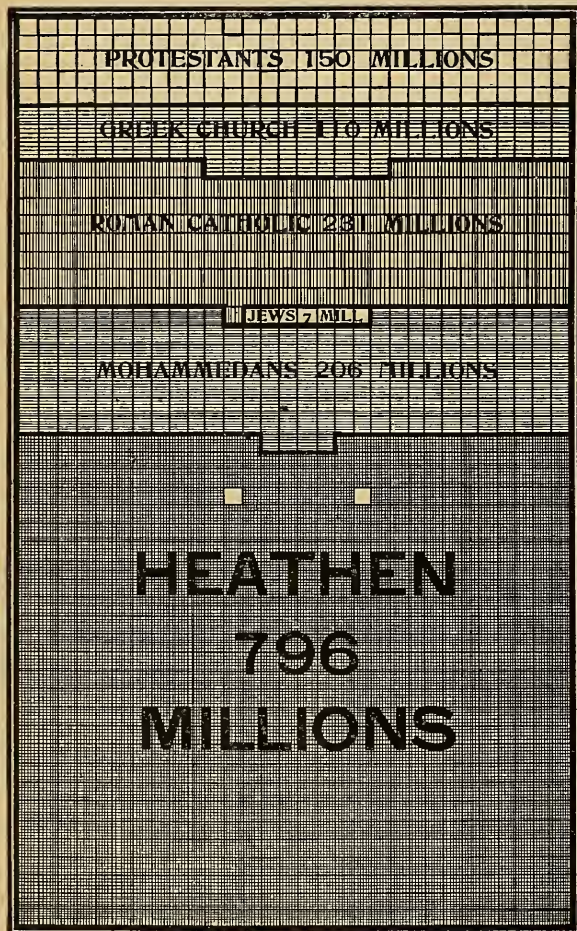
Gospel of Jesus Christ. Therefore, "Stir up the gift of God which is in thee;" and "let your light so shine before men that they may see your good works and thus glorify your Father which is in heaven."

To evangelize the world we have "the sword of the Spirit, which is the Word of God." Let us become adept in the use of this weapon of spiritual warfare; and like Paul, let us take pride in presenting arms. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth." Christ exhorts us to enlist the children, for they can use the sword of the Spirit. "Suffer the little children, and forbid them not, to come unto Me, for of such is the kingdom of heaven."

God's challenge to the young people of this generation is the life of His Son, Jesus Christ. Jesus thus interprets the purpose of His life: "The Son of man came not to be ministered unto, but to minister." The ministry is world-wide, for He says: "Go ye therefore and teach all nations." This teaching is to be done with the sword of the Spirit, which is the Word of God. In personal answer to God's challenge, His summons for us to account for ourselves,

let each of us be able to say in the words of Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God which is in Christ Jesus."

Elderton, Pa.



tidings of salvation, but two hundred and ninety-seven million are yet in the darkness of heathenism,—have never heard the blessed message.

The one hope of India's unsaved millions, the one hope for our lost ones at home; in short, the one hope for this sin-darkened world, is the light of the

MISSIONARY WORK A PRIVILEGE.

By J. M. Blough.

It is needless to say that all who engage in missionary work do it from some motive or combination of motives. With different people the motive varies, so does it also with the same person at different stages of his Christian experience. As one grows in the divine life, he sees his relation to God and man with different force and meaning than he did before, and consequently his motive will most likely change.

At the present time, dear reader, what is your motive? The question is worthy of your most serious consideration. There are some motives that are anywhere and always invariably good; there are others that are not so commendable, even doubtful, and some that are positively and emphatically bad, because the end is selfish or because it arises from insufficient knowledge.

Among the different motives which are presented in the pulpit and the press there is one which no doubt figures largely in impelling Christians to missionary activity. It is the motive duty. They feel it is a duty laid upon the followers of Christ by the Master himself in the great commission when He says, "Go ye." Certainly it is a duty and no one can read this without feeling it as such. This motive has its rightful place, it plays a very important part. To some Christians, possibly, it furnishes the only appeal which can be made that yields a response. Missionary work, however, should not be done with this feeling alone; love should so prompt to action as to make duty not seem duty. Doing because we feel we must do, or be in peril, certainly cannot bring to the doer full happiness and reward, nor to the work the consecrated endeavor and earnest prayer which are so essential. Do not the Scriptures, when they say, "God loveth a cheerful giver," belittle the idea of giving from

a mere sense of duty and emphasize another motive instead?

Now for once let us look upon missionary work, not as a duty but as a privilege. It does seem to me it makes a great difference in our attitude to the work. Can missionary work be called a privilege? Most assuredly. What do you say? Do you mean that to live the life of sacrifice, untold hardship, direct privation, distressing extremity of body and spirit,—all this is a privilege? Yes, this is exactly what I mean.

Not a privilege? Just think of it, my Christian friends. Is it not a privilege to bring light to those in darkness, to give them the best we have in religion and in life? Is it not a privilege to join in the eternal purpose of God with Christ and His Spirit to save a world from sin, the noblest work under the heavens? Not a privilege? Who can say it is not the most glorious privilege to stand in Christ's stead to bring the priceless riches of an inexhaustible heavenly treasure within the intelligent grasp of God's immortal creation? Yes, to be a Christian missionary is a privilege to be.

You hear many speak of the wonderful sacrifice it requires. True, but to sacrifice for God and humanity out of love becomes a blessed privilege. Christianity is what the world needs; for it makes known a God whom to know is to love, and to serve is to reverence. It reveals Jesus who is Savior and everlasting Friend. It offers the Holy Spirit who strives to lead to eternal goodness and glory every human being. Then help to spread Christianity and magnify your God-given privilege.

Do not understand me to mean that this privilege is open only to those who set foot on foreign soil. Far from this is the truth. True, it comes to such in large measure but it also comes just as surely to every disciple of the kingly Jesus. Whoever or wherever you may be, yours is the heritage to be a witness for Jesus, you are the privileged one of being in the most advantageous position

of making Him better known to some one, be it stranger, friend, neighbor or relative. To most of you the greatest privilege that you could wish for is simply to live the true missionary life where you are, by doing day by day your Christian duties in a quiet, cheerful, devoted, earnest, Christlike manner. Remember you are not alone in the work. Heaven and earth are united in this great movement of saving all the world to God and glory. O what a privilege to be a helper!

Huntingdon, Pa.



INCENTIVES TOWARD MISSIONARY WORK.

Read by Sister Emma Rohrer at Sisters' Missionary Society at Zion Hill, Ohio, Mahoning Church.

Have we all opened our hearts to missionary appeals? I wonder how many have really studied the New Testament, for the purpose of finding out what there is in it to induce them to help in the missionary fields. I will endeavor to give a few incentives which should tend to awaken us to the good work.

First of all is the great commission in Matt. 28: 19, "Go ye therefore and teach all nations." This was Christ's last command before the cloud received Him in heaven. Surely this cannot be passed as of little importance. Is it not of itself incentive enough for us to give ourselves to the Lord? It rests upon the comforting promise, "Lo I am with you alway." John 3: 16: "For God so loved the world that He gave His only begotten Son," reveals God's love for the human race. What wonderful love that must have been that prompted Him to give His only beloved Son,—surely the most precious in all the universe! This should fill us with a desire to give ourselves to work for His cause. We should be willing to make the small sacrifices which are required of us, since He has sacrificed so much for us. He

was willing to humble Himself to come from His Father's throne, to be clothed in flesh and live among men, to suffer unjust persecutions, to drink the bitter cup, to die the ignominious death upon the cross; all, that we may have life. Will we, in turn, love Him, and sacrifice for Him?

Notice the example of Andrew after his conversion, in John 1: 41, "He first findeth his own brother Simon and saith unto him, We have found the Messias which is being interpreted the Christ." His desire was to bring another to Christ. Is that our desire, that, when we have once experienced the love of God in our hearts, we want others to experience the same? O! that we would never lose that spirit of winning souls!

Matt. 9: 37, "The harvest truly is plenteous but the laborers are few. We see the great need of the world. The world is ready to be harvested. Think of millions in darkness, who are waiting for the glad tidings of salvation. The doors of the nations are thrown open. Will the church enter? Who will go? The laborers are few.

The great command in Luke 10: 27 teaches us to love God supremely and our neighbor as ourselves. Our neighbor is any one we may help. If we hear his call, and see his need, we can show the measure of our love to God to our neighbor, by acting, by doing.

Rom. 12: 1 tells us we are not our own. Paul fully realized this and his life was filled with the highest joy, because he was willing to sacrifice all. It has been said, "Sacrifice is the test of love."

There are different ways of helping in the great work. Those that cannot go themselves can give as they are prospered. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Many persons are afraid to give liberally to missionary and church work, for fear they will lose by it. This is a

mistake. The fact is the Lord keeps account of every sum given in a glad, loving spirit, and He will see that the giver will not lose thereby. He asks us all to give, and promises that it shall be given unto us again. Whenever we resolve to give a sum to the Lord, we will realize special blessings following our giving. This seems to be a fact realized by all who have tried it. Richard Baxter said: "I never prospered more in my small estate and needed less than when I gave most to God."

What an illustration of Solomon's words: "The liberal soul shall be made fat, and he that watereth, shall be watered also himself."

And now, as the heathen are greatly in need, and as the promise of Christ's presence is with us, will we say with the poet:—

"I will go where you want me to go,
O, Lord,
Over mountains or plain or sea,
I will do what you want me to do, O,
Lord,
I will be what you want me to be."



THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

Conference at Silver Bay, Lake George,
N. Y., July 22-31, 1903.

[The Visitor is glad to give space for the following report of a meeting that certainly was a very impetus to the missionary movement among young people.—Ed.]

The Young People's Missionary Movement stands for the broadest catholicity through an enriching and enriched denominationalism. In its four conferences held in the past eighteen months the representatives of more than thirty denominations interested in the development of the missionary spirit among young people have been brought together for systematic study of the Bible, mission biography, the fields, home and foreign, and the vari-

ous problems fundamental to the evangelization of the world.

A part of each day is set apart for instruction and conferences about the best methods and the best available helps. At this time the delegates meet in three sections, one includes those especially interested in home missions, another those most interested in foreign missions, and the third is a normal class. In the evening, after a vesper service, the various denominations assemble in groups, under the direction of their own denominational leaders, and carefully consider how the information and suggestions communicated can be made most useful to their own special church problems.

Nine hundred choice young people, selected by the various churches because of their ability and devotion, have been brought together. They have acquired vision, knowledge of facts and methods, and through prayer and fellowship have realized inspiration and consecration necessary for leadership in their own denominations. Thus the Young People's Missionary Movement is a movement of movements.

The Interdenominational Feature.

This feature of the conference was one of the greatest attractions. A common Bible and the needs of the various fields are subjects that can be studied equally well in conjunction with other organizations. Abundant time was given for social intercourse with the representatives of all denominations, and the interviews therein afforded proved helpful through interchange of methods.

The Sunday Services.

Great preparations had been made for Sunday through prayer and the accumulative enthusiasm arising from the information and fellowship of the previous days. Mr. S. H. Hadley in the opening service, immediately set all hearts aglow as he recited instances of the transforming grace of God among the lowest humanity. Rev. J. M. Tho-

burn, Methodist bishop in India, a prophet of the kingdom, preached with the assurance of one who is an expert in the Scriptures and with the impressiveness of one who knows God. The bishop moved through the entire Bible in his demonstration that the New Jerusalem is to be a spiritual community composed of those who are unified by the indwelling of the Holy Spirit.

The Educational Exhibit.

One of the most interesting and practical features was the exhibit. The collection of material was made from the best thought and practical methods of the leading denominations, each showing just what is being done by the various boards in the cultivation of the young people's societies and the Sunday schools for missions. The exhibit far exceeded anything of its kind in connection with a missionary conference, and the general opinion prevailed that such exhibits should be utilized at district and other conferences and conventions.

The work of each denomination was assigned to a definite portion of space that visitors might study denominational methods and equipment. In addition to this was a special exhibit of mission study text-books, together with helps for leaders, manuals of missionary methods, and original maps and charts, prepared by study classes. The missionary campaign libraries, the conquest library, and the Congregational Forward Movement library formed an interesting corner.

Maps and charts prepared to show striking facts regarding the condition of the world at the present time as to evangelization, the expenditures of money, and a comparison of the home and foreign fields convinced visitors of the practicability of this work. Some of the more striking charts will soon be published by the movement.

A large number of photographs showing work in Africa, China, India, Japan,

Hawaii, and other lands was displayed. Fifteen albums, no two alike, gave their suggestions. A collection of Bibles in foreign languages brought with it an appreciation of the task before the literary missionary. Over thirty papers published in foreign lands emphasized the part of the press in solving the question of evangelization. An entire newspaper would be needed to supply the details. It is hoped that the idea will be contagious in many societies.

General Facts from the Closing Service.

The statistics were interesting. Three hundred and seventy-seven delegates were registered. The Congregationalists, Presbyterians, Methodists, Baptists, Dutch Reformed, Episcopalians, led in this order, eighteen denominations being represented. Of the delegates seventy-seven were ministers, board secretaries or returned missionaries; the balance, three hundred, were young men and women who are now in the churches at work carrying out by life and plan the sentiment of the conference.

Twenty-one States, besides the District of Columbia, and three provinces of Canada were represented, Manitoba, Nebraska and Louisiana representing the extremes. Provision is being made for three conferences next year, one at Silver Bay, one at Lookout Mountain, and one within two hundred miles of Chicago at some place not yet found. Mr. Harry Wade Hicks is chairman of the executive committee for the coming year; the office of secretary is filled by Mr. S. Earl Taylor, while the secretary to the committee is Mr. C. V. Vickrey, 156 Fifth Avenue, New York City.



I shall not live to see it, but I may hear of it in heaven, that New Zealand with all its cannibalism and idolatry, will yet set an example of Christianity to some of the nations now before her in civilization.—Samuel Marsden.

A PLEA FOR ARGENTINIA.

By W. H. Sanger.

The study of South America from the standpoint of the missionary is one of supreme interest. And one of the most interesting countries of that continent is Argentina, commonly known as the Argentine Republic.

Its natural advantages readily lead one to the belief that at no far distant time it will become the radial point of the civilization of the Southern Hemisphere. Among these advantages may be mentioned its geographical position, its extent and climate, the variety and abundance of its products, and the great influx of Europeans.

This is what Rev. John F. Thomson, forty years a resident of that country, says:

"Argentina is the land of plenty; plenty of room and plenty of food. If the actual population were divided into families of ten persons, each would have a farm of eight square miles, with ten horses, fifty-four cows and 186 sheep, and after they had eaten their fill of bread they would have half a ton of wheat and corn to sell or send to the hungry nations. There is for all an abundance of peaches, oranges, grapes and figs. Where there is one such family now, forty, if they will cultivate the eight miles, may live opulently in the future.

"The climate is incomparable, that of Los Angeles not excepted. For 250 days in the year there is nothing to be seen in the sky but the white blue of the Argentine flag,—no dark clouds nor angry storm. The winters are mild, snow falling only in the extreme south or in the higher spurs of the Andes. The summer heat, which in most of the country is no greater than that of Washington, is never charged with humidity, and is, therefore, helpful and not harmful to life. Would that I could tell the following fact to the thousands of

my fellow creatures who, though possessed of ample means, are wasting under the cruel blight of pulmonary consumption.

"In the hills of Cordeban, thirty hours' journey from the port of Buenos Ayres, we have a heaven-made sanitarium. If those in whose lungs tuberculi have already made considerable progress would throw drugs to the dogs and go into those hills and only breathe, every breath would bring them life, and respite from pain.

"The United States, Russia, and India must reckon with Argentina as a wheat producer. With a population of less than 5,000,000 she already exports 100,000 tons of that grain in a year. It is a delight, often met with there, to look on a field of twenty square miles; with the golden ears standing even and close together, and not a weed nor a stump of a tree nor a stone as big as a man's fist to be seen or found in the whole area."

He further speaks concerning the leadership this country has assumed:

"Argentina stands in South America, not only as the first free nation, but as the liberator and founder of other nations that to-day are free, and well may the lovers of freedom in the whole Lat in race be proud of her. But she is also the first in educational advantages. Her public schools, her colleges and universities are the best in the Spanish-speaking world."

From the descriptions given we are able to partly judge the advantages offered to immigrants. Indeed Latin Europe is sending quite a part of its overcrowded population not only to Argentina, but to all the ports of South America. The southeastern states of the continent have had for twenty-five years a greater number of immigrants in proportion to their population than the United States, and still there is yet to be claimed a vast amount of land that is accessible and desirable. South America is being rapidly developed, and

there are still almost unbounded opportunities.

While our own country is approaching the time when her development will likely be less marked, it is entirely reasonable to believe that at some future day the United States will have stubborn rivals among the South American republics. Argentina possesses the natural resources, but the one thing needful is a people regenerated and transformed by the spirit of God.

This last condition is being complied with. The mission work that has been done is a success, although the movement is yet in its infancy. When it once becomes well inaugurated, its spread will undoubtedly be rapid, as it is a characteristic of movements in South America to sweep across the boundary of one state into another as freely as do the rivers and winds, so great is the moral homogeneity in all its parts and the feeling of kinship among all its nations. The uprising for liberty, the abolition of slavery, the spread of free schools, are examples of movements that have progressed in this way. Why may not the move of evangelization manifest the same rapid spread, when it shall have been well started? The hope that it will is not unfounded, at any rate.

What, now, does all this signify? Does it not forecast a brilliant future for South America? Certainly, North America will awake to her duty and send the one thing needful to her waiting neighbors on the south.

Unless the observers have greatly erred in observing the signs of the times, we can confidently look forward to the time when South America shall hold an important place among the nations of the earth; and its most stable development, the product of evangelization, shall be a monument to North America's religion.

Now, if such a movement is to come, and the continent of South America is to be revolutionized by the regenera-

tion of its people, as a result of the Divine decree, "Go ye," why should not the Brethren church be represented in the move? It seems to me that our church ought to have,—I am almost constrained to write, must have,—a mission point established there sometime in the near future. South America is our neighbor. Europe leaves her on our hands, our charge, our opportunity, our responsibility.

May we, who cling so tenaciously to the Monroe Doctrine in politics, not incorporate enough of the same spirit into our missionary endeavor to protect our neighbors against the mixture of Christianity, superstition and idolatry forced upon them by the Old World? Here delay may mean infinite loss, much more than those places which do not show signs of a change. May we study the needs of these people and profit thereby; and may we give to our neighbors of the South the life-saving and life-giving Gospel, to assist the forces now in operation to build the destiny of the Southern hemisphere.

Now I return to Argentina, where I started. This country, because of its position, resources and influence, is likely to take the lead in South America in civilization and evangelization. This would be an ideal place to start a new mission. Its extended territory, with a population of 4,500,000 souls, and only a few missionaries, would be an excellent place for a mission of the Brethren. I wish some of our good brethren, who are praying for increased usefulness for the church, would turn their attention to Argentina long enough to have their sympathies drawn in her behalf. Let us hope that shortly the Brethren church, through the support of its members, may find it proper to establish a mission south of the equator, where the light of the New Testament may shine out into the darkness of Argentina and enlighten many a soul who earnestly seeks the truth of God.

Bridgewater, Va.

Editorial Comment.

OCTOBER 13, 1903.

This is the day that the band of Brethren missionaries sail away from New York on their mission of love to India. Since Conference each one has spent the summer quietly, gathering his forces on the one hand for the hour when good-bye must be said, and on the other to face the new experiences of a strange land. A great Brotherhood looks on with silent yet sympathizing eye as it beholds the young, brave hearts saying good-bye to all that is dear in the homeland, to join the loved forces across the waters. A prayer ascends to the throne of the Almighty from thousands of homes, asking the Father's benediction as these who are sent obey and go,—obey their God and the church, and most of all their own deep convictions. And as these favored ones leave their home land, with one united uplift of eyes and hearts from sea and land do all those who are interested in missions give expression of trust and faith in the final victory of the world for Christ.

OBLIGATIONS TO SUPPORT.

In this day when individuals, districts and Sunday schools are taking upon themselves the work of sending out a missionary and supporting him, the question arises, Does the Committee require an obligation that the missionary be supported a certain length of time?

So far the Committee has made no ruling on the matter. Whether it will be left with the future. Whether or not it should let us consider.

Mission work is largely a matter of faith. Here are upwards of five hundred orphans and eleven workers in India supported, not by money in the

treasury, but by money that will come in. The same is true with the workers in Europe and America. So much has been given to begin the work and surely the church will not give less in succeeding years.

Is not this reasoning along gospel lines? If a district will send some one to the mission field and begin the support, what grounds could arise that would lead them to fall short in continuing the support year by year during life? Christianity is a growth. Instead of it becoming a burden in future years, the effort to raise the money should be easier as the years go by. No possible condition of real Christian life can anticipate a neglect.

And where is the obligation anyhow? Is not love for the Master, love for his cause and a desire to see it prosper, far more binding than any written instrument which the Committee might draw up and have signed by proper officers of the district? Is not the Master's "Go," and Paul's reasoning on the "Go" by saying he cannot unless the church send, a hundredfold more obligatory than a signed, sealed and bonded writing that the best attorney could draft? There is no paper so well written as the Lord's own, one written by the Lord's own blood in which he brings the full obligation for the world-wide propagation of his truth upon each individual of his church. Not the obligation of the Committee rests upon these districts and Sunday schools who have sent, but the Master's own bond of blood. "I gave my life for them; what hast thou done for me?"

WHAT MIGHT BE DONE.

Sometimes some valuable lessons can be learned from the mission field where

custom, law and rule have not tied up the church until her very machinery destroys the purpose for which she has been sent into the world. It is proper, as Paul teaches, that the church should "send" the preacher, but the fault with her to-day is that she is entirely too conservative in the sending. "No material," "not suitable," Jesse-like she is keeping the best of God's workers back from the field of service where most needed.

On the other hand, what might be accomplished if the church would at once set apart, in some way, through the elder or otherwise, a dozen or more young workers, and "send" these out into the field now occupied by the congregation. Such a force, with a live elder, would accomplish wonders. Think of a dozen schoolhouses, private homes, or barns in which services could be held at least every Sunday during the summer, Sunday schools conducted in connection with the preaching, people taught the Word. Then, when the series of meetings was held in the central church, what a band of experienced workers would be back of the minister,—what a field to harvest in,—what a gathering surely would come in the Lord's name.

This is no vision or dream. In the village of Durban, in the Zulu mission, is a church which sends out every male member who is at all qualified for the task, to take an active part in preaching the Gospel each Sabbath. Its pastor is a Zulu and under his supervision no less than fifty-two meetings of one kind or other are held every Lord's day.

Will the church or can the church learn that lesson yet to-day?



SACRIFICE.

"The tendency is to make the burden of giving as light as possible. Our duty is to show the need of giving—the need of funds for the Lord's use, and the

need of the individual to give in order to secure the blessing—and then urge the members to give, and give until they feel the giving. The tendency, on the other hand, of the membership is to give only as they can without involving sacrifice. It requires sacrifice to secure the blessing. I think one reason the interest in the church is so slack is because the members are not sufficiently taught to sacrifice. We must love those things for which we make the greatest sacrifice. The Lord has said, 'Bring ye all the tithes into the storehouse,' Mal. 3:10, but the trouble with so many is that they want to see the windows of heaven open and the blessing on the way before they are willing to bring the tithes. Where is the faith? It isn't there."

D. L. Mohler.

Leeton, Mo.



SPECIAL ORPHANAGE FUND.

Last winter a call was made to help support the orphans of India by individuals, congregations and societies raising \$16 per year. Many individuals responded, asking that their names be withheld from publication. Because of this it was thought at first not to publish the list. However, some of the congregations and societies have requested a public report for their benefit, and to meet this demand a complete report is herewith made. In the case of each individual donation, the number of the receipt sent, with the post office, is given, and thus the name is withheld, and yet the correctness of the report can be proven.

Hereafter these special donations will be placed with the regular orphanage fund. Look up your receipt, see if the number, post office and amount in this report corresponds, and thus satisfy yourself that the money has been properly accounted for. The auditing committee will check up this printed report. If any error is found, please address the Committee at once.

LITTLE ONES FOR MISSIONS.

Enclosed find \$2.00 for China's millions. It is not much. I wish it were more. We will try to send some more before long, the Lord willing. May the Lord add to it until we will soon have a missionary there. We have three little ones I am trying to raise for the Lord's missionaries at home or abroad. Pray for us that the Lord may give us wisdom and patience to train them for him and that we may prove the truth, "It is more blessed to give than to receive." We receive so much and have so little to spare for him who gave it all. It grieves my heart. May God teach us how to deny ourselves for his sake, who has done so much for us. May God stir up his children all over the world, and help them to realize they are workers together with him and that they are called to be saints.

Anna and Wm. Fiant.

Graves, Okla.

THE ORPHAN LIST HERE.

The long-looked-for orphan list is at hand. Many have asked to have one assigned, while others have shown no interest in that part. In order to meet the desires of those who wish to know whom they support, will such parties drop the Mission Rooms a card saying you are supporting an orphan and would like to know the name. We will then cheerfully answer you with the desired information.

ARE THERE OTHERS FOR THE \$10,000 IN 1904?

Gen. Miss. and Tract. Com.,

Elgin, Illinois.

Dear Brethren:—

Enclosed find one dollar, and five names to whom please send the Missionary Visitor as per your circular of June 10.

That was a grand and glorious missionary collection at Bellefontaine, and

we thank God for it. I believe that if your committee would have adopted the plan of receiving large personal and church subscriptions before taking the collection, you would have raised ten thousand dollars from such a large audience.

I was at the Annual Meeting at Frederick, Maryland, a few years ago and listened to Brother Stauffer's appeal for the missionary collection. I put in the hat just what I could spare, as I did not carry much money with me. But if the opportunity had been offered for a subscription payable in ten or thirty days, I would have given fifty dollars. I know that there were other brethren there who were in the same position and would have given a smaller or a larger amount. I have forgotten the amount collected at that meeting, but it was small compared to the large number present.

After I came home, I wrote your committee about this same matter, but I presume they did not think it advisable to adopt the plan.

I know that cash in hand is worth more than a promissory note, but under some circumstances I know from experience that the subscription plan will bring in a much larger amount of money than only a basket or hat collection.

There are also many able and wealthy brethren and sisters who do not attend Annual Meeting and are not influenced by the appeal there made; but if appealed to through the Messenger or some authorized person, they would no doubt subscribe largely to the holy cause.

Let us adopt the subscription plan (before passing the hat) and raise ten thousand dollars next year at our Annual Meeting for missionary purposes.

I believe that there are twenty-five brethren in the United States who would give \$100 each, making.....\$2,500
And fifty who would give \$50
each,\$2,500
And one hundred who would give
\$25 each,\$2,500
And a basket collection of.....\$2,500

\$10,000

Let us start the movement now by education, agitation and systematic planning and we can raise ten thousand dollars in 1904 for missions.

I will be one of the twenty-five to subscribe \$100 towards the ten thousand fund. Think over these suggestions and let me hear from you.

Yours fraternally,

(Signed) _____

Our brother is on the right track. If we set our hearts to get ready for a greater blessing at Annual Meeting next year it will come. Praying for it, saving up for it, working for it, will bring it.

As far as the "promissory note" part is concerned, that can easily be managed. In the collection this year was a slip of paper torn from some small pass book with the simple words, "I give \$200 and will send the money when I get home." Then came name and address. The treasurer, into whose hands the paper passed, happened to know the party well and remarked, "Brethren, that is as good as the gold."

Now, what do you say? Are there others who feel as this brother? Write. Let us know your mind and have your suggestion.—Ed.

THE ENDOWMENT.

Did some one say that interest in endowment was lagging? Just drop that idea at once. There is no great noise being made about the work, but the leaven of love for lost souls among those who have the means to give is working nicely. Already this year,—this is from April 1 to Sept. 1, \$30,615 have been received. There was a day in the history of missions when that would have been considered a good year's result for one traveling secretary alone. Just let this good work continue. The church as well as the indi-

vidual is reaping a rich harvest from faithful toil in years gone by.

MARRIED.

Since Conference Bro. J. M. Blough and Sister Anna Detwiler were united in marriage. They have not only united their hearts for life, but have been in a very commendable manner uniting their endeavors to win souls to Christ in congregations in the Western District of Pennsylvania.

A DOLLAR MEMBERSHIP.

Surely in this day of good wages for the wage earner, and of good income for the investor, a penny a day for the Lord's work is not burdensome for the earnest, consecrated Christian. Allowing sixty days of each year for Sundays and holidays, this would give \$3 per member to be set apart for the Lord. Divide this into thirds. Give \$1 to the home congregation for current expenses; another dollar for District Missions, and the third dollar to the General Missionary and Tract Committee for world-wide missions. Figure for yourself what a dollar from each member in your congregation would be towards carrying on church work at home. Reckon what it would mean to your District Board. Then note what this would mean to the General Board in its endeavors to world-wide evangelization:

1. It would increase the treasury of the Lord fourfold.

2. The Board could increase its workers at least fourfold.

3. It would more than increase the blessings of each giver fourfold; for it would be "proving" the Lord, and to prove him always means much more than expected.—Malachi.

Out of a membership of between 80,000 and 100,000 perhaps less than 1,000 give more than a dollar to the General Board for its work. These contributors

know the blessings of liberal giving and could not be induced to give less.

To encourage thousands of others, hereafter the Brethren's Missionary Visitor will be sent annually to everyone who will donate a dollar or more to any of the funds under the care of the Committee. This can be done by sending the money direct; or, what is still better, have this matter brought to the attention of the congregation, let everyone be urged to agree to pay a dollar or more, either by quarterly collection, or any other plan; send in the total amount in the name of the congregation, and with it the names and addresses of the donors giving a dollar or more. These names will at once be entered on the Visitor list for one year.



GROWTH IN THE PHILIPPINES.

Dr. Stuntz, of the Methodist mission, reports an excellent growth in the Philippines. Eleven American missionaries, seven of whom are married men, with excellent and helpful wives, make up the leading force. This is reinforced by two Filipinos, one an elder and the other a deacon. They have one deaconess. Besides these they have four American local preachers, seven Filipino preachers, thirty-six exhorters and two Chinese exhorters, with seventy-one others who seem to be under appointment in some way or other. These men and women are at work in six provinces, in five languages, and have the care of 4,196 members and probationers.

When it is remembered that it has been but a few years since these islands were opened up to missionary endeavor, these results are indeed encouraging. They also show what can be done when a strong force is put into the field at once, and kept there.



God accepts obedience without emotion, but cannot accept emotion without obedience.—Maltbie D. Babcock.

AN OLD RECORD.

Through the kindness of Sister Mary N. Quinter the Mission Rooms have come into possession of the old record book of money received for the Danish mission when it first began in 1880. It must be remembered that the present organized plan dates back to 1884, so, to have this book of "beginnings," adds much to the history of the early work of missionary endeavor among the Brethren.

Bro. James Quinter, who was treasurer, at that time, of the fund, numbered his letters as he received them, and entered them according to number in the book. The first entry is:

July 11, 1880, D. Leedy, Lincolnville, Ind., \$1.00.

The first congregation that responded was the Lick Creek church, of Ohio, when Bro. J. P. Ebersole, whose heart was always full of compassion for the lost world, was an active member,—perhaps the elder. The entry runs as follows:—

July 15, J. P. Ebersole, for Lick Creek church, Williams Co., Ohio, \$15.00.

Names that are familiar on the mission books even to-day are to be seen scattered over its pages, and the whole is a very interesting study of the past in missions.



Those who were at Conference last spring recall that Sister Berkebile, one of the missionaries chosen by Northwestern Ohio for the India field, was not, on account of ill health, permitted to be present at the missionary meeting. The same affliction of a semi-nervous nature has continued, until it has been thought best that she and her husband abandon the hope of doing mission work in India at least for the present. Their letter to the Mission Rooms does not contain one word of "bitter disappointment," but of blessed resignation to God and His will, knowing that all things work together for good to them that love Him. While it is a disappointment to the District and others that they cannot go, it is for the best, and there will be others in time who will take their place in the line.

Reading Circle.

CIRCLE MEETING PROGRAMS

For October 4.

Topic.—Ye Did it Unto Me.

Text.—My little children, let us not love in word, neither in tongue; but in deed and in truth. 1 John 3:18.

These Quotations May be Read by the Children.—Job 30:25; Psalms 37:3; Matt. 6: 3, 4; 10: 42; 18: 5; 25: 34-45; 1 Thess. 1: 3; Jas. 1: 22; Matt. 20: 11-15; Luke 13: 6-9. The younger members may read these.

Jesus Only.—Paul has told us what power he relied on to change the lives of others when he said, "I determined to know nothing among you save Jesus Christ and Him crucified." His motive power was love for Christ and love for the church. Paul never speaks of giving his life to a cause or doctrine; he gives it to the Christ. Read his epistles and see how he urges us to be patient with one another, to love one another, to give to the poor, living every day as if the eyes of Jesus were upon us, to approve and bless, as they were when he walked the streets of Capernaum with his disciples.

Practicing.—I am afraid that some of us can talk about the faults of church members, and discuss little details of methods at length, while the sick are unvisited, the poor uncared for. We might learn from the girl who is taking music lessons. She is taught some theories of music, but day after day she practices with care,—and it may be wearily,—the lessons placed before her; she knows there is nothing for it but drudgery with the scales and exercises until she has acquired them. If Christians would practice every day the hard lessons of unselfishness, humility, patience, and kindly deeds, practice them

as faithfully as the girl practices her music lesson, what a power for good the church would soon be.

The Cup of Cold Water.—Jesus said we should be rewarded in the giving of a cup of cold water, but it has always seemed to us that if we can give more than that he expects it. We have heard of one woman who was lame for years living beside a rich woman who had horses and carriages and servants. When the lame woman died, a kind neighbor spoke of how she wished to go out riding and could not, because she had no carriage; and the rich woman said she never thought about taking her. Had she been looking for something to do for Jesus, she could not have overlooked her. We will find ways to serve Him, and work to do for Him, and let us not choose small tasks, when we are able to accomplish more. One man who gave time, money, and service to Christ, said, "During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver, and becomes a chain binding men with golden bands to the throne of God."

Jesus Went About Doing Good.—Love is the life of Christianity; if we love, we will find some way of showing our love, of doing something. Gail Hamilton says we should ask ourselves whether our love for Jesus makes us see how to make those about us happy, by smiles and pleasant words. Are we comfortable persons to live with? Is it a pleasure to others to have us about? Rowland Hill goes farther, and says that he "would not give much for a man's religion if every dumb animal about him did not share in the blessings of it." We cannot separate our faith from our works; we belong to

church. Then let us be doing good. Those about us will believe if they see that we are sincere.

For the Older Members:—

1. What are the tests of one's Christianity? Matt. 10: 39; 25: 40, 45.

2. How may our religion become formal? Matt. 23: 23.

3. By studying the life and sayings of Jesus, our hearts will go out to Him, and we will find something to do for Him.

For October 11.

Topic.—Enoch Walked with God.

Text.—And Enoch walked with God; and he was not, for God took him. Genesis 5: 24.

References.—Luke 1: 6; Ex. 16: 4; 18: 20; Deut. 5: 33; 11: 22; 19: 9; Judges 2: 22; 1 Kings 8: 36; Psa. 23: 4; 138: 7; Prov. 3: 23; Isa. 2: 5; 40: 31; Jer. 18: 15; Ezekiel 20: 19; Rev. 3: 4; Gal. 5: 25; 2 Kings 21: 22.

In a poem we have read of a child who longed to go to Palestine. As she grew up she still wished to walk the roads that Jesus walked in Palestine. Then she grew old with her longings unrealized. But one day she was sitting at her little table with the open Bible before her, lovingly turning the leaves, though she could no longer see to read, when the death angel came. She never saw Nazareth or Calvary, but now she saw the King in His beauty. Many of us covet the joy of treading the ground that once knew the Master's footsteps. Few of us can go to Palestine. Yet we may have the pleasure of walking with Him in our own appointed ways.

Our Guide.—If we walk with Jesus, He will guide us in the right way. Our journey through this world is not always pleasant. There are some places that are gloomy, others are dangerous, some are obscure, and as we travel on we pass through them all. While we are young we feel as if we could conquer the world. We look into the future, unafraid; nothing shall daunt our

courage; we will go straight on. But we go wrong, we are in doubt, and then we suffer for our sins and mistakes. By and by we see that we cannot walk alone in our own strength, and we ask Jesus to walk with us, to be our Guide and help us over the rough places. Then life has a new meaning. We walk close to Jesus, and He saves us and keeps us from falling. The narrow way seems strewn with flowers if we keep close to Him. The missionary who has left home and friends tells us of the blessed companionship of Jesus.

“He leads us on,
By paths we did not know,
Upward He leads us, though our steps
be slow.”

Without the Camp.—Are we willing to go with Jesus without the camp? The Son of God goes forth to war nowadays. Are we willing to follow His banner into the thickest of the fight? At one time the Lord Jesus said to His disciples: “Ye are they which have continued with me in my temptations.” Wherever we take a stand against sin and unrighteousness, there we are helping to bring men to God. When we walk with Jesus we can confide in Him altogether, and He always understands us. We are certain of His love and unfailing interest. No earthly friend can compare to Him.

“I do not ask, O Lord! that life may be
A pleasant road.

I do not ask that Thou wouldst take
from me

Aught of its load.
I do not ask that flowers should always
spring

Beneath my feet.
I know too well the poison and the
sting

Of things too sweet.
For one thing only, Lord, dear Lord! I
plead:

Lead me aright,
Though strength should falter, and
though heart should bleed,
Through peace to light.”

For the Older Members:—

1. Why does not every one walk with Jesus?

2. What difference will the companionship of Jesus make about our temptations? Eph. 4: 1-4.

3. Why will walking with Jesus bring us joy? Isa. 55: 12.

4. What is true companionship with Jesus? Mark 3: 35.

For October 18.

Topic.—The Peacemaker.

Text.—Genesis 23: 1-24.

References.—Matt. 5: 9; Mark 9: 50; Job 22: 21; 34: 29; Psalms 29: 11; 37: 4; 119: 165; Isaiah 48: 18; Rom. 2: 10; 8: 6; 14: 17; Gal. 5: 22; Psalms 37: 37; Philippians 4: 7; Isaiah 26: 3.

The region of Gerar where Isaac lived is still very fertile even to rude farming. Isaac never wandered very far from the quiet neighborhood of Beersheba. He sowed the land and reaped a hundredfold. He had many servants and flocks, and the neighboring tribes tried to quarrel with him over the possession of a well. Isaac opened some of the old wells that his father Abraham had digged. Then in the valley of Gerar his servants digged and found an impermeable stratum of rock, from which the water rose to the top and flowed in a stream of "springing water." They rejoiced over a well of this kind in that land where everything lives where water comes, and dies if it is cut off. Now the herdsmen of that place came to Isaac's men, and said, "The water is ours." Isaac let them have the well, and he went to the trouble of digging another. Perhaps he had to dig through solid rock to get water, and when it was completed, they came and insolently demanded that also. Instead of fighting with them, Isaac gave it up and moved farther on and digged another well.

His Neighbors Envied Him.—Very likely they did, for he was successful. The tree that is loaded down with hickory nuts is sure to have sticks and stones thrown at it. King Abimelech had said to Isaac: "Go to, for thou art

much mightier than we," and then they took the wells from Isaac. We hate to be surpassed. We dislike to see others do with ease that which is impossible for us. We are so accustomed to saying and thinking, "There is room at the top," that it may be good once in a while to remember that the majority of us are just common folks. We have one talent, and we should not be disappointed and discontented if we have not the five talents needed to reach the top. Envy is like a poison, it paralyzes and kills. If you have envy in your heart, it will break out and harm your neighbor.

"Broad Places."—The last well that Isaac digged he named "Broad Places," meaning that there was room for him there. They did not claim that one, but let him alone and asked him to be a friend to them. The meek shall inherit the earth. It is worth while to give up our own way, and even yield our rights, for the sake of peace. "Live peaceably with all men," says the apostle. That includes those who are trying to injure you. We are told that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Questions to be Answered by the Older Members:—

1. Is it important to have peace in the family? Prov. 15: 17; 17: 1.

2. Can a church prosper when the members are not at peace with one another? 1 Cor. 14: 33; Rom. 14: 19; 1 Thess. 5: 13.

3. What is the rule of peace? Col. 3: 12-15.

4. Does peace make for happiness? 1 Peter 3: 10, 11.

5. How did Abraham settle a quarrel? Genesis 13: 8, 9.

For October 26.

Topic.—"Dependableness."

Text.—So will I sing praises unto thy name forever, that I may daily perform my vows. Psalms 61: 8.

References.—Psa. 31: 23; 65: 1-4; Deut. 23: 23; Prov. 28: 20; Matt. 10: 22; 24: 45-47; Luke 16: 10-12; 1 Cor. 4: 2; Eccl. 5: 4; Jonah 2: 9; Job 22: 27; Psa. 116: 14.

A Child of Failure.—The rich young ruler who came to Jesus was a lovable character. He had done so much that was good, he had been sincere, yet he was conscious of failure; so he comes to Jesus, asking, "What lack I yet?" Jesus saw in him great possibilities. He might be a pillar in the temple of God, a power for good in the new kingdom. Jesus told him plainly, "One thing thou lackest." He was very near the kingdom, but one link in the chain was gone, and that broke the whole chain. We do not read of his becoming a disciple,—he went away sorrowful.

Dependable People.—A farmer who hires a hand is very glad to get a man who will do his work as well when the farmer is not in the field as when he is overseeing the task. The mechanic who leaves a piece of work for the apprentice to do will be gratified to find it thoroughly done. The housewife who can leave a girl in the kitchen alone, without worrying as to whether she will do her work right, is happy, for she has had many who are not trustworthy. It is such a comfort to everybody to get hold of people that may be depended upon.

Can God depend on us? I must lead one of these meetings. Can he depend on me to do every bit of the work as faithfully as it can be done? If I am careless and cold, and it is too much trouble to invite people to come, and to urge those who are on the program to do their duty,—if in everything I do for him I am indifferent,—need I wonder if he sends me trouble and pain to train me to think less of self and more of Him? If you have a Sunday-school class, can He depend on your doing your best for those children? If you should keep home pleasant and sunny, and help your brother or sister to find

Jesus, are you doing it heartily as unto the Lord?

To be Answered by Older Members:

1. What does fidelity to God mean? Matt. 25: 23.

2. Are we to be depended on?

A Promise.—Some one has said that making a promise is like planting a seed. You want to be sure that the seed is of the right kind. To break your promise is to pull up the plant that has grown from the seed. Some people make big promises, but when you depend on them, you find that they are slow of fulfillment, and they do not do near as much as you were led to believe they would. Others make a promise, and when they come to do what they have agreed, you receive far more than you supposed was coming to you. And very often this is the measure of those who promise: A little soul will wriggle away from his obligations, a great one will give full measure, heaped up and running over.

For the Older Members:—

1. How may we show our loyalty to the church?

2. How may we become dependable men and women?

3. What is the use of making promises?

"Sing, pray and swerve not from His ways,

But do thine own part faithfully;
Trust His rich promises of grace,
So shall it be fulfilled in thee.
God never yet forsook at need

The soul that trusted Him indeed!"

NOTES.

Vacation days are over. We are all working again. How much can you do for the advancement of the Circle this fall?

We are sorry to inform our readers that Bro. John R. Snyder, the acting president of this association, is sick. He is slowly recovering from an attack of typhoid fever. We trust that he will soon be restored to health.

What have you done lately about supporting an orphan in India? Is your Circle able and willing to care for one, or more? Talk the matter over, and then open your hearts and give to those who need it.

By reading the books of our Reading Circle, we come in contact with the best life and thought of those who left all to follow Jesus.

If you are a member of the Circle you must know that there is at least this one thing you should do: You should distribute circulars and promise cards among your friends, and ask them to join the Circle. They cannot afford to remain ignorant of missions and the part they play in the world's history.

Revival meetings will be held all over our Brotherhood this winter, and we hope and pray that there will be a large ingathering of precious souls. It will be easier to care for the new members added to the church if you have a well-organized Circle for them to join. Each member should have some special work, for which he should be held responsible.



NEW NAMES.

- 2228 Rudolph Fouch, Brownsville, Md.
- 2229 Geo. W. Fouch, Brownsville, Md.
- 2230 Wilbur S. Jennings, Brownsville, Md.
- 2231 Nellie S. Jennings, Brownsville, Md.
- 2232 Nannie Miller, Spring Creek, Va.
- 2233 Sadie S. Mohn, Lancaster, Pa.
- 2234 Mary J. Fry, Lancaster, Pa.
- 2235 Effie J. Bowman, Harrisonburg, Va.
- 2236 Annie E. Miller, Greenmount, Va.
- 2237 F. E. Miller, Sterling, Colo.
- 2238 Levi Waters, Lordsburg, Cal.
- 2239 V. C. Densmore, Lordsburg, Cal.
- 2240 Stephen Johnson, Lordsburg, Cal.
- 2241 Irene Whitmore, Lordsburg, Cal.
- 2242 Rachel Rowland, Lordsburg, Cal.
- 2243 J. M. Cox, Lordsburg, Cal.
- 2244 Maggie Horning, Lordsburg, Cal.

- 2245 Anna Nelson, Lordsburg, Cal.
- 2246 Alonzo Westmoreland, Lordsburg, Cal.
- 2247 Mrs. J. M. Miller, Lordsburg, Cal.
- 2248 H. R. Taylor, Lordsburg, Cal.
- 2249 Sarah J. Taylor, Lordsburg, Cal.
- 2250 Iva Taylor, Lordsburg, Cal.
- 2251 Elsie Taylor, Lordsburg, Cal.
- 2252 Luella Hanawalt, Lordsburg, Cal.
- 2253 Mary Weaver, Lordsburg, Cal.
- 2254 Mary Zug, Lordsburg, Cal.
- 2255 Elva Betts, Lordsburg, Cal.
- 2256 Sybil Stouffer, Lordsburg, Cal.



HOW TO ORGANIZE A CIRCLE MEETING OR A YOUNG PEOPLE'S MEET- ING.

In the Pilgrim's Progress we read of Christian and Faithful on their way to the Celestial City. They went on together, talking of what they had seen by the way, and so they made the way easy, for it was a wilderness they were going through. In this day we can make the way easy for one another if we will share with one another our Christian experiences. A meeting in which young and old are free to speak is one effective way of doing this.

Get a Start.—But you say, "We have no meetings, how shall we begin?" If there are two or three of you who are willing to meet, you can have a meeting. Appoint a time and place of meeting. Invite those who should be there to attend. The local secretary should be active in this. But if the local secretary is a very busy man, he may not have time to see people and urge the necessity of the meeting; then let some others do it.

Officers.—When you meet for the first time, you want to decide when and where to hold regular meetings; the time and place which will suit most of them should be decided upon. Officers must be selected. Here in Covington we elect a committee of four. Then

these four meet and organize themselves for active work. One of their number is chosen president, another vice-president, another secretary and the fourth treasurer. The local secretary is not more likely to be elected than any other member. It is the duty of the local secretary to send in all new names, and make reports to Our Missionary Reading Circle, at Covington, Ohio. He should also see that they have circulars whenever they are needed; and he should interest the members in procuring the books which make up our course, and urge them to read.

Duties of Officers.—The duties of the president are the announcing of the meetings and a general oversight of the affairs of the Circle. If the leader of a meeting cannot be present, he should inform the president, and the president will find a substitute, unless the leader has already procured a substitute, which he should do if possible. If he cannot find a substitute, the president should lead the meeting himself. In the president's absence the vice-president takes upon himself the duties of the president.

The secretary writes out a full report of each meeting, and reads it at the following meeting. The treasurer takes care of all the money collected, and keeps an accurate account of the same, as well as the expense.

Time of Office.—This committee of four which makes the officers of the meeting, is elected for three months. Then they produce a list of six or eight names, and the society elects the next four out of this list for three months.

Programs.—There should be a committee of one or two elected by the society to make out the programs. If you have a meeting every two weeks, choose the two programs from the Missionary Visitor that you like best. Select your leader for a meeting,—all the members who are willing and able should take their turn at leading the meeting. Then cut out the remarks made on the topic in the Visitor and

write the names of the boys and girls who are able to read them on the slips. Put these slips in an envelope addressed to the leader. Then take the Scripture quotations, copy them from the Visitor and slip them into the same envelope, writing the names of the children who shall read them on these slips. Last of all take the topics for discussion by older members and write their names on them and put in the envelope. You have suited the work to the workers and given each one something to do. Then draw up your program for that evening, and put a copy of it in the envelope, and then it is ready for the leader. He can improve on it if he wishes. But it is his duty to distribute all these slips to the various members and urge them to do their duty. If your society is large a dozen of these programs can be made out at once by the committee, a dozen envelopes filled as above directed, and then the programs should be printed, or written, in booklets, for distribution in each family. Where there is not so very much money in the treasury, the boys and girls may volunteer to write three or four programs apiece and so you will not have the expense of printing them.

Some one who can sing well should have charge of the singing at each meeting.

The enthusiasm, the spiritual uplift of these meetings, will depend on the presence of Him who has promised to be in your midst to bless you.



Having set my hand to the plow my resolution was peremptorily taken, the Lord helping me, never to look back any more and never to make a half-hearted work of it. Having chosen missionary labor in India, I give myself wholly up to it in the destination of my own mind. I united or wedded myself to it in a covenant, the ties of which should be severed only by death.—Duff's Covenant.

From the Field.

FROM POPLAR BLUFF, MO.

August has been dry and dusty in southeastern Missouri. July 28 wife accompanied me to Charleston, Mo., nine miles south, where we met some members. It was here that we located with our two little girls Jan. 2, 1890, and began work on a small farm. Bro. Honberger had moved away the fall before and left the work of the ministry with the writer. In this I was greatly assisted by brethren Jas. R. Gish, S. N. McCann, Sidney Hodgden and others, but, alas, the changes that have come to the fields, the forest, the girls and ourselves, everybody, everything, everywhere! After three days of labor with them, which was greatly enjoyed, we went to Farrenburg, our birthplace in the ministry. Here we enjoyed our labor with the Father's chosen and our colaborer, Bro. Kesler. A visit to the graveyard, where we witnessed the first burial that took place there, and where our little Nellie was laid to rest Oct. 20, 1895, tells us by its many mounds that "time is on the wing." I preached four sermons in the house I helped to build for the Lord thirteen years ago.

Recollections of the past almost overcame me. Faces, so often seen before, are gone—dead—but that did not pain us so much as those faces, that were once so full of spirit for the Lord and are yet to be seen, but are dead in sin and in trespasses,—back to the flesh—the world.

Aug. 3 I left for Black Oak, Ark., where Bro. Kesler has a few members living and where the prospects are good for more in the near future. Aug. 15 I met the Broadwater church in council, prior to a feast appointed for Aug. 19, but as we had no house, the members decided it was inconvenient and uncertain to risk an outdoor feast, so they are at

work now in dead earnest for a house. They have obtained a good site, and the work will be pushed as fast as practicable.

Aug. 22 I returned home and found all well, for which we are very thankful to our heavenly Father. Ira P. Eby.

Aug. 31.

BROOKLYN MISSION NOTES.

—Early in the spring three Pennsylvania congregations (Back Creek, Lewiston and Woodbury), sent in their calls for our "fresh air children," so, during the hot days of July and August, we placed some 80 of our mission children in the homes of Brethren on good old Pennsylvania farms in the above-named congregations. To these children, who know nothing but the noisy humdrum of city life, who are confined to narrow, dirty streets during the day and close quarters in flats by night, this summer outing was the treat of their life. All have now returned to us from the country and with glad hearts they tell of the many interesting and good things they have learned. The object of these summer outings is not only to aid the children physically and intellectually, but above all, to aid them morally and spiritually, by giving them true ideals in life to aim for and win. Many are learning to love the church for which Christ died, and thus our work here is much benefited, by new avenues opening up, through which we can reach those who need Jesus Christ as their Savior.

—We rejoice to hear that these "summer outings" are not only proving to be a blessing to our city children, but they are proving to be a real spiritual blessing to the brethren and sisters who entertain these children needing our Christian aid. Some who were rather

reluctant in opening their homes at first, now tell us they are so glad they took part in this "fresh air work," for it has been more of a blessing to them than what they anticipated. He who does not forget "a cup of cold water," given with a pure motive, will surely not forget the labors of love, done to uplift these needy children in our large cities.

—Prior to our coming into the Woodbury congregation it was arranged for the writer to conduct their "Harvest Thanksgiving service." At the close of this service a liberal offering was taken up for the building of our much needed meetinghouse in Brooklyn. If each congregation in the Brotherhood would do as well as the above congregation, we could start building at once. But as it is, the Lord's work must be held in check for lack of consecrated money. We are glad to note that this Woodbury congregation has less unconsecrated wealth than the average congregation. They are alive in every good work, have money for home missions, old folks' home, the India orphanage, also are helping to support a missionary (Bro. Emmert) in India, and besides all this are helping to build churches in Baltimore, Md., Pittsburg, Pa., and Brooklyn, N. Y. Should any congregation do less than this? Can we afford, in the day of reckoning, before God, to have done less? "Let no man take thy crown."

—Our Missionary Reading Circle and Sunday school, besides supporting an orphan (Nato Bacher) in India, have decided to have a share in building the Baltimore meetinghouse (as well as our own), and have sent to them \$10.

—Some who have had our "Once-a-Week Offering" boxes for the past year and have the fifty-two weeks of the tally checked off, are asking us what to do with the money. Cut the box open and send it by P. O. order or registered letter to the "General Missionary Com-

mittee," Elgin, Ill., and state that it is for the Brooklyn meetinghouse.

—We still have on hand about 600 "Once-a-Week Offering" boxes and will be pleased to mail you one on receipt of a postal card with your name and address. J. Kurtz Miller.

5901 3rd Ave. and 59th St., Brooklyn, New York.

A BIT OF EXPERIENCE.

As this (\$10.00) is taken from the tenth of our income, which we set apart for the Master's use, and as it is the first we have ever sent direct to the General Missionary and Tract Committee in our own name, I would like to give you some of our experience in giving, and encourage some other souls to give, and trust God's promises fully.

I came to the church eight years ago, being then twenty-two years old, my wife having been in the church for several years. I was not in the church a great while before the need of living closer to Christ began to weigh upon me, but I would try to rid myself of such feeling, and make myself believe that I was doing all right. But as our little daughter was growing up without ever hearing a prayer from the lips of father or mother, my wife suggested that we have family worship.

It was not until about ten months ago, however, that, after much earnest, secret prayer, I told my wife and daughter that we would erect a family altar. Since that time we never retire without reading a chapter from God's Word, and kneeling around our common altar in prayer, one leading and all joining in the Lord's prayer.

In the morning each of us (including our only child, Marie, who is eight years old), retires to a room alone, where we have secret communion with God and at each meal thanks are offered, and God's blessings invoked on what we have. Wife always wears her prayer veil.

Marie would now think something wrong if we did not each memorize a verse and repeat it after thanks, and before eating supper.

We were not long in our new way of living, however, until we began to feel there was still something lacking and that we were not giving as we should, in return for what Christ gave for us. We accordingly felt that we should give the tenth, but had always been giving, as we considered, liberally for our income, and as I was working on a salary of \$10 per week, with a family depending on my salary for support, house rent to pay and wife in poor health, not being allowed by her physician to do her own washing, I was again some time in making up my mind.

But after reading the different Scriptures on giving, and taking the matter to God in prayer, where all questions should be settled, the victory was won and we at once prepared a mission box, where we now put the tenth of my salary as soon as received, and a like amount of any other money we chance to make in any way.

In regard to the blessings we receive in return, we do not give to induce God to bless us in return, for we already enjoy wonderful blessings from his hand, for which we praise his name. While I am still employed at the same salary, my family have enjoyed better health than for years, which is far better than any increase in salary, and we have received not an hundredfold but a thousandfold in spiritual blessings, ease of conscience and satisfaction.

We have been giving from the box to the home church, and to District work, Annual Meeting collection, charity, and to the collections taken for special work, and have also been giving to the missionaries on the frontier, to pay for "Gospel Messenger" subscriptions. Having some money on hand we decided to send this \$10 to the Mission Board.

We do not boast of what we are doing, neither are we ashamed to own that we have consecrated our soul, mind and body with all we receive to Christ, and if we feel that we can do some good by telling our experience, we do so, otherwise we aim to say nothing. Wishing you success in your work and praying God's blessing upon this donation, as well as on every contribution for the salvation of the world, I am

Fraternally yours,

G. W. S., Indiana.

FROM ANKLESVAR, INDIA.

My Dear Brother:—

Do you see my new address? I have been up here just four weeks and am getting along nicely in my new home. There is plenty of work here to keep me busy and consequently I am happy. But you ask, "Why the change?" Be assured that it was not because my Bulsar home was not inviting and pleasant. The dear people down there could not have been kinder to me, but you see they did not need me there. In this district there is plenty for two or three more men than we now have. Thus there is a good chance for me to make myself useful, that is, as far as I can be so while I am acquiring the language.

I find it a wonderful help, even in this respect, to be pushed little by little into the work as it gives me an idea what is coming later on, and, at the same time, I have to put into practice what Gujarati I have already learned. For the present I shall not tell you how much that is, only that Jesse and I both are in the Fourth Government Standard. I miss my old master at Bulsar. The one I now have is a good one, in some respects superior to the other one, but he misses nearly as many days as he comes. This evening he has failed again and I have about decided to look for some one who will come. This is only one of the many opportunities

we have to exercise our patience. In the meantime I am doing the best I know how without him and find that by close application each day reveals some advancement at least. "Where there is a will there is a way."⁵ I am trying to have both.

While Bro. McCann attended District Meeting at Jalalpor and spent several days at Dahanu and in Bombay, I was left all alone here at the orphanage. It certainly was a new experience for me to be "papa" to so many children and look after their many wants, but it was just what I needed. The week rolled around rapidly; there was no time for getting lonesome, only at meal times a sort of solitary feeling would come over me, but never to such a degree to affect my stomach. Most everything passed off pleasantly, except that one of our best boys was induced to run away and we could not get him back again. This they do at times, in spite of all the precaution we can take. While no European was present. I also had the pleasure of making my first attempt at a Gujarati sermon. Well, I learned just how much I did and did not know, and hope the boys got a little good from it too. At least they said that they understood what I meant to say. My text was from Matt. 7: 15-20.

By the decision of District Meeting you will notice that I am to be permanently located up here. I shall do so with pleasure. In some respects it is not so much to be desired as some other fields, but I think that is as promising as any. One thing that makes it pleasant for me is the rich soil and beautiful farm land. I am a farmer, you know, and see things a bit from a farmer's standpoint.

I see that I must leave this for tomorrow. My light has not grown dim but it attracts enough of the flying, crawling and jumping creatures of the night to make some other things more interesting than writing. I'll just crawl

in under the screen and let them buzz all they have a mind to.

(Friday morning, July 24.)—The rains have come, the hot air is cooled, all nature is green and alive, and the people are happy that another promising season is before them. We missionaries, too, are very thankful that we need not see the horrors of another famine. The rainfall is not so heavy here at Anklesvar as at Bulsar, where the last month's rainfall has been close on to thirty inches. But we do not need so much, to do the same amount of good, as our soil is of such a nature to take in more moisture and keep it, than down there.

Bro. Ross of Sterling, Colo., certainly is a hustler. I knew him as such while in school and now I am glad that he is proving himself as such out in the great mission of saving men for Christ.

I could not be present at our Annual Conference at Bellefontaine, only in spirit, but I do rejoice with you in the results of that meeting, as do all my fellow workers. Thank the Lord for the "ten." In just four months from to-day we hope to be in Bombay, to watch our ship come into the harbor.

Well, I had hoped to tell you more about the work and conditions, but I have forgotten myself in other matters, and you have the full allowance of the postal law, i. e., as far as two and one-half annas are concerned.

D. J. Lichty.

July 23.

FROM JALALPUR, INDIA.

Dear Brother:—

Your last has been here for some time but we have been waiting for some word from the Committee meeting of May 21. So far nothing special has come, so I suppose there is nothing special for India, aside from what all in general have heard. We are glad, indeed, to hear of ten coming to India. This will help us not only to run our present stations properly, but also to open up work in

other needy fields. The missionary meeting this year must have been an inspiring one indeed. Ten missionaries present in one body ready for India is a sight one cannot hope to witness every year. Yet may we not hope that, as the years go by, there may be even larger numbers present who are consecrated to the foreign field? Now we look anxiously forward to the coming of the new missionaries.

I am much encouraged with the outlook of our village schools. We have four now going and another has been applied for. In the four schools are 322 children and if we can sow the seed as we ought, we may hope for some future harvests. These are all heathen children, but they are learning about Christianity and even some of the parents are forsaking their idols.

Now a word about the dailies from Annual Meeting. We got five or six numbers, but they came in late. Three or four copies came in last mail, along with the full report of the meeting. The Brethren Publishing House is surely coming to the front, when she can get the full report of the Annual Meeting to India as soon as some other house can get a daily. Here she certainly deserves praise. We are glad for the enterprise she exhibits, and are glad that her capacity is to be enlarged in the near future.

We are now enjoying monsoons and the prospect seems good for plenty of rain. The heat is less and we are happy. Last Sunday six were baptized at Jalalpur, three of our older boys and three grown persons. One is a sadu, or guru, among the Hindoos. Hope he may prove of much service among his people.

With much love I close.

D. L. Forney.

District Surat, July 17, 1903.



There is no word for God or sin or soul in the Chinese language.

OVERCOMING DIFFICULTIES.

Some avenues of commercial enterprise are beset with many difficulties and some carry with them a great deal of censure and open criticism; yet in spite of all this they press forward and succeed in their undertakings.

There is no better example of this than the efforts made by the Standard Oil Company in its distribution of oil in every part of the world. The founder of the company has been spoken ill of, perhaps, as no other man. He is quietly enduring it all and quietly and gradually pushing his oil into the home of every person in the world. He is not stopping his work because men cry down his wealth or his means of progress. He is simply pushing the harder and no sacrifice or labor or investment is too great for him to make, to enter and hold any field within his reach.

There is a lesson or two for the church in this.

1. The Standard Oil Company is of very recent date, yet it has carried its oil and is lighting millions of homes far beyond the path of the Gospel. Why? Because it overcame every difficulty and never faltered in its onward course. Today the oil of the Standard Oil Company is lighting many and many a home in the world where the Gospel is not known. It is used in most parts of every continent and even in most isles of the sea.

2. If a mercantile project can, in so short a time, cover the earth's homes with its light, why cannot the church carry the light of salvation just as quickly? If there were dollars back of it, it would go quickly. Because there are souls, and souls are worth so little in the eyes of many, it is not done. Should the church lack in wealth, it has that miracle-working power with it that the Oil Company does not have,—the enlarging of every effort by Divine favor until the few loaves and fishes feed the thousand.

Why not reach out with the Gospel light more and more?

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

**GEN. MISS. AND TRACT COM.,
Elgin, Illinois.**

The General Missionary and Tract Committee acknowledges the receipt of the following donations from Aug. 1 to Sept. 1, 1903:—

World-Wide Fund.

INDIANA—\$357.45.

Northern District, Congregations: West Goshen, \$23.04; Pleasant Valley, \$21.00; Baugo, \$15.02; Union Center, south house, \$7.26; Union Center, \$30.29; Pine Creek, \$42.60; Pleasant Valley, \$14.15, 153 36

Individuals: Manly Deeter, Milford, \$1.50; David Whitmer, North Liberty, \$10.00; J. O. Culler, New Paris, \$6.00, 17 50

Middle District, Congregations: Eel River, \$36.50; Santa Fe, \$3.13; Pipe Creek, \$18.55; College Chapel, N. Manchester, \$43.37, 101 55

Individuals: Geo. W. & Waity Shively, North Manchester, 10 00

Southern District, Congregations: Camp Creek, \$3.92; Pyrmont, \$34.07; Bethel Center, \$16.05; White, \$10.00, 64 04

Individuals: Crist and Susan Metzger, Mulberry, \$1.00; Jacob Mitchel and wife, Center Point, \$10.00, 11 00

PENNSYLVANIA—\$141.87.

Eastern District, Individuals: Isabella Price, Oaks, \$10.00; A. M. Kuhns, Union Deposit, \$3; Gabriel King, Richland Station, \$2.00; marriage notice, J. W. Myer, 50 cents; Mary E. Harley, deceased, \$50.00, 65 50

Middle District, Individual: O. M. Brumbaugh, Huntingdon, 2 00

Western District: Congregations: Montgomery, \$13.20; Artemas, \$6.17, 19 37

Sunday schools: Kimmel, \$5; Windber, \$5.00, 10 00

Individuals: Elizabeth Christner, Indian Head, \$2.00; A Brother, Connellsville, \$1.00; W. A. Myers and wife, Mt. Pleasant, \$30.00; C. E. Schuldt, Windber, \$5.00; Mrs. Elizabeth Roddy, Johnstown, \$2.00; Amanda Roddy, Johnstown, \$5.00, 45 00

OHIO—\$119.84.

Northeastern District, Congregations: East Nimishillen, \$11.89; East Nimishillen, \$17.50; Black River, \$12.37; Chippewa, \$5.47, 47 23

Northwestern District, Sunday school: Logan, 3 33

Individuals: A Brother, Watson, \$30.00; Wm. H. Tidd, Jamestown, \$2.00, 32 00

Southern District, Congregation: Salem, 31 78

Individuals: Noah Horn, Roseville, \$5.00; marriage notice, R. E. Burger, 50 cents, 5 50

IOWA—\$105.85.

Northern District, Congregation: Sheldon, 12 65

Individuals: David Brallier and family, Greenville, \$4.00; W. C. Kimmel, Sheldon, \$5.00; C. A. Shook, Greene, \$2.00; S. Bueghly, Conrad, \$10.00; C. Frederick, Grundy Center, \$4.00, 25 00

Middle District, Individuals:		NEBRASKA—\$20.00.	
A. E. West, Ankeny, \$5.00;		Individual: Sarah E. Gish, de-	
Frank Rhodes, Dallas Center,		ceased,	20 00
\$4.00,	9 00	MARYLAND—\$19.82.	
Southern District, Individu-		Eastern District: Ministerial	
als: Wm. Black Estate, \$40.50;		Meeting,	15 82
Four members of Franklin con-		Western District, Individuals:	
gregation, \$2.70,	43 20	Wm. Burkholder, Bevensville,	
Congregation: English River,	16 00	\$1.00; H. J. Hutchinson, Cordo-	
MISSOURI—\$97.23.		va, \$3.00,	4 00
Middle District, Congrega-		CANADA—\$7.00.	
tions: Prairie View, \$17.06;		Individual: Jacob Cover, Hes-	
Warrensburg, \$32.24; Mineral		peler,	7 00
Creek, \$32.50; Centerview, \$11.-		TENNESSEE—\$6.10.	
03,	92 83	Congregation: Knob Creek, ..	6 10
Arkansas District, Congrega-		OKLAHOMA—\$3.25.	
tion: Broadwater, Mo.,	3 40	Congregation: Big Creek, ...	1 75
Individuals: J. T. Forehand		Individual: A. W. Austin,	
and family, Weanblean,	1 00	Cushing	1 50
IDAHO—\$75.67.		WISCONSIN—\$2.50.	
Individuals: A Brother and		Individuals: Belle Hoffheim,	
Sister, Payette, \$75.00; N. J. G.,		Anna Watson, Barron,	2 50
Payette, 67 cents,	75 67	MICHIGAN—\$1.65.	
VIRGINIA—\$80.07.		Sunday school: Chippewa, ...	1 65
First District, Congregation:		CALIFORNIA—\$1.20.	
Roanoke,	10 00	Individual: A Sister, Sanger, .	1 20
Second District, Congrega-		OREGON—\$1.00.	
tion: District Collection, \$28.40;		Individual: A Brother, New-	
Woodstock, \$4.62; Nokesville,		berg,	1 00
\$16.55,	49 57	MINNESOTA—58 cents.	
Individuals: Geo. W. Shafer,		Individual: A Sister, Wanna-	
Singers Glen, \$1.00; James Mc-		ka,	58
Bride, Spring Creek, \$3.00; J. H.		COLORADO—50 cents.	
Ralston, Stover, 25 cents; Jos.		Individual: Marriage notice,	
F. Driver, Timberville, \$1.00;		G. E. Studebaker,	50
W. H. Sipe, Lilly, \$10.00; D. S.		LOUISIANA—50 cents.	
Wampler, Timberville, \$5.25, ...	20 50	Individual: Marriage notice,	
ILLINOIS—\$65.28.		J. I. Miller,	50
Northern District, Congrega-		NEW YORK—50 cents.	
tions: Naperville, \$12.63; Bata-		Individual: Marriage notice,	
via, \$3.37; Pine Creek, \$15.68, ...	31 68	A. M. Zug,	50
Individuals: Mrs. Etta Price,		NORTH DAKOTA—\$1.50.	
Mt. Morris, \$2.00; Ezra Lutz,		Individuals: Marriage notice,	
Lena, \$3.60; A friend and wife,		John H. Brubaker, 50 cents; A	
Elgin, \$1.50; D. W. Barkman,		Sister, Sams, \$1.00,	1 50
Franklin Grove, \$2.50; R. J. and			
Mrs. R. J. Farringer, Ashton, 40			
cents,	10 00	Total for the month,	\$1156 36
Southern District, Congrega-		Previously reported,	3966 98
tions: Pleasant Hill, \$5.00; Big			
Creek, \$4.60; Macoupin Creek,		Total for year thus far, ...	\$5123 34
\$2.25; Macoupin Creek, \$10.25, ...	22 10	A total for June omitted in	
Individuals: Marriage notice,		July report,	624 44
Menno Stauffer, 50 cents; J. W.		Tabernacle Collection at A.	
Stutsman, Girard, \$1.00,	1 50	M. included,	5470 32
KANSAS—\$47.00.			\$11218 10
Northeast District, Congrega-			
tion: Morrill,	25 00	India Mission.	
Southeast District, Congrega-		INDIANA—\$25.00.	
tion: Parsons,	12 00	Southern District, Sunday	
Individual: W. B. Keith,	10 00	school: Fourmile,	25 00

ILLINOIS—\$20.00.

Northern District, Individual:
D. L. Miller, Mt. Morris,..... 20 00

OHIO—\$6.60.

Southern District, Congrega-
tion: Salem, 1 50

Northeastern District: Indi-
viduals: A Sister, New Philadel-
phia, \$5.00; Anna Lesh, Mt. Re-
pose, 10 cents, 5 10

NEBRASKA—\$2.00.

Individuals: Mrs. J. S. Stuts-
man, Virginia, \$1.00; Mrs. C. S.
Eisenbise, Virginia, \$1.00, 2 00

NORTH CAROLINA—35 cents.

Individual: D. E. Horn, MORG-
antown, 35

Total for month, \$53 95
Previously reported, 651 89
Tabernacle collection at A.
M., 14 22

Total for year, \$ 720 06

Special Orphanage Support.

PENNSYLVANIA.

315, Norristown, \$16.00; Sis-
ters' Mission Band, Hunting-
don, \$16.00; Uniontown, R. C.,
\$3.75; 379, Lancaster, \$16.00;
Sisters' Mission Circle, Waynes-
boro, \$16.00; Hazelwood R. C.,
\$4.00; 399, Meyersdale, \$16.00;
Sisters' Missionary Society,
Ephrata, \$48.00; 443, Oaks, \$16.00;
445, Pottstown, \$16.00; 456,
Harleysville, \$16.00; 458, Har-
leysville, \$6.00; Sisters' Sewing
Circle, Lancaster, \$16.00; Lane
S. S., Lancaster, \$16.00; Breth-
ren S. S., Lebanon, \$1.35; 513,
Tannery, \$16.00; Sisters' Aid
Society, Walnut Grove, \$16.00;
540, Waynesboro, \$16.00; Hunt-
ington S. S., \$16.00; Lebanon S.
S., \$23.24; Hoernerstown S. S.,
\$16; 560, Pottstown, \$10.00; 564,
Port Providence, \$8.00; Four
Sisters of Woodbury, \$16.00;
592, Loysburg, \$8.11; Walnut
Grove S. S., \$16.00; 612, New
Paris, \$16.00; Reading congre-
gation, \$32.00; 616, Philadelphia,
\$16.00; Cheerful Givers, Union
Deposit, \$16.00; 629, Vernfield,
\$16.00; 633, Wrightsville, \$16.00;
Junior Society, Plum Creek
congregation, \$8.00; 646, Pentz,
\$5.00; 648, Queen, \$16.00; Me-
chanicsburg S. S., \$16.00; Un-
iontown R. C., \$4.25; Midway S.
S., \$16.00; Meyersdale S. S.,

\$16.00; 702, Washington, \$32.00;
703, Pentz, \$5.00; 710, Johns-
town, \$16.00; 726, Elderton, \$4-
00; Coventry congregation, \$7-
80; Hazelwood S. S., \$4.00; 769,
Meyersdale, \$16.00; 780, Birds-
boro, \$16.00; Indian Creek S.
S., \$27.00, 705 50

ILLINOIS.

317, Lena, \$16.00; 363, La-
place, \$16.00; 416, Mt. Morris,
428, Polo, \$16.00; Cerrogoro,
R. C., \$8.00; Y. P. Mission Soci-
ety, Batavia, \$25.00; Polo S. S.,
\$16.00; 503, Elgin, \$4.00; 504,
Franklin Grove, \$32.00; 514, Le-
moille, \$8.00; 515, Auburn, \$4.00;
520, Auburn, \$16.00; 524, Lan-
ark, \$16.25; Christian Helpers'
Society, Lanark, \$17.00; Pine
Creek S. S., Polo, \$24.00; 578,
Franklin Grove, \$16.00; 579,
Franklin Grove, \$16.00; 580,
Franklin Grove, \$10.00; 581,
Franklin Grove, \$25.00; 617, El-
gin, \$5.00; 624, Rockford, \$16.00;
636, Chicago, \$16.00; 654, Lena,
\$10.00; Pine Creek congrega-
tion, \$6.00; Sisters' Sewing Soci-
ety, Franklin Grove, \$16.00;
Cerrogoro Missionary Reading
Circle, \$24.00; 685, Urbana, \$5-
00; Pine Creek congregation,
\$2.00; Franklin Grove S. S.,
\$25.00; Polo S. S., \$16.00; 763,
Lena, \$6.00; 786, Elgin, \$4.00, ... 452 25

OHIO.

Zion Hill Miss. Soc., \$16.00;
Greenspring R. C., \$16.00; 557,
Dayton, \$16.00; 570, Springfield,
\$16.00; Sisters' Aid Society,
Louisville, \$16.00; Sisters Aid
Society of Black River congre-
gation, \$16.00 North Star R. C.,
\$4.00; 632, Potsdam, \$16.00; 635,
Trotwood, \$16.00; Sisters' Aid
Society, Ashland, \$6.00; Sisters'
Aid Society, Greenspring, \$8.00;
657, Bradford, \$16.00; Greenville
S. S., \$4.00; Eagle Creek con-
gregation, \$90.00; Price's Creek
R. C., \$2.00; Price's Creek R.
C., \$14.00; Eagle Creek congre-
gation, \$16.50; Sisters' Aid Soci-
ety, Canton, \$16.00; Greenspring
Aid Society, \$8.00; Sisters' Aid
Society, Chippewa congrega-
tion, \$8.00; 395, Trotwood, \$16-
00; 408, Lima, \$16.00; 409, Lima,
\$16.00; 435, Tippecanoe City,
\$16.00; Sisters' Aid Society, Ma-
ple Grove congregation, \$10.00;

457, Beaver Dam, \$16.00; 474, Dayton, \$8.00, 418 50
IOWA.

362, Dunkerton, \$16.00; 420, Waterloo, \$16.00; Grundy Center R. C., \$8.00; 487, South English, \$16.00; 519 Eldora, \$16.00; 527, Adel, \$30.00; 583, Adel, \$2.00; 591, Mallard, \$16.00; 610, Cedar Rapids, \$16.00; Ivester S. S., \$6.00; O. M. R. C. of Grundy Center, \$9.00; 718, Eldora, \$8.00; 720, Lenox, \$16.00; Ivester S. S., \$6.00; 725, Adel, \$128.00; 770, Eldora, \$100.00; 799, Eldora, \$8.00, 417 00

VIRGINIA.

334, Stover, \$16.00; 418, Bridgewater, \$16.00; Sisters' Sewing Society, Cooks Creek, \$16.00; Fairfax S. S., \$9.82; Beaver Creek congregation, \$87.92; 590, Sangerville, \$16.00; 596, Daleville, \$15.00; 609, Roanoke, \$16.00; 622, Roanoke, \$16.00; Barren Ridge S. S., \$10.75; 650, Daleville, \$1.00; Pleasant Valley Sisters' Aid Society, \$16.00; 663, Linville Depot, \$16.00; Bridgewater S. S., \$38.68; Troutville S. S., \$16.00; Sisters' Aid Society, Knightly, \$16.00; 757, Bridgewater, \$20.00, 343 17

NEBRASKA.

501, Lincoln, \$16.00; 547, Holmesville, \$5.00; Bethel S. S., \$9.75; 608, Holmesville, \$15.00; Sisters' Aid Society of S. Beatrice congregation, \$16.00; 620, Holmesville, \$16.00; 645, Lincolnville, \$11.20; 649, Beatrice, \$10.00; 655, Virginia, \$16.00; N. Beatrice S. S., \$8.00; 743, Dubois, \$8.00; 761, Holmesville, \$30.00; Bethel S. S., Carlisle, \$6.25; Bethel S. S., Carlisle, \$5.87; 478, Pickrell, \$20.00; 486, Alvo, \$16.00, 209 07

MARYLAND.

Y. P. Mission Association, Hagerstown, \$32.00; 353, Hagerstown, \$16.00; 411, Merrill, \$16.00; 447, Baltimore, \$16.00; 499, Burketsville, \$16.00; 556, Union Bridge, \$100.00; 719, Weaverton, \$4.00, 200 00
KANSAS.

North Morrill S. S., \$16.00; 391, Sabetha, \$16.00; 434, Galva, \$16.00; 444, Morrill, \$16.00; 461, Conway, \$16.00; 516, Hepler,

\$5.00; 529, Morrill, \$25.00; 554, Lost Springs, \$4.00; Peabody congregation, \$16.00; 597, Conway, \$16.00; 610, Dunlap, \$4.00; Sisters' Aid Society, Navarre, \$7.00; 714, Lost Spring, \$4.00; 715, Independence, \$2.00; 721, Sabetha, \$25.00; 739, Minneapolis, \$5.00, 193 00

MISSOURI.

372, Hardin, \$32.00; 373, Rockingham, \$16.00; Mineral Creek congregation, \$85.40; 701, Marling, \$16.00; 759, Knobnoster, \$16.00, 165 40

IDAHO.

378, Nezperce, \$16.00; 396, Caldwell, \$16.00; 480, Nezperce, \$16.00; 493, Nezperce, \$16.00; 580, Nampa, \$16.00; 600, Nampa, \$16.00, 96 00

INDIANA.

483, Ladoga, \$16.00; 484, New Ross, \$16.00; Sisters' Aid Society, North Manchester, \$7.50; Rock Run congregation, \$16.90; Middle Fork mission, \$16.00; 587, Hagerstown, \$16.00, 88 40

NORTH DAKOTA.

James River congregation, \$7.00; 431, Carrington, \$5.00; New Enterprise S. S., \$7.00; Cando S. S., \$10.37; 495, Perth, \$2.00; 530, Carrington, \$5.00; 571, Berthold, \$16.00; 607, Carrington, \$5.00; 615, Bowbells, \$16.00; 669, Carrington, \$1.00; 774, James River congregation, \$4.50, 78 87

MINNESOTA.

465, Harmony, \$8.00; Willow Creek congregation, \$12.50; Root River S. S., \$15.00, 35 50

CALIFORNIA.

410, Lordsburg, \$15.00; 459, Covina, \$16.00; 481, Lordsburg, \$1.00, 32 00

WEST VIRGINIA.

327, Bays, 32 00

MICHIGAN.

630, Lake Odessa, \$8.00; Sunfield S. S., \$4.00; Ladies' Aid Society, \$4.00; Woodland Aid Society, \$4.00; 776, Lake Odessa, \$8.00, 28 00

OREGON.

505, Independence, \$3.00; 691, Bridge, \$16.00, 19 00

NEW YORK.

Brooklyn R. C., 17 00

ARKANSAS.

508, Osceola, \$8.00; 628, Osceola, \$8.00, 16 00

CANADA.

381, Hespeler, 16 00

DISTRICT OF COLUMBIA.

488 111-8th St., S. E., 16 00

WASHINGTON.

380, Sunnyside, 4 25

Total, \$3582 93

Less reported last year, ... 482 00

Included in report of current year, \$3100 93

India Orphanage.

KANSAS—\$17.50.

Southwestern District, Sunday schools: Monitor, \$5.50; Wichita, \$11.00, 16 50

Southeastern District, Individual: Mary Hester, Augusta., 1 00

PENNSYLVANIA—\$12.00.

Eastern District, Sunday school: Young men's class in First Philadelphia school, 12 00

OHIO—\$10.35.

Northeastern District, Individual: A Sister, New Philadelphia, 5 00

Southern District, Congregation: Wolf Creek, 5 35

MARYLAND—\$8.00.

Eastern District, Sunday school: Pipe Creek, 8 00

INDIANA—\$7.35.

Northern District: Children's meeting at Union Center, 7 35

NEBRASKA—\$4.00.

Individual: J. A. Switzer, Holmesville, 4 00

IOWA—\$1.70.

Northern District, Sunday school: Greene, Carrie Shook's class, 1 70

CALIFORNIA—\$1.00.

Individual: S. C. Myers, Covina, 1 00

Total for the month, 61 90

Previously reported, 618 65

Special orphanage support reported above, 3100 93

Tabernacle collection, 53 50

Total for year thus far, 3834 98

Brooklyn Meetinghouse.

PENNSYLVANIA—\$32.20.

Eastern District, Individuals:

Mrs. Pharas Becker, Master-sonville, \$2.50; Abner Brindle, Kauffmans, \$1.00; Harry Brindle, Kauffmans, 50 cents; Mrs. Sam. G. Miller, Kauffmans, \$1.00; Samuel Gible, Lykens, \$2.00; A Sister, 50 cents; Rebecca Wilson and Sister, Church Hill, 50 cents; John Lehner, Upton, \$2.00, 10 00

Middle District, Individuals: Elizabeth Replogle, Altoona, \$5.00; Young people of Huntingdon, \$5.00; Atta Brown, Woodbury, \$6.00; Jacob C. Strayer, Woodbury, \$5.20; Anna Allgier, \$1.00, 22 20

OHIO—\$12.00.

Southern District, Sunday school: Fourmile, 12 00

IOWA—\$6.00.

Southern District, Individuals: Three Sisters, Keota, 6 00

INDIANA—\$5.10.

Middle District, Sunday school: West Sugar Creek, 5 10

MARYLAND—4.00.

Eastern District, Individual: H. C. Englar, New Windsor, ... 4 00

NEW YORK—90 cents.

Individual: A Brother, 90

Total for month, 60 20

Previously reported, 91 71

Tabernacle collection, 2 00

Total for year thus far, \$ 153 91

China's Millions.

PENNSYLVANIA—\$16.50.

Eastern District, Individual: J. S. Andes, Birdsboro, 16 50

VIRGINIA—\$9.00.

First District, Individuals: A Brother and Sister, Roanoke, ... 9 00

IOWA—\$1.00.

Southern District, Individual: P. G. Hopwood, North English, 1 00

Total for month, 26 50

Previously reported, 49 40

Tabernacle collection, 2 00

Total for year thus far, \$ 77 90

Colored Mission in United States.

INDIANA—\$70.00.

Middle District, Congregation: Bachelor's Run, 36 00

Southern District, Congregation: Fournmile, 34 00

Total for month,\$ 70 00

Previously reported, 39 00

Total for year thus far,.... 109 00

Africa.

OHIO—50 cents.

Southern District, Congregation: Salem, 50

Total for month,\$ 50

Previously reported, 69 00

Total for year thus far,....\$ 69 50

REPORT OF CHICAGO MISSION FOR AUGUST, 1903.

Cash Received.

Balance on hand,\$33 27

E. R. Weimer, Salem, Oregon,... 1 25

J. Homer Bright, Dayton, Ohio,

No. 4, 2 50

Edith Brubaker's Sunday-school

class, Peru, Ind., 6 00

Sold a Bible, 30

Mrs. Mary Ulery, Milford, Ind.... 1 00

Amanda Roddy, Johnstown, Pa., 1 00

Amanda Roddy's Sunday-school

class, by selling flowers: S.

Owen Hofecker, 25 cents; I.

Merle Hofecker, 25 cents; Cora

E. Hofecker, 25 cents; Lloyd

Hofecker, 25 cents; Myron L.

Hofecker, 25 cents; Roy Q. Ho-

fecker, 25 cents; Alice A. Rod-

dy, 50 cents; total, 2 00

Industrial work, 3 91

General Mission Board, 25 00

Fannie L. Moore, Smithfield, Pa., 1 00

\$77 23

Cash Paid Out.

Living fund,\$14 50

Rent, 10 00

Gas, 80

Help to poor, 3 00

Incidentals, 1 78

Car fare for mission visits,..... 45

Support for workers, 23 00

Industrial school, 2 83

\$56 36

Balance on hand,\$20 87

Cora Cripe.

660 S. Ashland Ave., Chicago.

REPORT OF BROOKLYN MISSION FOR AUGUST, 1903.

Balance on hand,\$ 2 00

Mission board, 120 00

Pipe Creek Sunday school, Md., 4 00

Dry Valley Sunday school, Mait-

land, Pa., 3 45

W. D. Leedy, Cerrogoro, Ill.,.. 2 00

Mrs. H. A. Spanogle, 1 00

Young People's Bible Meeting

(Louisa Wisler), 5 75

\$138 20

Expenditures.

Rent,\$ 52 00

Gas and oil, etc., 5 00

Living fund, 39 00

Allowance for helper, 20 00

Charity work among the poor,.. 7 20

Car fare, express, etc.,..... 5 00

\$128 20

Balance, 10 00

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

"It is of more importance to save a soul than to found an empire." This was the remarkable utterance of a Frenchman who had been sent to northern New York to found a new empire for his country, and was addressed to the first missionary in the same region. The remark was made by Champlain to Father Jogues.

LOW RATES TO CALIFORNIA.

Why not go in October, when the rates are low? Only \$61.65 from Elgin, Ill., to San Francisco or Los Angeles and return, October 8 to 17, via the Chicago, Milwaukee & St. Paul Railway. Excellent train service. Tickets good on the Overland Limited or two other fast daily trains via this line. Complete information on request.

F. A. MILLER,

General Passenger Agent,

Chicago.

The Missionary Visitor.

Vol. V.

NOVEMBER, 1903.

No. II.

Love cannot flow into the heart until love flows out.

It is how we live more than where we live.—Fidelia Fiske.

The lesson of the missionary is the enchanter's wand.—Charles Darwin.

Whatever Providence gives you to do, do it with all your heart.—Fidelia Fiske.

He who loves not lives not; he who lives by the Life cannot die.—Raymond Lull.

No missionary is better employed than the competent translator.—Canon Edmunds.

Those that do most for the heathen abroad are those that do most for the heathen at home.—John G. Paton.

If you want to serve your race, go where no one else will go and do what no one else will do.—Mary Lion.

A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the Book.—Adoniram Judson.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—Anon.

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—Arthur T. Pierson.

Information is the true foundation of missionary interest. Special appeals will arouse enthusiasm for a time, but it will not last.—Charles Cuthbert Hall.

There never was a brighter day in the history of missions than to-day. The obstacles have all been surveyed and all have been surmounted.—John Potts.

Men who live near to God and are willing to suffer anything for Christ's sake without being proud of it, these are the men we want.—Adoniram Judson.

Mr. Harlan P. Beach says that every Chinese word expressing the thought of vice has the sign for "woman" in it as a radical. This shows the heathen contempt for woman.

Emotion is no substitute for action. You love Africa? "God so loved that He gave"—what? Superfluities? Leavings? That which cost Him nothing?—George L. Pilkington.

Everywhere God's strong hand was busy during the nineteenth century preparing a highway among the nations of the world for His spiritual and eternal kingdom on the earth.—James S. Dennis.

Gospel and commerce—but it must be Gospel first. Wherever there has been the slightest spark of civilization in the Southern Seas it has been because the Gospel has been preached there. Civilization! The rampart can only be stormed by those who carry the cross.—James Chalmers.

A LESSON IN CHURCH PROPAGATION.

By the Editor.

About a quarter of a century ago there was quite an emigration into Rice, Reno and McPherson counties, in Kansas. The emigrants were gathered mainly from Illinois and Indiana, and were taken forward by the genial direction of Bro. Geo. L. McDonaugh, who has been a successful worker in this line, lo, these many years.

Bro. McDonaugh was then working for the Santa Fe railroad, one of the pioneers into this western country, and perhaps having more to do with settling up the counties named than any other line. Even to-day it is difficult to find a better-equipped and more thoroughly pleasing line on which to travel than the Santa Fe, for strong competitive lines have entered the territory and compelled her to put forth her best efforts to hold all she has gained.

Colonization in those days was attended with as many perplexities as it dare be in any of the present day movements. The same almost worthless, floating population was carried with the noble, true, hard-working people that go to the frontier to better their condition and are willing to strive earnestly to accomplish this end. These easily discouraged ones turned back soon and told of hardships in such a way as showed lack of courage, and gave to Kansas an unmerited name of not being a goodly land.

Kansas does not have all the advantages and no disadvantages; she has never claimed that much. But the wail of distress made by these less courageous ones was caught up in the Eastern States, and has been lisped over and over until all marks of the original have gone, and something very difficult remains in the minds of many who are "so thankful they do not have their homes in far-away Kansas."

Kansas has had her backsets,—hot winds, droughts, failures,—and no one denies that. When emigration set upon this land, it must be remembered that the geographies marked all this part as "The Great American Desert." That very name tells what has been overcome by the persistent pioneer.

To-day these same counties, with others around them, show the marks of prosperity on nearly every hand. This perhaps is as marked in church life as anywhere, and there can be no doubt but that in many other parts of the State the same holds true.

Soon after the first settlers moved in, the Brethren organized a church. This included all the members in the three counties named. A hundred would be high for a total membership.

To-day in this same territory are to be found the following congregations flourishing: The Pleasant View, including the territory around Darlow. In the bounds of this congregation is a well-conducted old people's home belonging to the Southwest District of Kansas. There is also the Salem congregation, the one near Lyons, Monitor, McPherson and East McPherson. These all have good houses of worship and a total membership five times as great as the parent body had.

In the McPherson congregation there is not only found the thrift and enthusiasm of a strong membership, but as is known, here one of the Brethren's schools is flourishing. Whatever may have been the past of this institution in trial and loss—it has had its share—it is a pleasure and satisfaction to find assurance on every hand that a brighter and better day is now at hand. The spirit of the broad prairies surrounding the college is carried within its walls, and there is that consecration of endeavor, that earnestness of thought and depth of feeling that, methinks, would have delighted such an one as Paul, could he be here to visit the place.

A Sunday within her walls is full of duties. Preaching at ten, followed by a well-conducted Sunday school, occupies the forenoon. A meeting of the "Volunteers" at three, in which was reported that over one hundred students were taking up systematic study of missions during the year, young people's Association meetings at four, in which four different classes were organized for the study of the Bible, the preaching service again in the evening,—these with one baptism, a young man who the preceding Sunday at the Association meeting signified his willingness to follow Christ, made up the main part of the religious work of the Lord's Day, Sept. 20.

A hurried examination of the books of the Association revealed two facts: First, that the student is expected to spend fifteen minutes each day of the week in Bible study, and on Sunday at nine his class meets, prays, discusses and interchanges thoughts on the week's work. Second, that every student who thus works out the course of the four years will have such a knowledge of the Bible and Bible men as two-thirds of the ministers of the Brethren to-day do not have.

Would to God that every son and daughter of Brethren's homes could be brought under such influences! What would not the church of the next generation accomplish in Jesus' name! Think of these young men and women, members and not members of church, thus having their daily lives hallowed by some choice thought and Scripture lesson! What a treasure school life will be to them in after years! What a power their lives will be to win others to their Great Teacher! And when they do go out into active life, what may not those, who have sacrificed and suffered that these young people could have what they have, expect from their efforts?

Going back to the days of colonization and reviewing what has been endured, it looks like it cost too much. Yet to-day no one of those who helped to "pay the price" gives one word of complaint. On

every hand there seems to be but one note of contentment from a financial standpoint. In spiritual things with present attainment there is a strong desire to do still better work for Jesus.

What is the lesson from this imperfect story of a bit of church history within our day? If God, through the faithful handiwork of His children, can bring about such a transformation in so short a time in "arid Kansas," will He not do as great or greater things elsewhere? The Dakotas and parts of the great Northwest may tell a story of achievement in some particulars greater in a shorter time. Be it so, it but emphasizes the lesson.

Other lands and climes lay claim to the Gospel and the good people of God. Why would not God bless and prosper a colonization project to the more healthful parts of South America or Africa as He has done in parts of the United States? If done in His name and to promote His cause, there is no reason to believe otherwise than that wonderful results would follow.

Disease, sickness, death, disappointment and deprivations would characterize such a movement. But what of that? Shall the church stand back because of this? Will she be less courageous than the handfuls that now and then have left home and comforts and planted churches on the frontier? Nay, as her resources are greater, so she should be the more fearless and zealous.

CHANGES IN THE LAST TEN YEARS IN JAPAN.

Extracted from an article in Spirit of Missions, prepared by E. R. Woodman, of Tokyo.

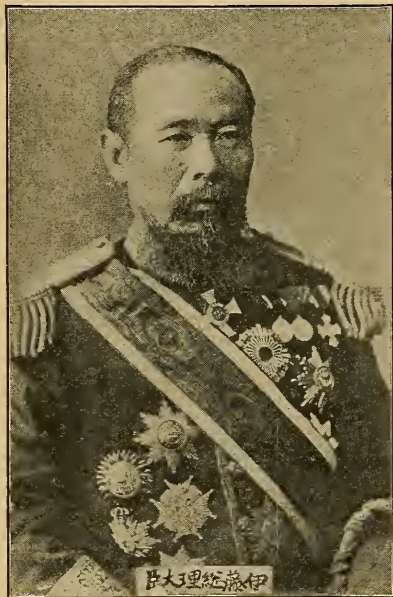
Ten years ago the new national constitution had been in existence for four years. It was still on trial, the foreigners looking on interestedly to watch the working out of the new ideas. No other country has been in a like position. European nations have gradu-

ally worked their way out from monarchical or feudal oppression, contending for years, sometimes, to make slight headway. Japan has the oldest single dynasty in the world, and until half a century ago had a feudal system. Almost at a stroke the whole system was abolished; and on February 12, 1889, the present occupant in lineal descent of Jimmu Tenno's throne graciously allowed

the removal of the former property qualification for membership in the lower house. This will make possible the election of some good men who otherwise would have been excluded.

Just at present the political world is in quite a ferment. Naturally, when power is given to a people they wish to exercise it. The lower house here, as in England, represents the people. The upper house, or House of Peers, stands for more conservative ideas. For years the lower house has been struggling to make itself more and more of a power in legislation. A number of times it has been dissolved by the government, but every year a gain has been made. The great object aimed at is "party government," and a cabinet responsible to the people and not to the emperor, as now.

December 28, 1902, the lower house was again dissolved, and a new election became necessary. By this election the liberal party certainly has not lost. The new Diet is just now (May, 1903) commencing its sessions. It is at this moment an open question whether the lower house will still continue its opposition to the ministry. At all events the day of party government may be very near, for it now has most substantial support, which hitherto it has lacked. The man above all others to whom Japan is indebted for its present enlightened constitution is Marquis Ito—the "father of the constitution." This wise and judicious statesman has from the first been a leader, or rather, we might say, a trainer and guide. He has led in somewhat the same way as a father leads his children—not giving the people all they wanted until the proper time came. Hitherto he has declined to give favorable notice to the ever-growing desire for party government. Now, however, he has not only given his sympathy, but has himself consented to be a party leader, thus in a way separating himself from his former colleagues, fellow veterans of years of labor for Japan.



MARQUIS ITO, "THE GRAND OLD MAN OF JAPAN."

his subjects to have some voice in public affairs, and to elect some delegates of their own to frame new legislation. The suffrage at first was very restricted, but one of the notable events of the decade has been its extension. The election of members of the Diet, which took place in August, 1902, was conducted under the new suffrage laws. Before this election the number of electors was about 450,000. This number was increased to about 1,000,000, the membership of the lower house of the Diet increasing at the same time from 300 to 375. Another great change is



FUJIYAMA, THE SACRED MOUNTAIN OF JAPAN.

Japanese tradition says that the mountain sprang up in a moment at the time of the great earthquake, 286 B. C. Should any one question the truth of the statement, his informant can urge, "There is the mountain." It is literally worshiped by the Japanese, and thousands of pilgrims climb its summit every summer.

All this may seem to have no connection with mission work, but it has, indirectly at least. It means that "Young Japan" progressive, foreign educated Japan—is fast coming to the front; and that old time conservatism and distrust of foreigners and their ways are going to the rear.

The Anglo-Japanese Alliance.

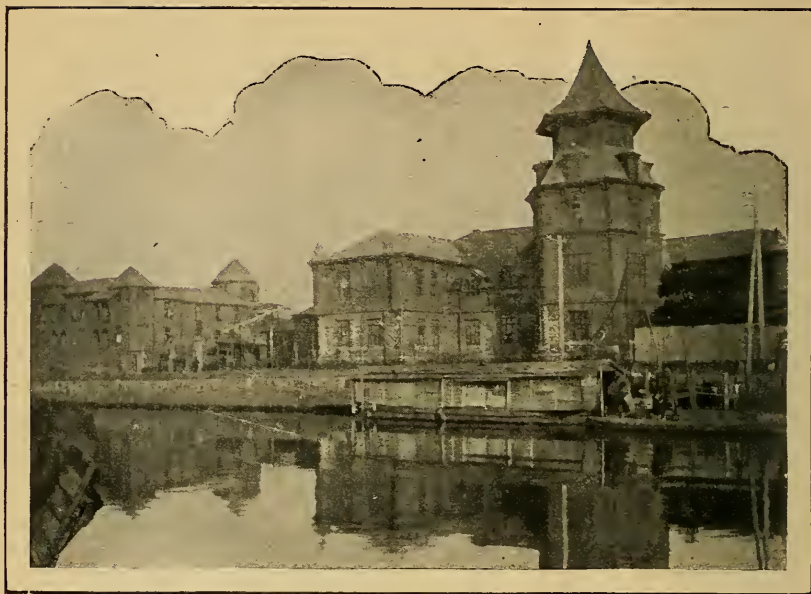
A recent event of great interest, not only to Japan, but to other nations also, is the "Anglo-Japanese Alliance," consummated last year. The Japanese naturally feel proud of this, for it is the first recognition of an Oriental by an Occidental nation. Great were the rejoicings all over the country when the alliance was announced. The natural result of this state of affairs is a subsidence of the strong anti-foreign feeling which formerly prevailed. Officials of both governments vie with each other to increase the already cordial entente.

Treaty Revision.

The event of the last decade, which has had more direct influence on the foreign missionary and his work than

anything yet named, is the revision of the old treaties by which "extra territoriality" was abolished and all resident foreigners came under the Japanese jurisdiction. This dates from the summer of 1899. Before that time foreigners were under the jurisdiction of their respective governments. Japanese police had no right to enter a foreigner's premises without his consent, and all law cases were tried in the defendant's consular court. As can be imagined, this state of things was galling to the Japanese, but they made the alien pay for his exemption from Chinese control. Except by special government permission, no foreigner was allowed to reside or to do business outside of the foreign concessions, which were few in number and small in extent. In Tokyo for instance, the concession consisted of about sixty building lots. Anyone wishing to reside outside of these was required to obtain permission, and, nominally at least, be in service of some Japanese.

What a hamper this was to mission work! But this was not all. There



ST PAUL'S COLLEGE, TOKYO.

were five "treaty ports" where foreigners might reside (in the concessions), but they could not travel beyond twenty-five miles from one of these open ports without a passport. These passports were granted by the Japanese government, at the request of the representative of the country whose citizen wished to travel. The passports were not difficult to obtain on certain conditions. They were granted for two, and only two, reasons,—“health” or “scientific observation.” For years when there were but few native evangelists, the foreign missionary longed to visit the interior to preach the Gospel. But the government could not give passports for such purposes. If a passport were requested for this reason, it was always refused. As years went by, however, the use by missionaries of their passports for evangelistic tours was officially winked at. But many missionaries felt that they could not conscientiously use passports. The passport system was undoubtedly a great hindrance

to evangelistic work. At the revision of the treaties all this was changed, and now, as long as we obey the laws of the country, we can travel anywhere, without let or hindrance, to preach or lecture. It ought to be said here that even under the passport regime the itinerant mission work was helped rather than hindered by the police in the interior. Permission always had to be obtained for anyone to hold a public meeting, and almost without exception this privilege was granted to the foreign missionary.

Property Rights.

Again, in the anti-revision days no foreigner could hold property in his own name, outside the concessions. All such property had to be held in the name of a Japanese, and was wholly beyond the legal control of the foreign owner. Schools, mission residences, chapels, representing many thousands of dollars, were held by Japanese trustees, the real owners of the property relying on the moral integrity of these native holders



JAPANESE BUDDHIST PRIESTS.

Buddhism in Japan is divided into numerous sects; between some of them violent enmities exist.

not to take advantage of the situation. This was quite unsafe, not because of a lack of integrity on the part of the trustees, but on account of changes and chances which might occur. Suppose a foreigner should put property valued at \$10,000 in the hands, as trustee, of Mr. A., a prosperous Japanese business man. For years all goes well, then Mr. A. gets into financial difficulties and becomes bankrupt. His creditors hunt up his assets and find a certain piece of property valued at \$10,000 registered in his name. What is to prevent their attacking it? The foreign owner would have no legal redress. Or if Mr. A. had died there was nothing to prevent his heirs, possibly non-Christians, claiming the property found registered in his name.

In anti-revision days, if I am not mistaken, a Christian congregation could not be registered as a "legal person," and thus had no legal status. After revision this was allowed to Japanese subjects. This was a great improvement on the former method, as an organized

Christian congregation could legally hold property for religious uses, and this would not be liable to alienation.

Some time ago foreign missionaries thought they might be allowed to hold mission property in their own names, having no Japanese partners. I think the American Baptists were the first, or certainly one of the first, associations to apply to the government to be acknowledged before the law as a "juridical person." They were delighted to find that their request was granted. Other Christian bodies then attempted to gain the same privilege. Some of the applications were favorably received and others refused. Our mission is among the fortunate ones. Very recently a number of the members of our mission, all foreigners, have been incorporated as a "juridical person" under the laws of Japan, and they can now hold in their own names all of our mission property, wherever situated. Probably no one in the United States can appreciate how much this means to us and to the missions.

The Government and Educational Institutions.

So much for the benefits that have come through treaty revision. Something else came after revision which seriously affected the boys' schools of the middle grade, a most important part of our mission work. The policy of the educational department has been to discourage private schools, native as well as foreign. Certain privileges are granted to pupils of government schools which are withheld from others. One of these applies to students wishing to enter the Imperial universities; another to those liable to army conscription. In order to have a boys' middle school prosper it seems necessary for it to have a license from the educational department. To obtain this the school must submit to the government curriculum. About four years ago the Minister of Education put forth a regulation prohibiting religious instruction in any school under the department. This was a great blow to mission schools. They have little reason for existence except to give religious instruction. Some are inclined to think that this blow was intended for the Christian schools, but the writer does not share this view. Religious teaching of any and every kind is excluded, Buddhist as well as Christian. The government had a right to make such a regulation, just as much as anyone in the United States has to forbid even the reading of the Bible in its schools.

When this change took place the writer was most decidedly opposed to our mission schools securing licenses on such conditions. It looked to him then like hauling down our colors. Most mission schools have, I believe, not taken licenses. This means smaller schools for boys. Certainly nonchristian boys will attend the school where they can receive the most benefit and have the most official privileges. As regards St. Paul's College, time has proved that opponents to securing a license have been happily

disappointed. Religious teaching is prohibited in the school building proper, but it is not excluded from the dormitories where scores of the students live, and this under much the same rules that governed the old mission schools. The parents or guardians of all the boys entering the dormitory are required to sign a paper to the effect that boys must attend morning and evening prayers. The tone of the school is good and the boys flock to the cathedral morning and evening. There is a larger percentage of Christian students in St. Paul's than in any other boys' school in the country.

Some Evidences of Progress.

One who, like the writer, can look back twenty-three years, can see a wonderful change for the better in the status of Christianity in Japan. Converts are steadily increasing in numbers, and what is as much to the point, the ethical code of Christianity is gradually permeating the nation. What has been considered wrong in Christian countries is coming to be considered wrong here.

It is a mistake to say or think that there was no good in the Japanese people before Christianity came here. There was and is very much good in them, apart from any Christian influence. They have some fine traits of character. They have faults (some other people have too), and such faults as they have we firmly believe that Christianity can correct. It can do for them what it has done for other nations.

What will the next ten years do? That depends largely upon the church at home. The old, old cry—how familiar it must now be!—must be uttered again, yes, again and again continually, until Japan has become a Christian country: We must have MORE WORKERS.

THE OPENING OF JAPAN TO MODERN CIVILIZATION.

By J. W. Swigart.

There is no other modern nation of prominence which has risen from the se-

clusion and conservatism of the ages in so short a time as the little nation of Japan. Like China, through many hundred years it boasted of its unbroken line of rulers and customs, satisfied with its religion and looking on any change or innovation as a horrible monster.

Its earliest religion was Shintooism, a simple nature worship with numberless gods, and goes back into the misty ages of the past. Even now this is the recognized religion of the government. In the third century A. D. the Chinese came into the country and introduced their religious belief,—Buddhism. This has become the religion of the common people.

As may be expected from the nature of these religions and their many superstitious priests, any new religion would be kept out, if it were at all possible, as it is in Catholic countries. This was carried so far that not only was no one allowed to enter the country, but no one was allowed to leave it.

Japan was first brought to notice by the Italian Marco Polo, near the close of the thirteenth century. In 1542 the Jesuits, a Catholic order, entered the country and began work on a large scale, so that at the end of thirty years the converts numbered 150,000 and later reached the enormous figure of half a million. But these were the results of Catholicism which accommodated itself to the native religion and left it almost as heathenish as it was before.

In 1614 the emperor thought he had discovered a plot among the Christians against the government and immediately began a most rigid system of persecutions, and it has been estimated that more than 200,000 of the native Christians perished.

In 1624 all foreigners except Dutch and Chinese were banished and the doors of Japan were securely locked, and though attempts were made by American and European nations to open these doors, all were unsuccessful. Even the ambassadors sent by European nations without any connection with religion

were kept out as rigorously as the missionaries themselves. This condition lasted until 1853, when an American squadron under Admiral Perry sailed into the Gulf of Yedo. After much difficulty he made a treaty with the Japanese government, opening two ports to American commerce. It is said that as he sailed away he called his men on deck and together they sang, "Praise God from whom all blessings flow."

From that time progress has been very rapid, although not without its backsets. Numerous treaties have been made with other countries, and western customs have been largely adopted, especially in governmental circles.

Missions have been started slowly since the opening of Japan. First, the Catholics, remembering their successes before, came in, but have not accomplished very much.

The people along with their western ideas and science have rejected to a great extent their religion, and have not accepted Christianity to a very large extent, so that to-day it may be called a nation of skeptics, the most deplorable condition into which it could fall, and the hardest to arouse to a new faith.

The population is forty-six and one-half millions. There are 772 foreign missionaries, or one missionary to 60,000 people, truly a ripe field for the harvest.

Huntingdon, Pa.

THE MILLS OF GOD GRIND SLOWLY BUT SURELY.

By G. J. Fercken.

When under Louis XIV and at his command the noble Huguenots were expelled from France, this corrupt monarch was not conscious of the great blow he was inflicting on his own country, not only in his own times, but in all future times. By the expulsion of these noble sons of the Reformation, France was doomed to become materially, morally and spiritually poor; while the coun-

tries which received them so hospitably were destined to become, by their lasting presence, materially, morally and spiritually rich. The 800,000 Huguenots expelled found a refuge in England, Holland, Germany, Sweden, Denmark and America even, bringing with them to these hospitable countries their fortune, trades, industries and, what was infinitely better, their faith, morality, piety, uprightness of character and rectitude of conscience. To them and their sterling qualities is due to-day, in a great measure, the prosperity of these countries; so history tells us. To their cruel treatment and expulsion is due France's retrogression, a fact which even a great French daily admitted in its columns the other day!

How true is the saying, "God's mills grind slowly, but surely." After more than two centuries, those who worked in the dark and influenced the governmental authorities of France to expel the Protestants, are expelled themselves! Who is now closing schools, convents and monasteries; driving out and banishing monks and nuns by thousands? Not the Protestants of France who are not so powerful nor so unchristian to think of revenge, but the governmental authorities themselves who see in these black-robed men and women a constant peril and menace to this young republic of thirty-three years! These, unlike the Huguenots and now posing for "martyrs," will, wherever they go, bring with them that religion which is nothing but sheer love of rule, and that ill-omened education which, beginning by the implantation of superstition, finally ends by the formation of carnal, materialistic generations!

It would be uncharitable and unchristian to rejoice at the ejection and exile of so many thousand priests and nuns; but to see the workings of Providence and the great lessons God wishes us to learn from the present state of religious agitation in France is the duty of every child of God whom the Truth has en-

lightened, and to whom this Truth "hath given to discern the signs of the times." The lesson for us is this, that France needs the Gospel and that the Lord God Almighty is now clearing and paving the way for it! No people of the Latin race is more charming and interesting than the French, and had France been a Protestant nation by her accepting the Gospel, when so much blood was shed on her soil for its sake, this fine country, with its frank, chivalrous, kind-hearted, good-natured, generous, impulsive and hospitable people, would be the best on earth to live in, for the Gospel would have fashioned them otherwise! But now the pernicious Romanistic education of so many centuries has made them such that the Gospel finds obstacles and difficulties in reaching their hearts and understanding. Our labors of a few years among them will not suffice for great results, and the labors of many centuries will only accomplish a little; and as our lives are not computed by centuries, all we can do, and all that God expects us to do, is to sow faithfully in our day and generation, until others succeed us to do the same, and until God Himself in His own good time brings in evidence what He wishes human instrumentalities to accomplish for Him and His cause on earth. We are never individually the whole chain in His hands, but each of us, as missionaries, is but a link of the chain. The essential is that each of us be not a tin, brass, copper, or even silver link, for the chain is all of gold, and of gold must be each link!

Montreal, par la Cluse Ain, France.

TUSKEGEE INSTITUTE.

During 1902-03 the total number of students enrolled was 1,497. Of these 1,015 were men and 482 women. They come from thirty States, three Territories, the District of Columbia, Africa, the West Indies, Bahama Islands, British Honduras and Central America. The good that Booker T. Washington is doing for his own race cannot be foretold, as he multiplies himself through the lives of all these young people of his own race.

Editorial Comment.

THANKSGIVING DAY.

"Still thy winds, O wild November!
—Let their angry music sleep!
Give us Sabbath o'er the city;
Hush thy tempest on the deep!
With the golden sheaf of autumn
Lifted in its stalwart hands,
At the threshold of the winter,
Lo, a grateful nation stands!
Up the year's long path of blessings,
Heedless, thankless, we have trod;
But to-day the people's altar
Sends its incense up to God.
Ring aloud in spire and turret,
In your windy prison cells.
Ring the morning in with anthems
Of Thanksgiving, O ye bells!"

* * *

THANKSGIVING.

"Blessed be the Lord, who daily loadeth us with benefits."—Psa. 68: 19.

The song that was in the Psalmist's heart should ever be in the heart of all God's children. Note that David said "daily" are the benefits loaded upon us, and how true that is.

Perhaps we have not seen these loads because, Naaman-like, we have been looking for the great blessings of life,—the unusual or the special,—and have not counted the loading because it has come daily.

Suppose that to-morrow morning we should waken up to find ourselves breathing some poisonous gas that sickens us, and yet we could not get away from it; or we should go to our wells for water to drink and find them all empty; or we should go to our flour chests and find them empty too, and know we had no means whatever of replenishing them. Then would these "daily" blessings loom up in their full importance as the pantings for pure air, the unquenchable thirst and unsatisfying pangs of hunger would press us down.

How thoughtless and unappreciative

are those people here and there who go about saying, "I have nothing especially to be thankful for."

But there are reasons for thanksgiving from other sources than the daily necessities of life. The garnerers are well filled from another year of blessings,—most people have been able to pay off part of their debts or lay aside something for that specter of the future, "the rainy day." Few, indeed, if any, have come to want during the year that is past, and there is much to be thankful for from the temporal blessings that are ours.

And then the flood of spiritual blessings! Say what you will of the condition of the church in this way or that, the cause of Christ is pressing onward and the Lord of heaven is nearer Lord in earth than He has ever been before. The Brethern church is no exception. What growth in evangelization! What effort on the part of individual congregations, State Districts and the General Board to reach out in world-wide salvation!

Then, brethren and sisters, while we gather to sing our praises to Him, let us express our thanksgiving in that material way that proves to our God that indeed we are thankful. Let us, while upon our knees, forget not our dear ones on the frontier in this and other lands,—our representatives who are enduring hardships in our stead,—and while commending them to His favor, let us liberally make that favor possible to these dear ones. Let our thanksgiving offering this year be fully commensurate with the greatness of our blessings from God.

* * *

CHURCH EXTENSION FUND.

At the last Annual Meeting the plan of assisting in building meetinghouses

was changed so as to render assistance only by a loan on easy terms. The Committee at the last meeting defined what those easy terms shall be. Assistance will be rendered to help build a house, the amount of assistance not to exceed one-third the value of house and lot. This assistance shall pay off all indebtedness to the house, leaving it free of debt save what is owed the Committee. The amount loaned on the house will be without interest, payable in installments covering five years. One installment will come due each year. The first installment is to come due the first of November, one year after the loan is made. When an installment matures and is not paid it at once commences to earn six per cent interest from that date. To illustrate:

Suppose the Elgin church should borrow \$500 on July 1, 1903.

The first installment would become due November 1, 1904, and if not paid then would commence earning six per cent from that date.

The second installment would come due November 1, 1905, and if not paid would commence earning interest at that date. And thus with all the payments.

The purpose is to render aid to churches without interest, and if churches make the effort they can easily refund the money to the Committee again.

Why not let the church have the money as a gift? For two reasons:

First, a church that is willing to receive and not give is hardly worthy of receiving. Further, a church in good enough shape to build a house surely by this help ought to prosper so that she can give it all back in the allotted time, or near that. It is better for her that she do this.

Second, this money, when received again by the Committee, is used to help build other houses and thus the work goes on, the same money being used to build house after house. Complete instructions and blanks, etc., will be sent

to anyone desiring to know more about the plan.

A sister at Lanark was the first contributor to this fund, she having sent in \$100. This fund is known as the "Church Extension Fund," and those who would like to see their money repeated in meetinghouse after meetinghouse can place it in this fund and it will be so used.

INDUSTRIAL WORK FOR INDIA ORPHANS.

The United Free church has, during past years, been actively engaged in the care and support of orphans. A new phase of the work, however, has met them. Many of the children have grown up to manhood and womanhood, and have not yet been sufficiently indoctrinated to be thrown out upon the world. To provide a means for industrial occupation for these famine orphans and other Christians who do not have a means of livelihood a stock company has been organized, called the "Scottish Mission Industries Company, Limited," with a capital of £10,000. For the present but 6,000 shares of £1 each will be issued. This company will be managed on a strictly commercial basis, and enter upon such business as will promise a good earning. All profits over five per cent will be turned over to foreign missions. However, a provision is made to take of the excess earnings annually an amount to be held as reserve capital, until said amount has reached half the paid-up capital. This surplus, if the company ever closes business, is also to be turned over to foreign missions.

The plan is given thus complete because on much the same plan do the Brethren own the publishing interests at Elgin, Illinois. And it may not be amiss to say that the House should be conducted on a strictly business basis, and the charity side of its work should be carried on only from the declared earnings. Now and then some one

writes and acts as though, since the church owns the Publishing House, he should have his goods for nothing, or at least at a price greatly below the cost of production. Our publishing interests have a different purpose in view.

Further, who is not gratified that, after all expenses are paid and a healthy reserve has been formed, there still have been goodly sums annually to give to the missions of the church? If all the present generation does not appreciate what the donors did when the stock of the Publishing House was given to the church, the next generation will rise up and thank them for what they have done in the name of the Lord.

THOSE INDIAN COINS.

Little did the editor think one year ago when he announced the India coins for premiums to the Visitor that it would take just one year to get them here. That, however, is the fact. But they are here now and ready for distribution.

However, when it came to arrange for their distribution it was discovered that last spring, in a certain shift of the Visitor list here, a proof was not preserved of the names of those entitled to the coins. Since then a number of names have come on this list who are not entitled to them. We would gladly give to every one did we have them. But we do not, and to meet the difficulty we propose the following plan:—

Of course you will want to subscribe for the Visitor for 1904. In sending in your subscription please put the letter "c" before your name and we will at once mail you the coins.

If, however, for some reason you do not propose to subscribe for 1904, or are not ready to do so now, and will send in your name, so stating these facts, we will at once mail you the coins. We are anxious that every one who counted on a coin get it, and trust that through

this notice no one will be missed. Address your letters to the Brethren Publishing House, Elgin, Illinois.

BOUND VOLUMES OF THE VISITOR.

To meet a small demand for bound volumes of the Visitor the following propositions are offered to the readers:

Anyone sending 35 cents and his papers for the year can have them bound in neat cloth binding, lettered and all complete. The papers should be sent postpaid and the postage for the return of the volume, 15 cents additional, should be sent along.

For \$1 we will send a copy of the Visitor each month to a reader, save a complete set here in the office till the end of the year, then bind and send it postpaid to him. He can then give away the copies he has received during the year. This offer applies for 1904. We cannot do this for 1903, as we do not have the copies on hand. Address your orders to the Brethren Publishing House, Elgin, Illinois.

SECRETARY GOING ABROAD.

Boards are finding it very helpful to have some representative go over the different fields, study their needs and offer suggestions on the different parts of mission work. Usually this representative is some member of the board who will afterwards be with them in meetings, so as to lend counsel in the deliberations. Lately the United Presbyterians decided to send out their efficient secretary, C. R. Watson, to be gone six months. During this time he is expected to visit the missions of the church in India, Egypt and Eastern Soudan.

Elder D. L. Miller has been doing this class of work for the Brethren ever since the missions have been opened, and his visits have always proven very helpful both at home and abroad.

SISTER McCANN.

It is to be much regretted that Sister McCann, after carefully considering every side of the question, has felt it her duty to return home. She sailed on September 15 and before this comes to our readers will have reached the home of her mother, Sister Gibbel, near Lititz, Pa. Their little son, Henry, returned with her. Brother McCann, feeling the need of his help on the field, remained back for the present.

The country in which Brother McCann's settled has been one of grave problems and attended with important results. Brother McCann has labored fearlessly and the Lord has blessed his labors.

Both himself and his wife will have the sympathy of every missionary-loving member as they spend some time separated in their labors.

A NATIVE SUPPORTED.

Enclosed find check for \$50, the Lord's portion of a certain brother's earnings. This money he wants to be used in support of a native missionary in India. This brother has but a small income above what he earns by days' work. He has a system and by referring to his books you will find that he has given for the cause of Christ, the church, and poor, over \$300 since 1899. What a power for good the church would be if every brother and sister would adopt this system, "give one-tenth."

Lee Boyer.

MARRIED.

Just before leaving home to sail for India Bro. Isaac S. Long and Effie Shewalter were married. Thus in stepping out on life's sea have they pledged each the other to help and sustain until death divides them. May many years of successful work be theirs in India.

THE MORAVIANS.

The progress of the Moravian church always attracts attention, for it has been the most missionary church in the world. In a recent report they state that they have 465 missionaries on the foreign field besides 1,803 helpers. Last year they had an increase in these mission churches in membership of 1,794.

TEN MOHAMMEDANS BAPTIZED.

The Bombay Mohammedan Mission News tells of ten Mohammedans who have been received by Christian baptism into one of the mission churches in India. One of them goes as a missionary for Christ to Persia. This is another indication that the power of the prophet is slowly waning.

FROM FAR-AWAY ALASKA.

Just lately at Nome the mail brought by a reindeer from Point Barrow, a point 1,000 miles away, contained a letter which tells of the ravages of disease at the latter place. Through the epidemic of measles and pneumonia many widows and widowers were left among the Eskimos. But they know little about mourning, for the practical side of life presses upon them. The woman makes all the boots, and the man soon hunts another wife who will continue to make boots for him to wear in that cold climate.

MEDICAL WORK.

Through "Mercy and Truth," the medical organ for the C. M. S., it is learned that in Africa, Palestine, Japan, China, India, Persia, and other countries 45 stations and 25 outstations, having a total of 1,831 beds and manned by 70 physicians and 34 nurses, are supported. Last year 15,648 in-patients were ministered to, besides visits made to over 800,000 out-patients.

THE INDIANS OF MANITOBA.

The Canadian Presbyterians have been doing good work among these people. They have now seventeen different mission points and maintain one industrial school, six boarding schools, and five day schools. In their schools last year were 370 children. They had 45 baptisms and closed the year with 375 communicants.



A HINDOO DENUNCIATION OF HINDOOISM.

If one wants vigorous and unqualified denunciation on Hindoo worship one need not go to the Christian missionary. The Hindoo himself, when in the mood for denunciation, is far more scathing than the missionary. Here, for example, is the way in which the Hitabude describes the famous Kalighat:

If we consider what takes place in this holy place we can only call it a place of sin. When we see in a Hindoo country a place of Hindoo pilgrimage in such a deplorable condition, there is no limit to our shame. For this reason we mention this subject again and again, and shall continue to do so as long as it is not remedied. In the shops where fruits and sweets are sold, all manner of sin is committed. Pilfering, stealing, pickpocketing are common occurrences, but in addition to this the modesty of women is outraged in this hell. In the adjoining resthouses these sins are committed. Shopkeepers by force or by trickery rob the pilgrims of all their money. The Brahmins with their marked foreheads, their bead necklaces, their clothes and garments stamped with the names of their gods (wolves in sheep's clothing), joining hands with shopkeepers, make it their chief business to rob the pilgrims, sharing the gains with them. Being considered a holy people, they are allowed to enter any part of the temple. Taking advantage of this privilege, they make it an oppor-

tunity to sin. The Brahmins are of the lowest character. Their daily custom is to drink and to make gaija. Such are the priests of our places of pilgrimage. We bow our heads with shame as we say it.—Harvest Field.



BIBLE STUDY AND CHARACTER BUILDING.

By Allan Eisenbise.

This combination is eminently proper and in the right order. The foundation for character building begins with Bible study, and is therefore of great importance.

The Bible is the Book of books. In it we find the rules of right living, the principles of life, and moreover we find the ideal of perfect character on earth,—Jesus Christ. It portrays the human heart, its weaknesses and the evil effects of sin. In it we find the love of God, His grace and power. He is able to save us and transform us by the power of His Spirit into true and noble characters.

In Peter's second epistle we find that the divine power has given us all things that pertain unto life and godliness. It also tells of his precious promises that by these we can be partakers of His divine nature.

1. We must leave and forsake the corruption and lust of the world.

2. Add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.

In the same chapter, verse 8, we find: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ."

We see that Bible study and character building go hand in hand. Let us, as young people, do all in our power to enlist young and old in personal Bible study, and lay a foundation for a true character. "For we build too low who build beneath the skies."

Mt. Carroll, Ill.

Reading Circle.

CIRCLE MEETING TOPICS FOR NOVEMBER, 1903.

For Sunday Evening, November 1.

Topic.—The Young Ruler.

Text.—Mark 10: 17-27.

References.—Matt. 16: 24; Mark 8: 34-38; Mark 3: 35; Mark 1: 16-21; Luke 6: 46; Luke 10: 42; Luke 12: 29-35; Luke 14: 27; Luke 17: 33-36; John 6: 65-69.

There Came One Running.—This showed his earnestness. They that will have eternal life must run for it. Like Christian in "Pilgrim's Progress" fleeing from the City of Destruction with his fingers in his ears, crying out, "Life, life," so we should run from the city of spiritual death to Jesus who is the Life. We need Him now; it is a matter of haste. If we delay it may be too late. How many have not gone in haste; how many have put it off from year to year until it was too late! Jesus says, "Seek ye first the kingdom of God," and "They that seek me early shall find me."

Jesus Loved Him.—I have thought that he must have been good to look at. He had observed the commandments, he had kept them, yet in his heart he felt that something was lacking. He was not content and he came to ask Jesus about it. He showed courage and strength of character by asking Jesus. The Jews were watching him. They hated Christ, but he was not afraid of them. He came to Jesus for help. I think we would have been drawn towards him as Jesus was. So many young men bear in their faces the record of broken commandments, and we read the story of sin. Their steps lead downward instead of upward.

One Link Missing.—He was very near the kingdom; but one link in the chain was gone, and that broke the whole chain. He was willing to commit everything to God excepting his property

that took up much of his thought and care. If he had sold it and given it to the poor, he would have many reproaches to bear from those who thought he acted like a fool. His family would oppose, and friends would desert him. He was not willing to deny himself and make this great sacrifice. The world is full of instances where the lack of some one thing is fatal to success. In a large room, where there are wires and bulbs and insulators all in perfect condition, these appliances and machinery avail nothing unless I touch the button and so turn on the electricity which will flood the room with light.

"The Great Refusal."—Hillis says: "For centuries scholars have spoken of this interview between Christ and the young ruler as the great refusal. Dante, wandering with Virgil through the Inferno, thought he saw this young ruler searching for his lost opportunity." Beholding him Christ loved him for what he was, and pointed out what he might become. He placed before him a vision of better things. Could he ever be contented again? Is it not likely that he remained sorrowful because he had turned away from Christ, turned away from giving up his great possessions, when Christ would have recompensed him with riches untold?

Question to be Answered by Older Members:

What are some of the hindrances in the way of our coming to Jesus?

1. The desire of riches.
2. The desire for honor and praise.
3. Fear of what our friends will say.
4. Unwillingness to deny self.

For Sunday Evening, November 8.

Topic.—In Debt.

Text.—"Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9.

References.—Matt. 27: 29-35; Titus 2: 13, 14; John 3: 16; 1 Peter 1: 18-23; John 14: 15-24; Matt. 25: 31-40; 2 Cor. 8: 1-5; Matt. 5: 8.

Jesus on the Cross.—When Count Zinzendorf was eighteen years old he saw in the Düsseldorf picture gallery a painting of Jesus crowned with thorns standing before Pilate. With it was this inscription in Latin: "This have I done for thee; what hast thou done for Me?" It haunted him, and led him to give himself without any reserve to the service of God. Moravian missionaries have been moved to go wherever the need was greatest, moved by his teaching and example. Christ has done so much for you and for me, can we pay the debt? It is beyond our power to pay Him. It would impoverish all kingdoms to try it, and then we would be hopelessly in His debt. Let us thank God that our salvation is a gift. And let us prove to Him that we would pay if we could, by giving Him the best we have.—our love, our talents, our culture, our leisure, our money, let us give them to Him who died for us.

A Christian Inheritance.—What a wealth of Christian associations have come down to us from our fathers! They took us to church, they built the old meetinghouses and worshiped in them through many weary years of toil and sacrifice. We pass through the same aisles to our seats which they occupied before us. Where are we building churches? If one has been left to us in this way, we should discharge the debt by helping some poor congregation to build a church—by helping them very liberally. Shall we reap selfishly where our fathers have sown, and then sit down at ease to enjoy the harvest? God will surely hold us accountable unless we try to pay these debts. The old hymn says:

"My Father's house of light,
My glory-circled throne,
I left, for earthly night,
For wand'rings sad and lone.
I left, I left it all for thee,
Hast thou left aught for me?"

A Feeling of Obligation.—How little of our living is prompted by a feeling of obligation. How many of our days are poisoned by discontent. How few of our prayers are thanksgivings. God has created us and placed us in this beautiful world. He has opened up the way of salvation. Surely we owe Him everything. Let us give Him our service cheerfully. We must look after some of the "little ones." It takes time and patience, but let us do it gladly as unto the Lord.

Questions to be Answered by Older Members:—

1. What do I owe Christ?

(1) My life.

(2) My love.

(3) My money.

(4) My time.

(5) My strength.

(6) My abilities.

(7) My knowledge.

2. What can I give to Christ to pay the debt? Rom. 14: 7, 8; 1 Cor. 6: 19, 20; Gal. 2: 19, 20; Matt. 5: 8; John 14: 23, 24; 2 Cor. 8: 1-5.

For Sunday Evening, November 15.

Topic.—The Siege of Jericho.

Text.—"And Jesus, answering, saith unto them, Have faith in God." Mark 11: 22; Joshua 6: 8-20.

References.—Isa. 44: 8; Isa. 50: 10; Psa. 62: 8; Psa. 115: 9-11; Prov. 3: 5; Psa. 27: 14; Ex. 14: 13; 1 Cor. 2: 5; Rom. 5: 1; Psa. 34: 8; Psa. 84: 5.

In the Land of Promise.—After many years of wanderings the Israelites had come at last to the homeland that was promised them. But there was work to be done. It was no easy conquest that lay before them and yet in one sense it was, since they had only to trust in God and He would conquer their enemies. Joshua understood this and he trusted and obeyed, giving the people the commands he had received from the Lord.

Jericho.—It is situated five or six miles west of Jordan and six or seven miles north of the Dead Sea. It was called the City of Palms, because a grand palm forest was east of it. A limestone range near by, and a number of beautiful foun-

tains that still make that land fertile, make up the surroundings. It was the key of western Palestine, the most important city in the valley of Jordan. It had strong gates and walls, and a rich heathen temple filled with gold, silver, iron and brass.

Trumpets of Rams' Horns.—There were no deadly weapons in the hands of the Israelites. They were to march slowly and silently around the city walls. God alone had the power to beat these walls down, and because Joshua was so earnest and fearless, the people marched day after day as God had commanded. It was necessary that the wicked people who lived in this land should see that the victory was from the true God. On the seventh day they rose early, about the dawning of the day, and marched around the city seven times. When the people heard the sound of a trumpet they shouted with a great shout, and the wall fell down flat. That was a victory won by faith, and the people saw that God was mighty to save, and mighty to help them, even as he had helped their fathers.

"Every Man Straight before Him."—

The people went up into the city, every man straight before him, and they took the city. God wanted them to do that, because those people were so wicked that they would have ruined the Israelites if they had tried to live together. In the conquest of evil to-day, if only every man will go straight before him and attack and conquer the evil which awaits him in his pathway, the world will soon be better. Too many of us turn aside and take another way. We walk around the evil that is straight before us and want to attack one a thousand miles away. We overlook the duty that is straight before us. Some helpless, orphan children may be in need of a friend, or of a home, and by bestirring ourselves they will be helped; but we close our eyes to their need and talk of the Kishenev massacre, or some other horror. God help us to walk straight on and do the duties that are before us.

Questions for Older Members:—

1. The walls of sin like the walls of Jericho are almost impregnable. How may we overthrow them? Heb. 11: 30.
2. How do our missionaries conquer heathenism? 1 Cor. 3: 6-11.
3. Will the temperance workers overcome the rum power? 1 Cor. 1: 17-25; Neh. 4: 14.
4. Is it a lack of faith that makes so much of our work unfruitful?

For Sunday Evening, November 22.

Topic.—Thanksgiving.

Text.—Praise the Lord. Psa. 147: 1-20.

References.—Psa. 145: 1-7; Joel 2: 23-26; Matt. 15: 35, 36; Acts 17: 24, 25; Psa. 96: 14; Eph. 5: 19, 20; Psa. 22: 25; Psa. 101: 1-3; Philpp. 1: 11; Heb. 13: 15, 16.

Our Rejoicings.—The keynote of our religious life should not be sighs and lamentations, but joy and thanksgiving. God cares for us. He cares for the lowly, the outcasts, the broken in heart. He has always helped us in all our troubles. Let us thank Him and give Him praise. Many of us can say that He has cast our lot in pleasant places, and we believe there is more said in the Bible about praise than about prayer. A religion without thanksgiving, praise and joy is like a flower without perfume, tint or honey. We would not care for such a flower.

"Just for to-day may I not sing

For gratitude alone,

Nor interrupt my praise to bring

Petitions to Thy throne?

I would be frugal of request

Till I have poured for Him

A full thanksgiving cup, down pressed
And running o'er the brim."

—May Riley Smith.

The Lame Man at the Gate.—The lame man whom Peter healed ran, leaped and sang for joy as he passed through the beautiful gate of the temple. Let us sing more and give joy and cheer to those about us. Let us show our gratitude to God by helping His brethren here upon earth. Whittier once wrote a thanksgiving poem that gathers up some

of the things for which we should praise God:

"For the truth defeating error;
For the love that casts out terror;
For the truer, clearer vision
Of humanity's great mission—
For all that man upraises
I sing this song of praises."

Cultivate Gratitude.—A woman whose face was lined with the furrows of discontent said, "We got no cherries at all this year." "No," was the cheery reply, "but did you ever see such a crop of apples? And we have so many pears and peaches and berries that it seems to me we will not miss the cherries." Show your gratitude by counting your blessings. Young people want to learn the grace of gratitude and praise; it is the natural expression of the best life. God commanded a day of remembrance, a feast to the Lord, to keep throughout your generation. Our November Thanksgiving should be also a remembrance of God's blessings and mercies.

For the Older Members:—

1. What special cause for thanksgiving have I?

2. What things has God given us for which we should praise Him? (1) Health. (2) Eyesight. (3) Hearing. (4) Food. (5) Clothing.

3. In how many ways can we praise God?

4. We should praise God for spiritual blessings. *Psa. 63:5; Rom. 7:24, 25.*

For Sunday Evening, November 29.

Topic.—Japan.

Text.—And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. *Matt. 24:14.*

"The people of Japan are white, civilized and well-favored. They are idolaters and they are dependent on nobody; and I can tell you the quantity of gold they have is endless." These words were written by Marco Polo, an old Venetian traveler, six centuries ago. Two hundred years later Christopher Columbus read his book, and there is little doubt that when he sailed out into

the west it was Japan that he sought, and in seeking her shores he discovered America.

The islands of Japan have an area of 145,600 square miles. There are four large islands and over two thousand smaller ones. The Japanese boast that, in marked contrast to all other nations, they can point to one line of emperors that has been unbroken for more than 2,500 years. However, foreign scholars do not believe this.

The People.—They are keenly intelligent. Even the peasants are interested in what is going on in the world. They take life easily, in a light-hearted way. They are very polite and they consider it ill manners to burden you with their sorrows. They often lack steadfastness of purpose. They are easily discouraged, and yet they have accomplished a great deal in spite of difficulties. They are very appreciative of beauty; even the lower classes take great pleasure in flowers and natural scenery. They emphasize the importance of loyalty to their emperor. The position of woman is much higher than in other Asiatic countries. The girl must implicitly obey her father, the wife her father-in-law and husband, and the widow her son.

The Roman Catholics.—The Roman Catholics tried to introduce their religion about 1549. Xavier was the first to preach to these people. He showed them pictures and images which took their fancy. They had many of them in their Buddhist temples, and with a little changing they would suit the new religion. But it was not long until the cruel power of the Roman Catholic church was exercised over these poor people. They were tortured unless they would become Catholics. They were put to death and their heathen temples burned to the ground. They were torn limb from limb and put to unspeakable torments unless they would become Catholics. Is it any wonder that the Emperor of Japan revolted against these Catholics and commenced to persecute

them until over the ruins of an old castle was placed a stone with this inscription: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan. If their God shall violate this command he shall pay for it with his head"? Then for 230 years Japan was closed to the outer world.

Missionaries.—In the early days, when a Christian missionary would talk to the people about Jesus, he would involuntarily put up his hands to his throat as a token of the danger he was in. Up to 1872, a period of nearly thirteen years after the arrival of the first Protestant missionaries, only ten Japanese had received baptism at their hands. The year 1873 marked the commencement of a new epoch; there began to spring up a strong desire to adopt Western customs and ideas. This great movement reached its height about 1888. All open official opposition ceased and buildings were set apart for Christian worship, not only for foreigners but for natives; not only in their larger cities but also in their smaller villages in the interior. The missionary and a Japanese convert may have promised to come to some town to hold meetings. If the people know when he is coming they may meet him two or three miles outside of the city. Perhaps he feels afraid, he may make a blunder in the language, he may make a mistake in etiquette, according to their ideas. But the only thing is to go forward in Jesus' name.

The presiding officer of the lower house in the first Japanese Parliament which met in 1890 was a Christian. Under these favorable conditions our missionaries should "go up and possess the land." Now is the time to preach and teach in Japan.

WHAT OUR WORKERS SAY.

Sister Rebecca A. Bowman, of Harrisonburg, Va., says: "The name that I send you now is that of my own dear mother, aged sixty-three, and a mother

indeed. Some others of our family have joined the Circle. The interest grows, for which we rejoice. This makes the eighth name I send, and five have completed the course. We are glad for opportunities to do a little something in His name while the days speed on."

Sister Sarah E. Rinehart, of Union, Ohio, says: "I have sent in twenty-seven names for the Circle. We are so glad and thankful for the interest in missions. I have read more than eight books, so please send me a certificate."

Sister Bertha Miller, from Tiffin, Ohio, says: "I am ready for my certificate and I have enjoyed reading the books. How is it that we do not see the great need of missionary effort everywhere,—in this country as well as abroad?"

Sister Anna Lesh, from Goshen, Ohio, says: "This week I read 'Introduction to the Study of Foreign Missions.' I found it very instructive. Now I have 'Modern Apostles of Missionary Byways' to reread. I have read six of the books, and I trust the Circle will grow in interest and in numbers."

Sister Laura E. Jennings, of Brownsville, Maryland, says: "I am glad to send you four new names for the Circle. I expect to be in school this winter, but I hope to take up the work and read the books while there. I pray God's blessing on the Circle, and hope that many will take up the reading this winter."

Sister M. Grace Hileman, of Lordsburg, California, says: "I am glad to send you nineteen new names for the Circle. We meet once a week and read from Brother Stover's new book. We have prayed to God, and trust in His help in this work."

Sister Mary Hoover, of Spencer, Ohio, says: "I am glad to send you some more names for the Circle. This is the name of one of my Sunday-school boys."

Sister Georgiana Hoke, of Elgin, Ill., who has done much work for the Circle, says: "I sometimes think that the slow growth of the Circle may be compared to the oak. In God's own time it grows

strong enough to resist the storms. We have about completed the arrangements for a course in 'India; a Problem,' to be read during the winter. We will have a regular leader and expect to take one topic after another, digging our ditch as wide and as deep as time and opportunity will permit. India and 'Price of Africa' will be given all the attention this winter, with a preference to India. This plan seems to have the approval of many. We expect to have Brother Grant Mahan take charge of India."

Brother Alva A. Neher, of Tippecanoe City, Ohio, says: "I send you eight new names; there are twelve in all now. We have organized, but have not fully decided how we will pursue the course. We will begin on the book 'Do Not Say.' Brother B. F. Studebaker is our president, and Brother Charles Karns, Sister Vinnie Filbrun and myself are on the program committee. We pray God's blessing on His servants."



NEW NAMES.

- 2257 Anna Wampler, Harrisonburg, Va.
- 2258 J. B. Shaffer, Pentz, Pa.
- 2259 Grant Mahan, Elgin, Ill.
- 2260 Quinter Friend, Spencer Ohio, R. 2.
- 2261 Lottie E. Shick, Waterloo, Iowa.
- 2262 Elmer Brumbaugh, Tippecanoe City, Ohio.
- 2263 B. F. Studebaker, Tippecanoe City, Ohio.
- 2264 Charles E. Karns, Tippecanoe City, Ohio.
- 2265 Elder Jacob Coppock, Tippecanoe City, Ohio.
- 2266 J. W. Shafford, Tippecanoe City, Ohio.
- 2267 Vinnie A. Filbrun, Brandt, Ohio.
- 2268 Emma Tannreuther, Brandt, Ohio.
- 2269 Lydia Shafford, Tippecanoe City, Ohio.



NEW SECRETARIES.

Alva A. Neher, Tippecanoe City, Ohio.



RECEIVED CERTIFICATE.

Sarah E. Rinehart, Union, Ohio.

SOME REASONS FOR JOINING OUR MISSIONARY READ- ING CIRCLE.

Join it because it gives you something to work up to, a higher ideal of Christian service. We become less selfish and live for others when our hearts are touched by the needs of the heathen.

Join it because it will give you Christian companionship. More members means more enthusiasm and more work for Christ and the church. In "Pilgrim's Progress" we read of quite a company who journeyed toward the Holy City with Christiana, and if they had not been in one company, it seems likely that some would have failed to reach it. Mr. Ready-to-halt might have been left behind if he had not been encouraged by the others. The young people of our church should associate together; they have much in common, and they should be happy when they can meet and talk over like experiences.

Join it because it will help you to do active Christian service. You will find yourself one of a number of Christians who are studying about missions, whose sympathies are with the poor, the sick and those who need encouragement and help. A Circle is a great help to every church because the members are not afraid of work. They are willing to deny themselves of some pleasures in order to have more time to work for Jesus.

Join it because it will teach you to express yourself. It is always a trial for a man or a woman who has not the ability to say what he or she thinks to be called on to teach a class in Sunday school or talk in some meeting. By attending Circle meetings you become accustomed to the sound of your own voice, and without realizing it you will become an easy speaker. Your one talent will become two, and your work will show the effects of this training.

Join now. Begin at once to study these books on missions, and see what heroes of the cross have dared to do for Jesus' sake.

From the Colleges.

NORTH MANCHESTER COLLEGE.

The Circle a few weeks ago organized for the year by electing Sister Sylvia Cripe president; Bro. C. C. Grisso vice-president; Sister Edith Brubaker secretary; Sister Emma Bowman treasurer, and the writer corresponding secretary. A lookout committee of three was chosen to investigate the needs of home mission work, to hold prayer meetings with the sick and aged or otherwise engage in the Master's work.

Two new names have been added to our list of active members and we hope others will soon follow. Unfortunately some students think they have no time for this extra work.

"Dawn on the Hills of T'ang" is the book from which much is being learned, as we meet each Tuesday night. The study of China's needs reminds us that our church is not represented there. The great age of this dark land has benefited few beyond her own subjects, and as her ports are being thrown open to the world, who will enter? Shall not we with the whole Gospel of living truth enter and give these benighted people the great message of love and salvation?

May we be fully aroused to this great duty!

Lulu Virginia Sanger.

McPHERSON NOTES.

School opened at McPherson College Sept. 8, with bright prospects and a large enrollment. Plans had previously been formulated and were immediately set to work to enlist the students in mission study. A public program was held on Sunday evening at which the value and importance of mission study were emphasized. Before leaving the service that evening more than thirty made application for entrance to the study classes.

The next day a personal canvass was started by our committee and as a result of this effort we have at this date 105 enrolled for study. Ten or eleven classes will be formed to accommodate the students, and the number will be constantly increased by continued solicitation and enlistment of new students.

The editor of the Visitor was with us yesterday and greatly encouraged us with his words and presence.

Each month the subject of missions will be presented to the public by one or more of our classes.

We praise God for His goodness and His blessing to us. May His name be glorified in all we do. E. H. Eby.

Sept. 21.

FROM MT. MORRIS COLLEGE.

School has begun, with an enrollment of 20 per cent more than at this time last year. A large majority are members of the church. A fair representation of last year's students are in attendance, which speaks well for the school.

In response to a call made during the summer, \$300 has been received as the beginning of an India Mission Scholarship. Since Mt. Morris college has sent out a number of missionaries to India, it was thought by some that it would be a good plan to start such a fund, the interest of which is to be used to support intending missionaries in school. The amount should be increased. We hope there are others to whom this project will appeal in a manner that will lead them to "add to" the amount already given.

The sixty-fourth anniversary of Old Sandstone, held Sept. 2, is one long to be remembered. Hon. R. R. Hitt was the chief speaker of the evening. The intimate relations he has sustained to

the school in other days and the interest he still feels for it makes him a warm friend of the institution. He was listened to by a large audience with marked attention. Bro. Howard Miller followed Mr. Hitt with a few well-chosen remarks.

Sept. 13 the missionary society met for reorganization. The officers chosen for the coming year are Eva Trostle, president; G. W. Keiffaber, vice-president; Eva Lichty, secretary, and W. H. Royer, treasurer. The work accomplished by the society the past year proved very encouraging and yet we hope to see still better results the coming year. There are many others who should become interested in the work. Bro. D. J. Lichty, our representative in the India field, is doing his part well and we, who are permitted to remain in the dear homeland, should do ours as well.

Sister Sadie Miller made a short visit here, while en routé to New York where she with others will set sail for India Oct. 13.

May God's blessings attend them.

Ella Royer.

THE RIGHT ARMOR.

We are exhorted by Peter to be armed with the mind of Christ. The expression is somewhat striking and very suggestive. He speaks in the previous chapter of "the ornament of a meek and quiet spirit," and Paul also exhorts Christians to "adorn themselves with shamefacedness and sobriety through good works." That graces and virtues of various kinds make us more beautiful and attractive in the sight of God and man is a familiar thought; but that they make us stronger and better fitted to fight is a reflection of another kind, even more important.

Is there any particular aspect or phase of the mind of Christ which can be regarded as specially referred to in this exhortation and especially fitted for the equipment of the Christian soldier? We think there is. The context shows that "living to the will of God" was what the

apostle had in his thought as the express mind of Jesus. And surely nothing more exactly meets the case both in reference to him and to us. How often did he say, "I came down from heaven, not to do my own will, but the will of Him that sent me;" "my meat is to do the will of Him that sent me, and to accomplish His work;" "I seek not mine own glory;" "I do nothing of myself;" "I do always the things that are pleasing to Him." This, then, plainly, was the very mind of Christ—absolute devotion to the will of God, even if that led to the severest suffering. The spirit of the cross was the spirit of Jesus, the spirit of ministry and self-surrender for the good of others.

And is not this the best armor, both defensive and offensive? What will protect us so thoroughly against the ills of life, the strife of tongues, the scorn of men? If we are given up fully to doing God's will, we shall not have time or inclination to bother about the little slights or spites or smites which may occur in consequence. To one completely absorbed in the greater thing, the lesser thing practically disappears. None of these things moved Jesus or Paul. None of them could penetrate their armor. God's will was so much to them that men's opposition did not count, did not produce the slightest impression on their purpose. And this devotion to God is not only a shield, but a sword. It moves to action; it gives the swing of conquest; it overthrows Satan; it subdues men. There is nothing like it. What better can we do, then, than to listen to the exhortation of the apostle Peter: "Arm ye yourselves also with the same mind?" Thus armed with the mind of the Master, absorbing devotion to one thing, the will of God, the church would go forth to marvelous victories, and would subdue the earth.—Zion's Herald.

NEW RECRUITS.

In Africa, China and the Philippines the United Brethren in Christ have now twenty workers. They have under appointment to go out this fall ten more, six of whom go to Africa and two to each of the other fields.

From the Field.

FROM POONA, INDIA.

We are still having some rain but it surely is nearing the close of monsoons. Rains have certainly been abundant and the people of India have very much to be thankful for.

In reading the last number of the Visitor, August, I was so much interested in Blanche Kingery's article. I recognized the name at once, but could not think at first that it is she who was a little girl attending the same country school with me, and later one of my pupils in the same school. I am glad she is so nobly engaged teaching the foreigners at home,—a wonderful field. I had heard nothing of her and little of the family for years. Her brother Grant and I were chums. He has been in Chicago for years, working for Booth, the oyster man, I think. The friends of our childhood, where are they all? Some asleep in the churchyard, some like ourselves far from the scenes of childhood in foreign lands, many we shall never see again. Some have formed happy homes, others like Miss Kingery are giving their life for others.

Praise God for our early Christian homes, faithful parents, a Christian neighborhood in which to live! India and other lands know little of these.

D. L. Forney.

Sept. 15.

FROM BULSAR, INDIA.

My Dear Brother:—

Evidently the rain is over. The last week has been clear. The days have been growing warmer until the last two have been real hot. We are glad the monsoon is over. It was heavy this year—more so than any time since I came to India. All over the Empire this year there has been a sound of

abundance of rain. In many places where for three years there has been famine, there is plenty of moisture to insure a crop for this year.

This is Friday morning. One batch of English mail came in this morning. We are getting it out of the ordinary time sometimes now, as the French liners and also the Italian are beginning to bring the mail. This morning I had a good long letter from Sadie. She writes she will be leaving home the 24th inst. How soon that time will be here! And how glad I will be. Yet how much gladder I will be when the old boat lands



A WAYSIDE IDOL IN INDIA.

her safely with the others in the Bombay harbor. Sometimes I think I can scarcely wait any longer now, as time draws nearer and nearer.

To-morrow it will be three years that Brother and Sister Eby and I left the American shore. That was a wonderful day to us. I suppose that the same feeling would not come over us again, even though we should sail away from the homeland dozens of times after the first time. It seems a short time since we left home. I can scarcely realize that we are soon to start upon our fourth year's work in India. But it is true and I assure you we start out with not less zeal than we have in former years. We

ought to start out with more, as we ought to be better equipped for the battle which is before us. Each year finds us able to better handle ourselves in the new language which makes us a power among the people. We continue our studies. I, for one, do not know when we can put them aside, for there is always so much to learn that will be helpful to us. And then, too, the more we study the language the more proficient we become in it. It is such a joy to study now without continually having to look up words and rules to untangle the meaning of the text or the construction of the word or sentence. Since July first I have finished up the sixth and seventh government books. I am continuing my study, am now going to take up the book of Psalms.

I had a severe attack of quinsy that kept me from work for about ten days. I had taken a severe cold and it all seemed to settle in my throat. For a few days I was in much distress, but now since Tuesday morning when the break came, I am all right again. This is the first time I have been sick so as to be off of work this year. Well, I am glad it was not fever.

This morning Bro. McCann came from Bombay where he had been to see Lizzie and Henry off for the United States of America. They are now out on the ocean sailing and I do hope they are happy and well.

The Forneys are at Poona since early in the month. The Ebeyes are home from Bombay. "The boys" are holding the forts up the line. We are the same here at Bulsar. All of us are well here and unite in sending love and greetings to you. Must close now. The Lord bless your work which is His.

Eliza B. Miller.

FROM MALMO, SWEDEN.

I want to refer to a matter which was mentioned in the Messenger a couple years ago, that persons should not send

American stamps to foreign missionaries. It seems to me the missionary who was responsible for that didn't know on which side a missionary's bread is buttered. It is exceedingly convenient for an American to have stamps when one wants to order a book, tract, or something of that kind from America or write some letter one would like to put in return stamps, etc. If one got too many it would be easy to send them to you for credit. And the worst of it is it cuts off some people's opportunity to do a little good which they are so glad to do and wouldn't do otherwise. One of our friends once wrote and said, "I would like to send you some stamps but I know you cannot use them." I don't say this because I need the stamps or would expect to benefit by it, but really I think it was a mistake, for it affects all missionaries and some might be glad for such tokens of remembrance.

A. W. Vaniman.

Mollevaugatan 1, Malmo, Sweden.

BROOKLYN MISSION NOTES.

—Our work is moving nicely. The Spirit is at work amongst us, and souls are seeking a Savior in Jesus Christ:

—During the past month several very timely and helpful donations were sent in to buy Bibles for our mission and other necessary furnishings. We still can use a few Bibles yet. Our Wednesday evening Bible class is growing larger right along, and it is a real pleasure to place a good print Bible in their hands, to study with us God's holy Word. The Bibles we use here cost wholesale sixty cents. Can you preach a better sermon than buy a Bible for our use here to be dedicated to your name?

—We are much gratified to have near us Eld. A. C. Wieand, who is engaged in educational work in "The Bible Teachers' Training School" of New York City. This school offers excellent advantages for Bible study and Christian work. Some of our eastern brethren

ren and sisters have learned of this fact, and hence they are here. Each year the number of our brethren and sisters increases at this school.

—Now, whilst this "Bible Teachers' Training School" stands second to none in our land, and whilst we welcome all our dear brethren and sisters here in our midst, yet, is it not high time that we, as a church, do some serious thinking along the line of meeting the urgent demand for Bible study and Christian work amongst our people? Can we afford to have our missionaries, Sunday-school teachers and young ministers go to "Bible Teachers' Training Schools" not our own? Will we not pray and work to this end, so that in the near future we as a church may be able to train our own Christian workers in a "Bible Teachers' Training School" of our own?

J. Kurtz Miller.



FROM PALESTINE, ARK.

I have been busy this month and I surely feel it. I do not know how long I shall be able to stand such a strain on my mental as well as my physical powers. I know I ought to take better care of myself, but there is so much that ought to be done and only the Lord and I to do it, that I can't help myself and I know that it is the good Lord that is holding me up and enables me to do what I am doing. It makes my heart ache to read the Gospel Messenger and see where so many able ministers are filling up the love feasts and enjoying themselves where there are already able ministers, and here, in Arkansas, there are so many calls that are not filled, where much good could be done. Oh, if we only had here in Arkansas what is wasted in the fully-organized churches in the North and East, the State would be taken for the Lord in a short time, as the people are very anxious to hear the pure Gospel preached.

For example, I preached at Center Point in Prairie county this month for

eight days and eight nights under a brush arbor and people came from fifteen miles around to hear the Word preached. The largest congregation was 400 and the average 180. This is a new point. I preached my first sermon at this place in February and have baptized twelve up to date, and there are more to be baptized on my next trip. There are many such fields in Arkansas, right here at your own door, so you need not look across the waters for a field to work in.

Say, brother and sister, won't you come? I know the Lord will bless you, for He is blessing wife and I every day.

Fraternally,

J. H. Neher.

Sept. 10.



MISSION WORK IN EASTERN NORTH CAROLINA.

Two and one-half years have intervened since we moved into this country. What the final results of this time will be no man can tell. Some visible results can be stated. Eight souls have been received into the church and two of these expelled, with the fears that three others will not be with us by and by.

It will take a big lot of patience, perseverance and a godly walking a long time to accomplish anything permanent in the way of Christianity. These people are too careless, too much set in their own way and too much disposed to treat lightly the commands of Jesus for us to make anything like a satisfactory progress in building up the cause.

The Missionary Baptists have in the ten eastern counties forty-four churches and only six of them self-supporting. This will help to show what a vast amount of money, patience and hard work is required to accomplish the desired effect in the eastern part of North Carolina. The people are kind and will confess that there is nothing wrong with our teaching, but they think their fathers and mothers who have died were safe

and so may they be after the same manner. We need not expect many of the grown people and therefore need Sunday schools everywhere in this country. But how may we get them? As I see it there is only one way. How? It only can be accomplished by moving into this country self-sacrificing brethren and sisters to organize and perpetuate Sunday schools to prepare a people for the Lord and a people to evangelize this country.

Can there not be found sacrificing ones to do this? Are the ministers and their wives the only ones to go out and evangelize the world for Christ? Christ says, "Preach the Gospel," but Matthew says, "Teach the Gospel." Can none but ministers teach the Word of God?

These people don't need nor require much Gospel at a time and they should have it only when they are hungry. Some one is likely to say, "That will not do, for the Gospel is the power of God unto salvation." Very good, indeed, but we must remember that there is a proper way to administer this power. Food is a power to produce muscle, but how about producing muscle when it has to be forced into the stomach?

There are places where it would be well to preach twice a month, or even once a week, and there are places where even twice a year will do better than twelve times. It takes a long time for the transition of some things to be consummated. Now since there is a great work to do let us enter into our labors and work for the saving of souls to the glory of Christ. Those who have not seen the field of labor waiting them to enter have but a faint idea of the work there is to do and the responsibility resting on every Christian to let his light shine, as far into the world as possible.

N. N. Garst.

Seven Springs, N. C., Sept. 7.

Later.

On the 12th I traveled twelve miles to a Freewill church known as Ground Nut, where I expected to enjoy the services

conducted by their minister, but he failed to come and only twenty-three of the citizens came out. On the thirteenth at eleven o'clock a like failure was made except that forty-four were out. When it was evident that their man would not put in his appearance, the people prevailed on me to preach. But they having no authority for us to use the house, we moved a few yards to an old schoolhouse where I have regular preaching. The very best of attention was had at each service. After this I went to the Gurganous schoolhouse and yet that evening had two other meetings, and am continuing, the crowds increasing each night. The good attention helps to even up the small crowds.

I have now before me nearly one month's meetings and had hoped for more but one place where I had a call, and in a county I have never been, they failed to get the schoolhouse. We need a churchhouse where I filled the other man's appointment. It seems to me it is an opportune time for us. The Freewill Baptists have discussed every ray of hope and now seem to be hopeless. They have even mentioned to me and among themselves to sell us their church, but some say, "No, I'll give my part." Now from all points it appears that here is a chance for us. Not that we should buy their house, for that would create a little trouble or unpleasantness, but build. Therefore we have decided to get up a subscription as large as possible and then ask for other help. Remember the Lord's cause in this part before a throne of grace.

N. N. Garst.

Sept. 15.



A DARK AND BRIGHT SPOT IN MISSIONS.

Often it is the case that outsiders will complain of the weak and disorderly church members, and make that appear as the only reason why they are not members.

Then the weak and disorderly members will say, "No use to preach to such people. They never will join the church." A great deal of that kind of talk is going on between the world and the church. Of course the fence is between and neither has a right to the other's territory. Let it come from either side, it always disturbs the peace of the inmates. Brother, when will you stop agitating?

Sept. 6 I preached at three different schoolhouses. One was Marble Hill, three miles north of Poplar Bluff, where Bro. D. L. Forney started the work in 1896. Sunday school was in session as I entered the house. A glance showed old and young to be greatly interested. I saw in the corner on the rostrum a sister in full uniform, bent over a bright class of little girls and boys. Their interest seemed to say "they were alone in the house." A young brother teaches a class also in this school. The contrast between them and the worldly minded is easily seen, even in a Sunday school.

I never have to ask these two workers for money. They always ask me if there is any needed and always have something.

Brother and sister, work and give. Give and work is the way to be bright.

Ira P. Eby.

Poplar Bluff, Mo., Oct. 2.

GIVING THE TENTH.

For some time I have been convinced that I was not doing my share in a religious way. I have always had an insatiable desire to do something for God, but Satan tried to make me believe that very little was required of me until I became better situated financially. Thus I procrastinated, giving a penny or two each Sunday, if I happened to have them, sometimes a nickel, sometimes nothing, and about \$1.00 per quarter for the support of the local congregation. But the gentle voice that so often spoke to me when I was a little boy came to my res-

cue, awoke me from my delusion, saying, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." I earn but \$10 per week. By God's help I am going to give back one of these to Him each week, and I believe He will make better use of it than I can.

I feel that I shall take great satisfaction from the fact that although my time is occupied in the office, I am still working for Him. If it is His will that I should sometime get \$15 per week I mean to give him back \$1.50, etc. I enclose herewith my check for \$2 as my first payment. Please apply it on the India Orphanage. Your brother,

A. E. M.

Indianapolis, Ind.

PETS OF THE ZULU GIRL.

The little Zulu girl has plenty of leisure. She has no clothes to put on, no beds to make, no floors to sweep, and very few dishes to wash. She does not attend school and therefore has no lessons to learn. Sometimes she is sent to drive the monkeys away from the garden patch, when they come to steal the pumpkins, or she brings water from the spring, or digs sweet potatoes for dinner. These small duties, however, do not occupy much of her time; and how do you think she spends the bright days in her pleasant summer land? Let me tell you. She plays with dolls, just as you do—not waxen ones, but clay and cob dolls, which she makes with her own little black fingers. She mixes the clay and moulds it into small figures, baking them in the sun. Then she takes a cob and runs a stick through the upper part of it for arms, thus finding herself the owner of two styles of dolls. It is not the fashion for either the little mother or her dolls to be dressed, owing to the great heat, so there are no clothes to be spoiled by wading in the brook or rolling in the sand.—Missionary Review.

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM.,

Elgin, Illinois.

The General Missionary and Tract Committee acknowledges the receipt of the following donations from September 1 to October 1, 1903:

World-Wide.

PENNSYLVANIA—\$355.20.

Eastern District, Congregations: Spring Grove, \$14.12; Conestoga, \$17.46; Ephrata, \$29.00, 60 58

Individuals: David H. Kulp, Pottstown, \$5.00; S. H. Hertzler, Elizabethtown, \$5.00; A Brother, Harleysville, \$257.50, 267 50

Middle District, Congregation: Artemas, 1 67

Individual: Annie E. Miller, Woodbury, 5 00

Southern District, Sunday schools: Upton, \$5.00; Huntsdale, \$6.80, 11 80

Individuals: Adam Ness, York, \$1.00; Mary A. Newcomer, Ringgold, Md., 55 cents; A Brother, East Salem, \$1.00... 2 55

Western District, Congregation: Quemahoning, 4 60

Individuals: Edward Hetrick, Birdville, 50 cents; Almon Christner, Connelsville, \$1.00, ... 1 50

INDIANA—\$201.30.

Northern District, Congregations: Portage, \$13.50; Whitehead, Union Center, \$8.61; Turkey Creek, \$25.76; Oak Grove, \$22.50; Bremen, \$5.55; Yellow Creek, \$23.00, 98 92

Individuals: Marriage notice, D. W. Byerly, 50 cents; Mary Lammadee, N. Liberty, \$2.50; Samuel E. Good, N. Liberty, \$1.00; Lanah Hess, Goshen, 50 cents; Eunice Early, South Bend, \$5.00; Harmon Hoover, Milford, \$5.00; Henry Neff, New Paris, \$2.00, 16 50

Congregations: Sugar Creek, \$13.75; Pipe Creek, \$7.30; Spring Creek, \$19.00, 40 05

Sunday schools: Burnetts Creek, \$5.78; Lancaster, \$3.80, ... 9 58

Individuals: Daniel Karn, N. Manchester, \$2.50; Mrs. Ella York, Burnetts Creek, \$5.00, ... 7 50

Southern District, Congregation: Mississinewa, 20 00

Individuals: Levi Winklebleck, Hartford, \$6.75; Martha Eby, Westfield, \$2.00, 8 75

ILLINOIS—\$180.48.

Northern District, Congregations: Pine Creek, \$7.09; Naperville, \$2.59; Franklin Grove, \$44.10; Cherry Grove, \$25.04, 78 82

Sunday schools: Elgin, \$35.45; Sterling, \$3.96, 39 41

Individuals: M. J. Stutsman, Mt. Morris, \$1.00; Mary E. Dierdorff, Franklin Grove, \$5.00; Addie L. Rohrer, Mt. Carroll, \$5.00; Sally Kimmel, Lanark, \$1.00; Cyrus Miller, Lanark, \$5.00; Sister Gara, Sterling, \$1.03; H. H. Keltner, Pearl City, \$1.00; Samuel Studebaker, Pearl City, \$1.00, 20 03

Southern District, Congregations: Oakley, \$2.25; Milmine, \$8.75; Pleasant Hill, \$3.10; West Otter Creek, \$6.80, 20 90

Sunday school: Pleasant Hill.	4 32	\$1.00; G. H. Shidler. Ashland,	
Individuals: Henry Snell, Gir-		\$1.00,	3 00
ard, \$10.00; Samuel Goodman,		Northwestern District, Con-	
Woburn, \$2.00; Isaiah and Em-		gregations: Greenspring, \$8.80;	
ma Wheeler, Cerrogoro, \$4.00;		Rome, \$13.05,	21 85
D. E. Eshelman, Leeseburg,		Individual: Sister Barnhart,	
\$1.00,	17 00	Santafe,	1 00
IOWA—\$114.50.		Southern District, Congrega-	
Northern District, Individu-		tion: Oakland,	15 75
als: Marriage notice, J. S. Zim-		MARYLAND—\$54.73.	
merman, Waterloo, 50 cents; S.		Eastern District: Meadow	
Hershey, Sheldon, \$5.00; E.		Branch,	36 50
Lichty, Waterloo, \$68.00; T. L.		Middle District: Manor Con-	
Kimmel, Sheldon, \$2.00; Ethel		gregation,	18 23
Myers, Grundy Center, 25 cents;		CALIFORNIA—\$26.50.	
Iona Myers, Grundy Center, 25		Sunday schools: Los Angeles,	26 50
cents; May Lewis, Grundy Cen-		WEST VIRGINIA—\$20.32.	
ter, 25 cents; Bertha Lewis,		Congregations: Mt. Zion, \$5.-	
Grundy Center, 25 cents; Levi		72; Greenland, \$12.00; North	
Miller, Fredericksburg, \$2.50;		Fork, \$2.60,	20 32
C. Messer and wife, Grundy		NEBRASKA—\$12.37.	
Center, \$6.00; Mary J. Walker,		Congregation: Alvo,	11 76
Rhodes, \$10.00; D. W. Hen-	22 00	South Beatrice S. S.,	61
dricks, Coon Rapids, \$2.50,		MICHIGAN—\$9.02.	
Middle District, Congrega-		Congregation: Little Traverse,	9 02
tion: Panther Creek,	5 00	OKLAHOMA—\$7.10.	
G. B. Royer, Dallas Center,...	2 00	Congregations: Washita, \$4.-	
Southern District, Individual:		ro; Mount Hope, \$3.00,	7 10
A Brother, Keota,	10 00	NORTH DAKOTA—\$7.03.	
VIRGINIA—\$70.38.		Sunday school: Snider Lake...	5 03
Individual: A Sister, Vinton...	2 00	Individual: Samuel Whitmer..	2 00
Second District, Congrega-		KANSAS—\$6.85.	
tion: Pleasant Valley,	35 38	Congregation: Newton,	1 00
Individuals: Amanda Rudolph,		Sunday school: Maple Grove..	4 85
Fisher Hill, 52 cents; Fannie		Individual: F. H. Crumpacker,	
Wakeman, Fisher Hill, 52 cents;		McPherson, marriage notice, ...	1 00
L. R. Dettra, Bartonville, \$3.96;		TEXAS—\$4.00.	
D. W. Wampler, Harrisonburg,		Individual: Walter Stephens,	
\$2.00; Benj. Wine, Broadway,		Roanoke, La.,	4 00
\$1.50; Mrs. Geo. Kline, Rowans,		TENNESSEE—\$3.00.	
\$1.00; B. W. Neff, Mt. Jackson,		Congregation: Crowson,	1 00
\$5.00; H. R. Mowry, Summits-		Individual: John P. Bowman,	
ville, \$1.00; D. F. Long, Bridge-		Jonesboro,	2 00
water, \$2.00; J. G. Kline, Broad-		OREGON—\$2.50.	
way, \$1.00; Daniel Flory, Broad-		A Brother, Marcola,	2 50
way, 50 cents; Madison and		COLORADO—\$2.50.	
Katharine Kline, Broadway, 50		Individual: Mrs. Louisa Gripe,	
cents; Geo. H. Kline, Linville		Peyton,	2 50
Depot, \$1.00; J. N. Smith and		MISSOURI—\$1.10.	
wife, Broadway, \$1.00; J. A. Sho-		Whitney congregation,	1 10
walter, Cherry Grove, \$3.00; J.	33 00	WISCONSIN—25 cents.	
H. Kline, Broadway, \$5.00; Eliz.		Individual: Elizabeth Clark,	
Kline, Linville Depot, 50 cents..		Island Lake,	25
OHIO—\$67.09.		Total for the month,	\$1146 31
Northeastern District, Con-		Previously reported,	\$11218 10
gregations: New Carlisle, \$6.60;	25 49	Total for year thus far,...	\$12364 41
Mohican, \$2.29; Loudonville,			
\$11.60; Tuscarawas, \$5.00,			
Individuals: Sadie Wertz, Se-			
ville, \$1.00; A Sister, Hartville,			

India Orphanage.

OHIO—\$38.00.

Southern District, Congregation: Lexington church and Sunday school, 16 00

Sunday schools: Greenville, \$4.00; Bear Creek, \$16.00, 20 00

Individual: Maude Berry, Cloverdale, 2 00

INDIANA—\$28.05.

Congregation: Pipe Creek, ... 1 95

Sunday school: S. S. meeting of Middle Indiana, 23 60

Individual: A. E. Miller, Indianapolis, 3 00

KANSAS—\$20.00.

Southeastern District: Individuals: E. B. and Mattie Sergeant, Dunlap, 4 00

Southwestern District: Jacob and Amanda Witmore, McPherson, 16 00

VIRGINIA—\$16.00.

Second District: Sisters' Aid Society, Mill Creek, 16 00

PENNSYLVANIA—\$15.88.

Middle District: Missionary and Temperance meeting, \$7.82; Seamersville Sunday school, \$8.06, 15 88

MINNESOTA—\$8.00.

Individuals: L. B. Pratt and wife, Harmony, 8 00

TENNESSEE—\$4.00.

Individual: Chas. E. Wills, Paris, 4 00

OREGON—\$2.00.

Individuals: J. H. and Dessa Kreps, Independence, 2 00

Total for the month,\$ 132 43

Previously reported, 680 55

Total for the year thus far..\$ 812 98

India Mission.

OHIO—\$100.00.

Individuals: David Shively and family, New Cumberland,.. 100 00

PENNSYLVANIA—\$7.00.

Eastern District: Individual: Edward S. Fisher, Union Deposit, 2 00

Western District, Sunday school; Miss Viola Berkley's Class, Johnstown, 5 00

INDIANA—\$5.00.

Middle District, Individual: Mrs. Ella York, Burnetts Creek, 5 00

OREGON—\$2.50.

A Brother, Marcola, 2 50

NEBRASKA—\$2.25.

Congregation: North Beatrice, 2 25

WEST VIRGINIA—\$1.00.

First District, Congregation: Greenland, 1 00

MARYLAND—\$1.00.

Eastern District, Individual: W. W. Swan, Glencoe, 1 00

Total for the month,\$ 118 75

Previously reported, 705 82

Total for year thus far,.....\$ 824 57

Brooklyn Meetinghouse.

PENNSYLVANIA—\$32.08.

Eastern District, Congregation: Spring Creek, 23 48

Southern District, Sunday school: Huntsdale Sunday school, Upper Cumberland,.... 5 60

Individual: Ella Biever, Lebanon, 3 00

OHIO—\$9.15.

Southern District: Hickory Grove congregation, 9 15

ILLINOIS—\$8.24.

Southern District, Congregation: Girard, 8 24

INDIANA—\$6.56.

Middle District, Congregation: Bachelor Run, 6 56

IOWA—\$2.00.

Middle District, Congregation: Panther Creek, 2 00

Total for month,\$ 58 03

Previously reported, 151 91

Total for year so far,.....\$ 209 94

Colored Mission.

INDIANA—\$40.14.

Southern District: Congregations: Pymont, per Campbell and Cobb, \$31.35; Fairview, \$7.79, 39 14

Individual: Mary Hiley, Liberty, 1 00

Total for the month,\$ 40 14

Previously reported, 109 00

Total for year thus far,\$ 149 14

China's Millions.

PENNSYLVANIA—\$5.00.

Eastern District, Individual:	
A Brother, Philadelphia,	5 00

OKLAHOMA—\$2.00.

Individual: Anna and Wm. Fi-	
ant, Graves,	2 00

NEBRASKA—67 cents.

Christian Workers' Mission-	
ary Meeting, Alvo,	67

Total for the month,	\$ 7 67
Previously reported,	75 90

Total for year thus far,	\$ 83 57
-------------------------------	----------

—

In the October Visitor a credit of \$4.00 is given H. C. Englar, New Windsor, Maryland, in Brooklyn Meetinghouse Fund, which should have been credited to Pipe Creek Sunday school, Eastern District of Maryland.



BROOKLYN MISSION, SEPT., 1903.

Receipts.

Balance,	\$ 10 00
Mission Board,	120 00
Fannie L. Moore, Smithfield, Pa.,	1 00
Thornapple Sunday school, by	
Grace E. Messner, Mich.,	2 25
A friend, Lansdale, Pa.,	1 00
Amanda Roddy, Johnstown, Pa.,	1 00
Lewistown Sunday school, Pa.,...	2 99

	\$138 24
--	----------

Expenditures.

Rent and gas,	\$ 57 00
Allowance for worker,	20 00
Charity,	5 00
Clothing and shoes,	10 00
Living fund,	40 00

	\$132 00
--	----------

Balance,	\$ 8 24
----------------	---------

Attendance.

	Largest.	Average.
Sunday school,	110	90
Preaching,	70	60
Bible class,	48	38
Prayer meeting,	30	25
Calls,	100	

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

AN INDIAN'S DREAM.

The Bishop of Caledonia tells of an old Indian in Western Canada who was dying, and told him the following dream of the night before. He said:

I climbed up the stairs to heaven, all so weary and out of breath, but I reached it and knocked at the door. It opened at once. I stepped inside and then an angel said, "You are not rightly clad for this place. Did they not tell you below? Your garments are stained and torn." Every word was true. What could I answer? I saw the golden steps and the golden crowns, and I heard the beautiful music; and as I looked round I did feel as if I had no business there. I said to him, "I have come to see my son." "He is over there," said the angel; and as I looked I saw Jesus. At once I strove to get to Him, but I could not. The angel, seeing me struggling, said, "What are you trying to do?" "I am trying to get to Jesus." "You cannot get there like that—we never do." "How then shall I go?" "Go on your knees." I fell on my knees in a moment, and before I could attempt to go forward on my knees I felt that Jesus stood beside me. As I looked up I saw nothing else in heaven. Oh! His face was so bright, and all the other glory passed away; and then he said, "Paul,"—He knew my name—"what have you come here for?" And the harps stopped in a moment when Jesus spoke. I heard nothing else, because of the music of His voice saying to me, "Paul," and I had forgotten what I had come for, I was so pleased to have Jesus standing beside me."

That is what we have to do if we want to see the face of Jesus clearly, and hear His voice speaking to us. It must be on our knees we climb up the steps and approach the throne, but all the time Jesus is watching and Jesus is helping.



Sanctify your to-day; to-morrow will then be holy.

The Missionary Visitor.

Vol. V.

DECEMBER, 1903.

No. 12.

CONSECRATION.

By Mary C. Stoner.

O blessed cross that I must bear
Upon my bleeding heart,
For Jesus comes my griefs to share
And doth sweet grace impart.

I thank Him for the darkest day
That hovers o'er my soul,
For sweeter blessings cheer my way
And lead me to the goal.

O blessed cross, O starry crown,
O Jesus Christ my all,
With joy I'll lay my burden down
To heed thy loving call.
Ladoga, Indiana.

IS IT RIGHT ?

By the Editor.

It seems to be an unwritten law of missionary work that he who engages in it is to have a "support" or a "living"—only that and nothing more. The prayer of the good deacon for the preacher is often applicable, when he said to the Lord, "If you will keep our preacher humble, we will see that he is kept poor."

Missionary work is the result of a degree in faith in God's promises and it is clear out of the question to associate "getting ahead in this world's goods" with the increase of this faith. Even the Bible seems to teach it. Plainly does it say that each follower should seek first the kingdom of God and His righteousness and the things which are needful for the promotion of His work will be added unto him. Of course if this applies to anyone, it does to the missionary.

He is expected to take the future of his life in the fullness of faith, depend upon the church to care for him in old age, educate his children as seems best, if at all, and so on and so on.

Well, grant that this is all right for the missionary. Where is the real difference between a missionary and any other worker in God's vineyard? What is the difference between the worker in India, who at the end of the year has every dollar given him spent for his living and has not laid by a cent for the proverbial "rainy day" and the member who remains at home and does not feel good if he has not gotten a living off of his farm for himself and family and made from \$500 to \$5,000 each year in the way of accumulated riches?

"Ah, but," says some one, "The church supports them and they have no right to lay by." Very well; but who are you that you should forbid your brother that which you take greatest pleasure in yourself? Are you better than your brother? Do you in your membership have privileges that are not accorded to him? Nay, verily.

The entire conception is wrong. The church stands in her own light. The missionary on the field engaged in a life of faith, and toil and sacrifice has as good a right to a living or "laying by" as the member at home has. He is simply in place of the one at home, and for every dollar the member at home lays by as "savings," a dollar should be laid by for the missionary's old age too.

But the missionary's life of faith and service would not prompt him to lay by. He asks no such favor. He says it is not in keeping with God's eternal law. This being true, the same law reverts

upon the member at home. If the life of faith of the field works thus, it is the same upon every one at home. If "a support and no more" is the motto for the field, then that should be the motto at home, for the faith required at home is not less than that which is in the field.

Suppose a man and his wife start out in the world with an income of \$500 per year and it takes all of that, each year,

remained the same as when he received but fifty pounds annually for his services. The balance went for the Lord's work.

Not so to-day. As a man's income increases, he either hoards and withholds in that way, or spends in unneeded things in living and thus again withholds from Him.

With a world's needy fields and the



HOME OF MARY N. QUINTER, HUNTINGDON, PA.

to meet the actual necessities of life. Their family does not increase and so their necessities do not increase. His skill and ability do increase and his income grows to be \$800 a year. That man should have \$300 per year for God. His income increases to \$1,000 per year and all other conditions remain the same. They should have \$500 annually for the Lord. It is said of one of the Wesleys that though his income increased with his years, his cost of living

rich blessings upon the church, God cannot be pleased with our withholding in any manner. Neither hoarding nor spending upon our bodies and homes can be well-pleasing in his sight. Ah, few if any escape this criticism; for we lay by our dollars, increase our comforts in living, make ourselves at ease in Zion, and the world is going on in sin and to death.

Not more for the missionary is argued, if the church is willing to put her-

self on the same basis of living and sacrifice. But if she is not willing to do this, then be brotherly and do not ask of the missionary who is sent out what the membership at home are not themselves willing to do. Is it right that the missionary should live on a bare support and trust God for the future? Yes, that is right. But the same law of right governs each and every member at home.

Lord, increase our faith, so we may believe this!

Elgin, Illinois.

MARY N. QUINTER.

Born January 21, 1863, Near Troy, Miami County, Ohio.

In the latter "thirties," when James Quinter was teaching school at Lumberville, Pa., he was called to visit a young woman suffering from smallpox. She desired ~~him~~ to pray for her. Of course he did not dare expose his scholars to the dangers of the infectious disease; yet his sense of his calling in Christian work was so deep, and so much greater yet than his educational work, that he arranged to close his school, visited the sick woman and prayed for her, then passed into quarantine until all danger was over, when he opened his school again.

Such is the high sense of the duty of the ministry and the Lord's work resting upon one whom thousands yet to-day in the Brotherhood recall in personal association, and to recall is yet to feel the deep spiritual influence that went out from his life.

Such an one, too, is the father of the subject of this sketch, and to tell more of the noble life is not needful to-day.

Fanny J. Studebaker, eldest daughter of John Studebaker, became on April 11, 1861, the second wife of Bro. Quinter. To them two daughters were born, Grace being the second.

Soon after their marriage Bro. Quinter started a school for Brethren children near New Vienna, Ohio. It continued until 1864. During these days of earnest educational activities little Mary came into the home. She could not help but inherit some of the aspirations and partake of some of those early noble struggles made by her father in behalf of education in the church.

School work, however, was not destined to be Bro. Quinter's life work. He had been doing editorial work before, and again returned to it. Sister Mary says that her earliest recollections are in connection with her father's work, assisting in editing and publishing the Gospel Visitor at their home in Columbiana, Ohio.

From this place the family moved to Covington, Ohio, and lived till March, 1873. During this time the writer had his first impression of the godly man. As he sat by his father on the deacon's bench, he recalls vividly even to-day not the words spoken but the earnestness of Bro. Quinter's plea.

The family moved to Meyersdale, Pa., where Brother Quinter continued his editorial work. Here in 1876, July 7. Sister Mary, a little over thirteen years old, was received into the church by baptism, Bro. C. G. Lint officiating. The fall of the same year the family moved to Huntingdon, Pa., where what is left of the home still remains.

In 1877 Sister Mary entered the Brethren's Normal School, now Juniata College, from which she graduated in 1883 in the Normal English course. She speaks in highest terms of Bro. J. M. Zuck, the founder of this one of the Brethren schools,—and especially of the services and associations of the "Pilgrim Chapel."

In 1888, so suddenly to a whole Brotherhood, and almost supernaturally to the waiting congregation that he was leading in prayer at the opening of General Conference that year, the Lord touched



NORA ARNOLD'S HOME, NEAR LINTNER, ILL.

the tongue of our dear brother and he spoke no more. His death was a shock to a church that loved him, but far more to the family.

After her father's death Mary, who had been teaching in Montgomery county, Pennsylvania, came home to live with her widowed mother. A few months later spent in Swarthmore College, Pa., some teaching later in a school within the bounds of the Amwell congregation, N. J., and she was called to the office of assistant librarian in Juniata College in 1895, and retained the position with credit till 1902. At this time the Committee called her to assist in the mission work in Chicago and then, when she was appointed to go to India in the spring of 1903, it was learned how thoroughly she had entered into this church

work, and to what extent she had endeared herself to every one.

In 1891 she prepared, and the House published, a book of "Quinter's Life and Sermons." The book has been an inspiration to many a one who has read it.

In a letter of October 5, 1903, one gets a glimpse of how Sister Mary feels as she enters the field for India: "My packing is nearly done, some of the 'good-byes' said, and we are nearly on the way. And more and more glad am I as the work comes nearer. What have I done to deserve so great a blessing? May my Father give me strength to show Him my thankfulness for it."

The Waynesboro congregation, of Pennsylvania, are supporting Sister Quinter on the field.

NORA SUSANNAH ARNOLD.

Born Jan. 17, 1880, in Piatt County,
Illinois.

Of German extraction and bringing with her many of the sturdy characteristics of that race, Sister Nora Arnold enters upon mission work of the church with goodly heritage. From the settlement of the family in America there has been an unbroken line of connection with the Brethren church. Her great-grandfather Arnold preached with power among the hills of West Virginia where the family settled, and so great was his influence that it is related that General Sloan said of him, "I would sooner hear Elder Arnold preach than to listen to the talks made in the halls of Congress."

The Arnold family have had their share of the battle of life, and thereby brought "iron" into their make-up. Her father, John Arnold, elder of the Okaw congregation of Illinois since 1896, was the youngest of a family of seven children. He was left fatherless at the age of six, but with a good mother to help him battle for life. His education was limited to the opportunities of log schoolhouses fitted up with fireplaces and slab benches, and yet he has pushed forward until his attainments are of a commendable character.

Mary Hendricks Arnold, Nora's mother, was the daughter of Elder Joseph Hendricks, one who was well and favorably known in southern Illinois.

Nora has two sisters, Etta M. and Stella E. She went to school at Lintner, Illinois, during her earlier childhood. At the age of ten her mother died, but kind friends attended her up into womanhood. At the age of twelve when in Cerro Gordo, and Bro. L. T. Holsinger was conducting a series of meetings in the congregation at the time, when her heart was yet unstained by the ways of sin, she gave herself to the Lord. Her teens were spent largely on

the farm. Her father once said, "My boys are all girls, but they know how to do the work of the farm."

He also relates that "one time when she was quite small and with him out at the barn, while he was doing the chores, busy talking as she always was" he asked her what she was going to be when she grew big. "I am going to be a missionary," was her quick response. Little did the family realize then the prophetic utterance of one of their own number.

After completing her common school education Nora went to North Manchester for one and a half years, working on the Bible course. In 1900 she changed schools, and finished the two years' Bible course at Mt. Morris College. Her school years were marked with close application, a quiet, orderly life, and filled with interest in church work wherever her hands could find anything to do. Even before going to school, and while at home on the farm, she was an active Sunday-school teacher. The opportunities of the Reading Circle, the Bible and Literary Societies, all claimed their share of her time, and she willingly and earnestly gave it.

In 1899 Nora received her first experience in actual mission work when she took sister Cora Cripe's place in Chicago, while the latter was taking a few weeks' rest. Here the spark of missionary fire was kindled into a flame and from this time on her tendency was toward doing something in the great world field wheresoever the Lord would call her.

To those who knew her while at Mt. Morris, her appointment was no surprise. She is being sent by the support of the Waynesboro congregation, Pa., which also supports Sister Mary N. Quinter. She rejoices in the missionary spirit to which the church is awakened and, to use her own words, says, "This has given something for our young people to do and has brought them to the front as a large army of working Chris-

tians." She also speaks hopefully for the church from the fact that the young are awakening to the need of a better education. In her estimation "if we wish to succeed we must be educated."

JACOB M. BLOUGH.

Born Dec. 12, 1876, near Stanton's Mills,
Somerset County, Pennsylvania.

To be born and reared in Somerset

the hardships needed, because of what has been born and bred in them.

J. M. was born and reared on the old family homestead, the place where his parents still live, and where the father, Elder Emanuel J. Blough, has served the church in the capacity of elder for the past twenty-two years. Even at the ripe old age of seventy-three, he continues in charge of the Quemahoning congregation. The mother whose maiden name was Sarah Barndt, with sixty-



J. M. BLOUGH'S HOME, NEAR STANTON'S MILLS, PA.

county means much in many ways. Here has lived and is living to-day a people industrial, temperate, earnest, and loyal to Christ and his cause. From this county have gone forth over the western plains many a youth and maiden and established for themselves a home, and have been able to endure

nine summers resting peacefully upon her brow, still goes about her duties and thinks of her family of six children,—four boys and two girls,—Jacob M. being the youngest,—as they are out in life now doing for themselves.

Of the brothers, J. E. is a minister in the home congregation; S. S. has charge

of the mission work in Pittsburg, Pa.; and E. E. is a deacon in the Manassas congregation of Virginia.

Thirteen consecutive years in public school graduated J. M. from them and with one summer in a Normal he undertook teaching a country school. Three successive and successful years in charge of the home school, one year at Hooversville, in the primary department, these were years of training of great value. At eighteen he was given liberty to make his own way and he has done so through teaching mainly.

'96 found him at Juniata; so did parts of '97, '98 and '99, when the English course was completed. At once he entered the course of Arts and continued for four years, graduating in the spring of 1903.

During his college work he was assistant in English, mathematics, and Latin whenever needed. He also had charge of the gentlemen's hall at college, which gave him a good training. His college life was exceedingly busy, yet he seems to have enjoyed it very much.

Under the directing power of the Spirit and the Word dealt out ably by Eld. Geo. S. Rairigh, he accepted Christ and was baptized on Feb. 8, 1892, by Bro. S. P. Zimmerman. Following this turn in life came many religious duties, into which he threw his best efforts. That summer he taught a class in the Maple Spring Sunday school, in the spring of '94 led the first Bible class and offered the first public prayer. In '97 he was called to the ministry by the Quemahoning congregation and one year later advanced to the full ministry. In '99, with a few others, he became a "Volunteer" for missions. During his last three years at Juniata he was leader of the study class in missions, and the last year, leader of the Volunteers. He speaks of this kind of work as being "pleasant and it was gratifying to see it grow."

While he was president of the Young

People's Missionary and Temperance Society at Juniata, the movement was started that sends him to India and supports him there. He was a delegate sent to the Toronto convention and this meeting did much toward filling him with missionary inspiration.

Feb. 18, 1903, he was chosen by the society to go to India.

June 26, 1903, he was married to Sister Anna Detwiler.

ANNA DETWILER BLOUGH.

Born December 1, 1872, near Knoxville, Tennessee.

In the battle of life, which a poor girl has, in a determination to succeed, which means much to any one, in succeeding as a servant girl in homes here and homes there,—waitress at a water resort and matron in a college and again in an orphanage,—all this and more to be the lot of one who accepted Christ in the Brethren's faith when but fourteen, remaining faithful to the church under all these circumstances and in the meantime securing for herself a good education, and closing her school life with an appointment as missionary to India, makes the character of Sister Blough, nee Detwiler, stand out the brighter and better because of what she has endured and through which she has struggled that she might prepare herself for the Master's use.

Nothing is at hand to tell of the heritage from her ancestry save that her father, Christian F. Detwiler, was a minister in the Brethren church and that her mother's maiden name was Salome C. Zook. In 1880 her parents moved to Ohio, while she, for some reason, went to Pennsylvania, first to Mifflin county and then to Johnstown.

In 1882 word came to Anna that her mother had died and in 1884 her father married again and made a home for his children in Johnstown.

Because of her much moving from place to place in her childhood, Anna had very poor facilities of getting a good country school education. In the fall of 1891 she went to Huntingdon and from that time on spent the most of her time there. Her home was with Bro. J. B. Brumbaugh. During this period she spent five years in Juniata College and worked for her boarding all

year she worked in Philadelphia, two years in the Blair manufacturing company, Huntingdon, Pa, a little over one year was matron of the Orphans' Home at the same place, two years kitchen matron and one year dining hall matron in Juniata College.

She is third in age of a family of seven children. In December, 1886, during a series of meetings held at Johns-



SADIE MILLER'S HOME, NEAR WATERLOO, IOWA.

that time. Of course, to keep up her expenses, she could not go to school successive years, but she managed not only to pay her own way in this manner, but assisted some of her sisters in gaining an education.

Her life has been full of changeful experiences, but her hands have ever been ready to do what useful things they could find to do. Three summers she spent at the seashore as waitress, one

town, she was received into the church, Eld. Jacob Holsopple baptizing her. In religious activity her efforts were confined largely to Huntingdon, Pa., and the fruits of her labors testify of her faithfulness. She was a Sunday-school teacher, president of a mission band for young girls about six years, was leader of the College Girls' Christian Band several terms and did some work in the Home Department of the Sunday school.

The last three years in school she was a member of the mission study class. In 1901 she joined the Volunteer Band and in 1902 was sent as a delegate from the college to the Student Volunteer Convention at Toronto, Canada. Of this meeting she says herself, "This was a glorious experience; it helped me to surrender myself more fully to the will of God."

Her last year in college was given wholly to Bible study. She was married to Bro. J. M. Blough on June 26, 1903. The Shade Creek congregation, of western Pennsylvania, is supporting her on the field.

SADIE J. MILLER.

Born March 28, 1878, in Orange Township, Blackhawk County, Iowa.

There will be some yet to-day, who will recall seeing two young women sitting on a stump on the Annual Meeting grounds at North Manchester, Indiana, holding each other in their embrace and weeping. No one dared to go close to ask why, for it was whispered around that they were Eliza B. Miller, who had just been appointed to India, and her sister Sadie, who was, through this appointment, to be separated from her older sister. It may have come to the minds of some that soon Sadie would follow; yet, for the most part, the heart was touched as these two sat and wept over the anticipated separation.

The intervening years have quickly gone and now Sadie is joining her sister on the field.

The sisters come from that Somerset county, Pennsylvania, stock that at once assures every one who knows these people of their sterling worth. Their mother, Lydia Fike Miller, and grandparents on the mother's side were earnest workers for Christ. Their father, Simon B. Miller, came to the church when young and has always taken an active interest in her welfare. He was married to

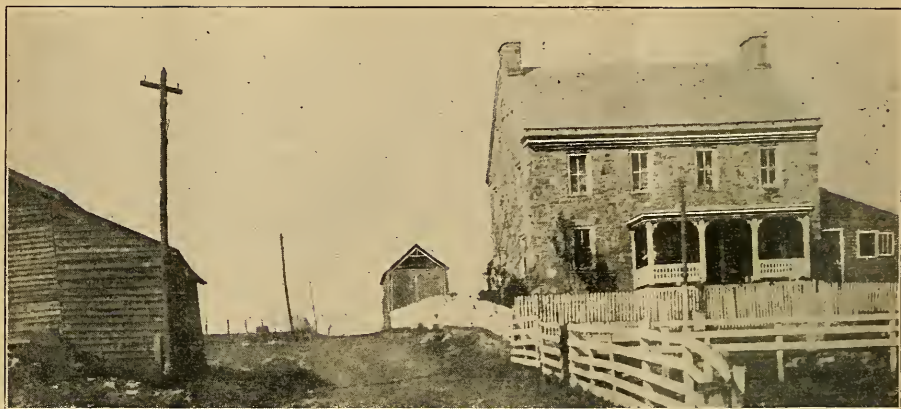
Lydia Fike, daughter of John J. and Sally Fike, Somerset county, Pennsylvania. John J. was a deacon in the church and lived to be eighty-two years old.

Fourteen children were born to Brother and Sister Miller. Ten are living. Of these the first five are girls, Sadie being the youngest, and then five boys. The family lived on the farm and all the children knew what good, honest toil means.

When Sadie was yet an infant the family moved to an adjoining township, where her home has ever since been. This is nine miles from the church and so it was that during her early childhood she was not permitted to attend Sunday school and church as regularly as she would have done if the home had been closer. Even with this disadvantage the family was more regular than many who were closer. Being the youngest of the girls and her brothers all younger than herself, it was Sadie's main duty to care for each brother through his babyhood. In the fall of 1892 she was baptized, while Bro. D. H. Walker, of Lull, Pa., was holding a series of meetings. When she reached eighteen she spent two summers away from home, this being her first experience from under the parental roof. These summers were spent in teaching music and assisting in church work near Le Mars, Iowa.

At nineteen she first went to Mt. Morris to school and spent parts of four years there. During 1898 and '99 she taught vocal music in the college, and her services were very much appreciated. Her musical ability she has always sought to turn to use for the Master. She tried to sing people into the kingdom, and this desire led her into the evangelistic field in Iowa to a considerable extent.

Sister Sadie is not forward in her endeavors and yet she shuns not to speak for Christ when she has opportunity. Her work among the students at the



ISAAC S. LONG'S HOME, NEAR GOODS MILLS, VA.

college was such as to endear her to a great many. Perseverance in what she believes is right is a marked characteristic of her life.

When the Visitor called attention to the fact that in India a teacher for the missionaries' children and others would soon be needed, the Sunday school at Mt. Morris at once set their hearts to supply that instructor. It was no surprise to the many who were interested in this work when it was announced, after the money had been raised, that Sister Sadie was the choice of all those contributing. She goes forth with a goodly number of young and old brethren and sisters back of her, supporting her with their prayers and their means.

ISAAC S. LONG.

Born May 13, 1875, in Rockingham County, Virginia.

Old Dominion has brought forth many noble sons, she has many of them in active life to-day, and she will continue to produce them as long as their mothers with their children can live in the beautiful surroundings so unique, historic and inspiring as the Shenandoah valley affords. Sun-kissed as the valley lies between the fringes of moun-

tains, responsive to the touch of the tiller, cut off from the outside world by God's own bulwarks, and nourished by the Father's own smiles, where is there a valley more favored in bringing forth the highest type of manhood and womanhood.

Parentage of German descent gave to Isaac some of the strong and noble traits of character found among that nationality. His father, Wm. H. Long, and mother, Eliza Carpenter Long, were blessed with eight children, Isaac being the fourth though now the third of those living. His early days were spent on the farm and about his father's saw-mill. While not unwilling to work, and doing his full share, yet even in his tender years he was given to much reading, especially history, and often bought his brothers "to go after the cows" or "bring in the wood" with the promise to tell them about some great battle about which he had read, or the doings of some great man.

At the Mill Creek school and with P. S. Good as teacher his progress was splendid till he reached his teens. Then came the age when other issues interested Isaac and several valuable years were passed without much accomplished that was of lasting benefit. The mill-dam and race, the boat, the orchard,—these Isaac and his brothers had access

to through the summer without stint and they formed the major part of their sports. Stony Lick and Port Republic also found Isaac in school and doing better work, but not until he reached fifteen, when he gave his heart to God, did his life put on that earnestness and devotion that now perhaps he wishes it had done earlier in life.

Jan. 28, 1891, marks the date of his birth into Christ, while Elder S. F. Sanger was holding a series of meetings.

On Thanksgiving of 1895 the Mill Creek congregation had a harvest meeting, followed in the evening by a council meeting. At this time Isaac was called to the ministry. This changed his course from attending a university and started him in school work at Bridgewater College, so as to be under the most healthful religious influences found there. No student of any school can speak in higher terms of a school and its benefits, educationally and religiously, than Isaac speaks of Bridgewater. He especially emphasizes the blessings the prayer meetings were to him. Society work enabled him to learn to speak in public and, realizing

the need of culture in this line, he was an active debater whenever opportunity afforded. After finishing at Bridgewater he pressed on with school work in the University of Virginia, making his way through by canvassing for Bibles. In this way he has paid for all the education he has received, even when his father offered to pay his way. A couple of years as teacher in the Brethren's school at Union Bridge, Md., endeared him to many and brought him in touch with many new problems, for he was among those who started this school.

The calling of Bro. S. N. McCann to the mission field made the first deep impression on his mind in missions, for, as he said, "All Virginia loved Bro. McCann." The week's meetings which Bro. Stover gave at Bridgewater deepened these impressions, and while there was some struggle yet with him, when the call was made for him to go to India, his mind and heart had already been partly prepared for it.

The meetings which he held during the past summer, just prior to sailing, have been deeply spiritual. And especially the one held in his home congre-



EFFIE S. LONG'S HOME, NEAR GOODS MILLS, VA.

gation was blessed with rich results. Among the large number gathered into the fold were some of his brothers and sisters for whom he had been praying.

He, with Sister Showalter, to whom he was married on Oct. 6, 1903, go to India with the love and prayers and hearty support of the Second District of Virginia.



EFFIE SHOWALTER LONG.

Born September 25, 1875, in the Shenandoah Valley, Virginia.

It is not necessary that the same environment must be had to produce the same results in character. To one God gives many places as home, and through the changes brings forth a beautiful character. To another He permits him to be born and reared in the same spot, and there comes forth the same character. To the first one He may take away the love of mother and father in early childhood and leave the little one to be cared for by others. To the other He may save the parents and their love, and help follow him until the child is grown.

Like the latter and not the former have been the blessings of Sister Effie S. Long nee Showalter.

Her parentage is of Swiss and of German descent. The father, Peter H. Showalter, and mother, Magdalena Heatwole Showalter, have lived on the old home place from the beginning of life. To Effie no dearer spot on earth can be found than the old home, located as it is in that charming valley with the Blue Ridge mountains in plain view.

Effie is the fifth child in a family of eight girls and three boys. Her earliest recollection is what her father said to mother when they went out to the supper table after she, with three of her other sisters, all little tots, had been sitting on her father's knees and helping their papa sing. He said, "Mother, Effie can carry a tune."

Her school life was one of delight, to prepare her lessons being a high ambition with her. Of course she was rapidly promoted and after one term of Normal found herself teaching an ungraded school. Her certificate must be a first grade and she pressed her studies so hard that she was entitled to the certificate before she had the required amount of experience.

1896 found her within the walls of Bridgewater College and at the end of two years she graduated in the English course. Her own testimony is that these were "happy years" for her. The society work and a contest in which she won second prize were all parts of a training she delighted in.

Three years teaching near home, and a call from Baltimore found her employed in the Reformatory school for girls. Here she worked till holidays, then resigned in order that she might remain at home and hear Bro. Stover who would be at the college on his tour among the schools and churches.

Bro. Stover gave her a pledge card to be a missionary. She never signed it, but kept it before her eyes in her room and the pledge rested daily on her heart.

Bro. S. F. Sanger was holding meetings at Mill Creek Dec. 12, 1892. He took for his text Rom. 6: 23. All day Sunday after this sermon Effie spent at home reading, praying and struggling with self to get consent to go to Jesus. At last the victory was won. Monday, with a sister, she was baptized and a happier woman there never was.

When did the mission spirit start in her? She knows not. While at school at Bridgewater it was fostered. Bro. I. N. H. Beahm's sermon at Roanoke, Va., had made a deep impression upon her heart. Bro. Stover's talk made the impression deeper. And yet she felt sure it was all a secret in her own heart. Her surprise was great when she was asked to go to India. Yet she goes and to use her own words shortly before

leaving, "My life has always been happy and I praise God to-day that I have the happiness that nothing can destroy. And now that I go to my chosen field what more could I wish?"

She was married to Isaac S. Long on Oct. 6, 1903.

The Second District of Virginia supports her in her work.

BROTHER O. H. YEREMIAN TO INDIA.

At the last meeting of the Committee Brother Yeremian was present. Then it was a question with him whether he should enter the practice of a physician in America and settle down here, or give his life to medical work in some mission field. Matters are in such a shape in Asia Minor that he could not return even to visit his mother. The Committee offered to send him as a medical missionary to India if he would go. It took a few days for him to reach a conclusion. The Friday before sailing on October 13 a telephone message came to the office, asking that he be met in Chicago and ticket and arrangements be made for his departure. This was done, and Brother Yeremian, in his characteristic quick way, was out of the United States on his way to India before many of his most intimate friends knew of his going.

This unexpected departure under the circumstances is an explanation why no account of his life appears in this issue. Some time later it is hoped to publish a suitable account.

He goes as a medical missionary to India, with the hope of establishing in time a mission, partly self-supporting at least, and also to reach many souls for Christ by healing their bodily infirmities.

SOME MISSIONARY CHRISTMAS THOUGHTS.

By A. W. Vaniman.

On Christmas we celebrate the arrival of the first and greatest Christian foreign missionary. Jesus left his home in heaven and came to the earth to give the world the plan of salvation.

After spending thirty-three and a half years on the mission field, he returned home. Thirty years of this time were devoted to preparation; the remaining three and a half years in his mission

work of love and mercy, and in preparing native workers who should continue the work.

Before returning home he told his workers that he would still assist and direct them as well as send a helper and leader in his place. He is the mission board of heaven.

As every mission board needs the help of others in order to carry on the work, so Jesus needs the help of human beings to accomplish the planned mission work.

How would you like to live where people know nothing about Christmas? A large majority of the inhabitants of the world never heard of this day of rejoicing which is so dear to us.

How many missionaries do you suppose could be supported by the price of the stamps used in sending Christmas presents?

If every member of the church would give the same amount to the missionary cause that he or she gives for Christmas presents, how many new missionaries do you suppose could be sent out next year?

How many readers will decide on Christmas day to give the Lord his tenth during the coming year? The Jews were richest and happiest when they gave the tithe. Why not we?

If you have never tried it, just give it a trial for one year and see if the Lord will not give you unexpected blessings.

A good home mission work is to see that at least one poor family by your help can enjoy a good Christmas dinner. Your own dinner will taste so much better, and you may hear about it on the judgment day.

A good way to do missionary work is to help and encourage the missionary in some way. Couldn't you work up a Christmas surprise on your poor minister? A hint to the wise is sufficient.

Will you, this coming Christmas, consecrate yourself as a missionary, in your family, your neighborhood, your State District, or in the foreign field? If you can't find work at home, depend upon it God can't find use for you in the foreign field.

If you knew you would not live to see another Christmas, in what respect would you change your manner of living, thinking and giving?

He that soweth sparingly, shall reap sparingly, whether it be in smiles, encouraging words, deeds of kindness or of the substance that the Lord has given us.

Malmö, Sweden.

Editorial Comment.

ELD. DANIEL VANIMAN AT REST.

Readers of the Visitor will have been apprised, through other avenues, of the sudden death of our brother and fellow-laborer, Elder Daniel Vaniman, of McPherson, Kansas. The date of his birth and such interesting facts will be left for others to chronicle at the proper time. It is my purpose to mention only a few of the many things in the life of our departed brother which, through his departure, will cause a feeling of loneliness to come over those who have labored by his side for a number of years.

When living some years ago in Southern Illinois, his broad comprehension of the district needs was very marked. He was always advocating reaching out much farther than the church seemed to have faith to undertake. This, however, was always characteristic of all his church endeavor. His work in Southern Illinois is seen in the endowment he raised both for the District and the General Board.

Studying the needs of the church, it was not long until he saw that our schools were an important factor in our church life. At once he sought to identify himself with them, throwing his energies into the development of the school at McPherson. Those who worked with him there know best what an able part he took.

Many over the Brotherhood will recall the time that he came to their homes personally, and in his kind, earnest, business-like way, presented the benefits accruing to those who would help the missions of the church either in donations or endowment; and how he preached missionary sermons that were to the point and set more than one to thinking.

At the organization in 1884 of the General Church Erection and Missionary Committee, he was elected assistant chairman, which office he held until elected chairman. For successive terms he served most acceptably in these offices.

When a certain brother offered a little over the half necessary to bring the Publishing House into the hands of the church, it was Bro. Vaniman who went among the Brethren and secured the balance. And the publishing plant today stands in part as a monument of his labors for the kingdom.

Who did not like to read his "chips" as they flew right and left, hitting here and there and helping many a one by way of encouragement and correction?

As moderator of Annual Meeting perhaps no one succeeded in getting so much business done in so short a time. At least he was the leader in the reform in conducting our Annual Conferences in this particular, and had to stand much of the censure from those who could not "stick to the point" when talking in Conference. Yet that was a happy change in Conference life.

Though in recent years his age somewhat prohibited him from going out among the churches, now and then he would make a trip, and acted in the capacity of a traveling secretary for the Committee to the day of his death.

He never lost interest in the church, even when he could not take part in her work.

He was always hopeful. In the Committee room, when something perplexing was before the body and the members did not know how to go, it was characteristic of him to take hold of his beard by the left hand, look upward and say, "Well, brethren, there is a way out of this. How will this do?" And

often did he present a very practical and helpful solution.

On one of the balmy Sundays of last October I was privileged to eat dinner with Brother Vaniman in his own home. Church work was uppermost in his mind. His pleasure in seeing that the church publications were doing so well, and how nicely the church schools were doing, were the burden of his theme. As a listener in the audience that day none inspired me more than he. Little did I think, as I gave him good-bye and received the "God bless you" from his fatherly lips, that he would be gone so soon.

Yet he lives. When in the years to come historians shall dig up the past to account for some of the church's acquisitions for Christ, they will assign to Eld. Daniel Vaniman his full share in the founding and promoting of that which has built up and enlarged the kingdom on earth. A blessed heritage for the church does he leave. God bless the bereaved family.



OUR COLLEGES AND MISSIONS.

The General Mission Board has selected and the Annual Conference has approved of twenty-three missionaries who have been sent to some foreign field. Of these twenty-three Bro. O. H. Yeremian spent but a short time in one of our church schools, and Bro. Fercken, because of his age and college attainments before he came to the Brethren, no time. The other twenty-one spent from one to seven years in one of the Brethren schools.

In carefully scanning the list, to the personal knowledge of the writer all of the twenty-one received their deepest impressions of service and sacrifice for Christ while in college.

The Committee did not select them because they had been to college, neither does it follow because one has gone to college that he will be sent to the

mission field. But the preparation which these twenty-one received at college caused the Committee to perceive their special fitness, and they were selected. The Conference unanimously approved of the selections on the same grounds.

In the Brethren church missions are in their infancy, but if the child is father to the man, these facts show us that the schools of the church are making and moulding the missions of the church.

Our school brethren are awake to this fact and seek to impart true vital piety in the hearts of every scholar.

Are the parents awake to the same fact? Fathers and mothers sit down and lament over their sons and daughters away from the church, and seem to realize little that they themselves are largely at fault. When the child was in its formative period it was sent to some "institution near home in order to save expense." Expenses were saved but at the cost of life-long heartaches,—a most wasteful exchange.

These parents little realized that the school that educates the youth of any community or home controls either that community or home. There are two good reasons for this. First, college graduates are leaders in the world, the church, society. Second, students of any college that have any true worth dearly love the school that has done so much for them.

School men, do you realize the great, far-reaching responsibility resting upon you?

Fathers and mothers, do you know the opportunity that our schools afford your children?

Church of the Brethren, Defenders of the Faith, Advocates of Primitive Christianity, are you giving your best efforts in making our schools what they should be for Christ and the cause so dear?

Let the significant facts given above awaken every one to his utmost.

Reading Circle.

CIRCLE MEETING TOPICS FOR DECEMBER, 1903.

For Sunday Evening, December 6.

Topic.—Humility.

Text.—Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14: 11.

References.—Job 22: 29; Psalms 9: 12; 10: 17; Psalm 69: 32; Psalm 147: 6; Proverbs 15: 33; Proverbs 29: 23; Isaiah 29: 19; Jeremiah 45: 5; Micah 6: 8; Matthew 5: 3; Luke 1: 52; Luke 18: 13, 14.

On a Sabbath.—Where this feast occurred we do not know. Social and luxurious feasts were common among the Jews on the Sabbath, though the food was all cooked the day before. Jesus accepted this invitation, so He did not disapprove of friendly gatherings on the Sabbath. We should not make the day one of gloom for our children and friends, neither should we have needless restrictions. But we should make the day a happy one, and spend it in His service. Our children should look forward to the Sabbath as the best day of the seven.

Come up Hither.—We have read somewhere that at a king's banquet, where there were some princes from another kingdom, a rabbi thrust himself between the king and queen at the table. He was rebuked for his rudeness, but he persisted that he was worthy to sit between the king and queen. Now Jesus saw the proud guests crowding up into the chief seats at the head of the table, and he told them that they would better take the lower seats, and then be invited higher. Those who had to leave a higher seat for a lower found the best ones already occupied, and so they were worse off than their humbler friends. Young men and women sometimes get positions that are too big for them. They cannot fill them, so they

must take a lower place. We hear much of bribery and corruption, yet good, honest work still leads to promotion, while dishonest methods lead downward.

He that Humbleth Himself shall be Exalted.—Here we have the New Testament ideal of real humility. It does not mean an undue depreciation of oneself, but it does mean the glad, quick giving up of oneself or of what one has for the good of others. It means a willingness to serve our brethren lovingly and well. We must not think of self, yet if we do good work a more exalted place awaits us.

When Thou Makest a Dinner.—As our Lord enjoyed the wedding feast at Cana of Galilee, and visited in the home of Lazarus, so we know that He does not mean that we shall never socially invite our friends. He means that we should refuse a proud, social exclusiveness. While they reclined at this table, the poor were crowding up close, and looking on unfed.

The traveler who visited the home of Lord Shaftesbury found a mansion with towers and turrets. He saw libraries and galleries of treasures which had been accumulated by six earls who lived there before him. He could understand of what Shaftesbury denied himself when he turned from his elegant opulence and refined leisure to spend his days and nights in helping the poor. Every night, with his lanterns and two hired helpers, he searched the ends of bridges, the stairways and doorways where the homeless slept and took them to a place of shelter. Though for fifty years he was one of the hardest-worked men in Parliament, and honors poured upon him like a flood, yet he found time to start ragged schools, to reform the lodginghouse system. He also passed a bill which condemned the old tenements,

and the London Times said that not less than eighty thousand people were benefited by this bill. Let us serve those who sorely need our help kindly and tenderly, even as Jesus went about doing good.

We naturally recoil from those who are seeking honor for themselves, so let us put on humbleness of mind, meekness.

Questions for Older Members to Answer:—

1. Tell the story of the humble publican. Luke 18: 13.
2. What did Jesus say about the humility of a little child? Matt. 18: 4.
3. How did the centurion humble himself? Luke 7: 6, 7.
4. What did Paul say about himself? Eph. 3: 8; 2 Cor. 12: 9.
5. What does James say about the humble? James 4: 6.

For Sunday Evening, December 13.

Topic.—The Pearl of Great Price.

Text.—When he had found one pearl of great price, he went and sold all that he had, and bought it.—Matt. 13: 46.

References.—1 Chron. 16: 11; Psa. 22: 26; Psa. 27: 4; Matt. 6: 33; Luke 11: 9; Acts 17: 27; Amos 8: 12; Zeph. 2: 3; Rom. 3: 11; Hos. 10: 12; Isa. 55: 6; Psa. 105: 4; Psa. 145: 19; Prov. 8: 34; Psa. 42: 1; Psa. 34: 4.

Seeking Goodly Pearls.—A merchant who was seeking pearls that would be profitable in his business, found one pearl that excelled all others. He may have been buying pearls for a number of years, and he always tried to buy good ones. But when he saw this one he felt willing to sell all the others and possess it.

A True Sense of Values.—This merchant seemed to have a right sense of the value of these pearls. A little boy, who had seen some silver ore, picked up a basketful of stones from a rocky ledge, in the hope of their being silver. They glittered brightly in the sunlight, but when he showed them to his father

in the evening they were only dead stones. Many boys and girls make the same mistake,—they do not know the value of a good home, kind parents, the love of friends, and the sympathy and help of Christian people. An honest name and an unblemished character seem of little value to them. They see something glittering brightly in the distance, and they conclude that if they can grasp a little worldly success, a few flashy friends in some new place, they have all they desire. And very often they do not see their mistake until it is too late, and they have spent their best energies for hard, dull stones.

The Cost.—We value things highly when they cost much. What costs little is of small value. This pearl was of such beauty and worth that the merchant was willing to part with not only one or two of his smaller pearls, but all he had. We do not even read of his trying to lower the price of this one pearl. His business method was very direct. When he had found one pearl of great price he went and sold all that he had and bought it. This is the way we are saved, by coming to Jesus, and not keeping back one thing,—giving Him all.

“All to Jesus I surrender,
All to Him I freely give.
I will ever love and trust Him,
In His presence daily live.”

And then, possessing this pearl, we have all we need. Our young people must see that all the splendid gifts, named talent, wealth and position, have their crowning glory when used for the poor and weak.

Questions to be Answered by Older Members:—

1. Why is it so hard to give up everything for Jesus?
2. What did Moses sacrifice? Heb. 11: 24, 25.
3. Do we owe God our service? Rom. 12: 1.
4. How can we make others see the value of this pearl of great price?

For Sunday Evening, December 20.

Topic.—Christmas.

Text.—Peace on earth, good will to men.

References.—Isa. 9: 6, 7; John 14: 27; Luke 19: 10; John 3: 17; Matt. 4: 16; Luke 2: 30-32; Matt. 2: 1-12; Luke 2: 25-33; Luke 2: 10-14; Matt. 10: 8.

A Christmas Message.—It comes to all of us, forget yourself and think of others. Imagine a Christmas in which every member of your family treated himself to a gift and gave no gifts to any one else! When "get" and not "give," is the word of your Christmas, then all the sweetness and joy have gone out of it. Think of others. Do something for those who never have much pleasure. The poorest and the most neglected should be best remembered now.

The Star.—Read again in the New Testament the story of the manger at Bethlehem. Tell it to your children. In "Ben Hur" we have the account of the journey of the wise men to Bethlehem. At one time they lost sight of the star, but again it flames out before them and they cry as with one voice, "The star! The star! God is with us!" He will be with us during the coming year if we keep close to the Savior.

Phillips Brooks gives this verse to the children:

"It is coming, Old Earth, it is coming to-night,

On the snowflakes which cover thy sod.

The feet of the Christ-child fall gentle and white,

And the voice of the Christ-child tells out with delight

That mankind are the children of God."

Music.—Charles Dickens says in "Christmas Stories," "What images do I associate with Christmas music? An angel speaking to a group of shepherds in the field; some travelers with eyes uplifted, following a star; a baby in a

manger; a child in a spacious temple, talking with grave men; a solemn figure with a mild and beautiful face, raising a dead girl by the hand; again, near a city gate, calling back the son of a widow, on his bier, to life; a crowd of people looking through the opened roof of a chamber where he sits, and letting down a sick person on the bed with ropes; the same in a tempest, walking on the water to a ship; again on the seashore teaching a great multitude; again with a child upon His knee and other children around; again restoring sight to the blind, speech to the dumb, hearing to the deaf; again dying on the cross, watched by armed soldiers, a thick darkness coming on, the earth beginning to shake and only one voice heard, 'Forgive them, for they know not what they do.'"

Giving.—No joy is equal to the joy that can be shared. Let us praise God that we can tell the glad tidings unto almost the entire world. Let us lay aside one gift for missions. If whatever we do for the poor and suffering we do unto Jesus, then He is in want, and he suffers pain and the pangs of hunger this Christmastide. O, let us give all we can, and relieve all the distress we can, and then bring all the joy and gladness into lonely hearts that we can.

"O, never-fading splendor;

O, never-silent song!

Still keep the green earth tender,

Still keep the grey earth strong;

Still keep the grave earth dreaming

Of deeds that shall be done,

While children's lives come streaming

Like sunbeams from the sun."

For Sunday Evening, December 27.

Topic.—A Retrospect.

Text.—Put off the old man. Eph. 4: 22-32.

References.—Isa. 48: 18; Gal. 5: 7; Heb. 2: 1-3; Ps. 51: 1-4; Matt. 17: 19, 20; Mark 14: 37, 39; Rom. 8: 37-39; Ps. 121: 1-8; 2 Tim. 4: 6-8; Prov. 4: 18; Gal. 2: 20; Philpp. 3: 8-14; Luke 15: 14-17; Philpp. 4: 8.

The Past.—

"Keep out of the past, it is lonely
And barren and bleak to the view,
Its fires have grown cold and its stores
are old,

Turn, turn to the present, the new.
To-day leads you up to the hilltops,
That are kissed by the radiant sun;
To-day shows no tomb—all life's hopes
in bloom—

And to-day holds a prize to be won."

It is good to forget the past if it holds only sorrow and trouble and remorse. It is better to atone so far as we can for wrongs committed, and then face the future with a strong hand and a brave heart. Leave the past in God's keeping.

He Wanted Nothing.—One of the sad stories of the New Testament is the one of the man who had been prospered during the past year. The abundant harvests had filled his barns to overflowing so that he had much goods laid up for many years. That seemed to be the summit of his ambition. His great sin lay in wanting nothing but barns and harvests. They satisfied his soul; he wanted nothing more. So God condemned him as a useless, selfish man. The proceeds of his harvests might have been spent in assisting some good worker, who needed help in order to do the good he had planned. Paul, who preached and labored more than any of the apostles, says, "Forgetting the things that are behind, I look forward," and it may be that he saw the martyr's crown before him. But that did not deter him from pressing on toward the mark of the prize of the high calling in Christ Jesus.

Resolutions.—It is a good thing to resolve to make the new year better than the last. Make resolutions and then pray to God most earnestly for help to keep them. Do not plan to do impossible things; try only to do the best you can with every task. Browning says,

"The common problem, yours, mine,
every one's,
Is—not to fancy what were fair in life,

Provided it could be—but, finding first
What may be, then find how to make it
fair,
Up to our means; a very different
thing."

God has let us come to this New Year; He has given us another start. Surely we will do more for Him, we will pray with more feeling and work with more zeal, than we did in the past year. The baseball league object to a player who makes no errors. They reason truly when they say that he makes no errors because he takes no chances. They want him to make scores. In the coming year let us take new chances and "make scores," even if we do make some errors. Let us win new victories for Jesus. His blood will blot out our errors.

Questions to be Answered by the Older Members:—

1. What reason have we to think that the new year can be better than the past?
2. What fresh start can our Circle make in some good work?
3. How may each one of us do more good in the coming year?

**NEW NAMES.**

- 2270 Elsie Brindle, Chambersburg, Pa.
2271 Edward Holdiman, Grundy Center, Iowa.
2272 Mrs. Edward Holdiman, Grundy Center, Iowa.
2273 Melvin Johnson, Lordsburg, Cal.
2274 Harvey M. Hanawalt, Lordsburg, Cal.
2275 Charles Hanawalt, Lordsburg, Cal.
2276 Lora Brubaker, Lordsburg, Cal.
2277 Aaron Leckrone, Lordsburg, Cal.
2278 Lulu Berry, Lordsburg, Cal.
2279 Lana Heiney, Lordsburg, Cal.
2280 Mrs. James Sharp, Nanty Glo, Cambria Co., Pa.
2281 J. B. Gump, Tippecanoe City, Ohio.
2282 Edward Snell, Tippecanoe City, Ohio.

- 2283 S. F. Studebaker, Rex, Ohio.
 2284 W. T. Heckman, Oakley, Ill.
 2285 Hannah Heckman, Oakley, Ill.
 2286 Hattie Brallier, Pierceton, Ind.
 2287 Lulu V. Sanger, South Bend, Ind.
 2288 S. A. Miller, South English, Iowa.
 2289 Maude Kimmel, Elderton, Pa.



THESE HAVE COMPLETED THE COURSE.

- Annie W. Light, Old Fort, Ohio.
 Nora F. Shaffer, Harrisonburg, Va.
 A. W. Dupler, Canton, 1338 Fulton St., Ohio.
 Mrs. G. C. Spitzer, Harrisonburg, Va.



A "BETTERMENT" MEETING.

Let the last Circle meeting of the year be devoted to the consideration of yourselves, your methods, and your work. Invite the ministers to come, as well as everybody else. But the ministers and Sunday-school workers should come prepared to talk.

Have some of your regular members give five-minute papers on such topics as: "How can our Committee do Better Work?" "How Can we Increase the Attendance at our Meetings?" "How Can we Bring about a Deeper Interest in Missions?" "Better Participation in the Meetings." These subjects may cover the ground, but there may be some local conditions which should be touched upon. Do not hesitate to change these subjects for some better suited to your meeting. Be sure that the speakers will give the matter some thought, and then have a general discussion on these topics; for every member should be interested in plans that will bring about more earnest work.

Then ask the ministers to give five-minute talks on "Better Church Work," "How May our Young People Assist in Church Work?" and other topics which will bring out plans of work for the

coming year. If every member will come praying for more zeal and enthusiasm, these plain, common-sense talks on ways and means of improvement will surely bear fruit.

Then, last of all, have a general discussion on the topic, "From Better to Best." Let them see that in our own strength we can do nothing, that only by trusting Jesus and living nearer to Him can there be any true progress. Urge the reading of the books on missions, because they help us to be unselfish, and lead us to think of others. "How Many Orphans Can we Support in India?" would be a good question to discuss, because it would mean a step forward. "Systematic Giving" might also be talked over. These are but suggestions. We know that you need a "betterment" meeting. We know it will do you good. Discuss these questions in the fear of the Lord. It will help to bring about a unanimity of sentiment. You want to work together heartily as unto the Lord.

We have never increased in numbers as rapidly as during the year that is now drawing to a close. For this we thank God and take courage, hoping that the coming year will bring even better results.



GLEANINGS.

Brother C. O. Beery, of Elderton, Pennsylvania, says, "We have a good prayer meeting. We use your subjects in the Visitor. The Lord is blessing His work here. If all is well I may hold a meeting at Casstown, Ohio, in the month of January."

Brother Alva A. Neher, of Tippecanoe City, Ohio, writes: "I send you printed programs of our next four meetings. We are encouraged with the interest taken in the work. Glad to know Bro. O. H. Yeremian went to India as medical missionary, though we will miss him here. But we believe the Lord has a great work for him to do in India."

Sister Martha E. Lear, of Cerrogoro, Illinois, says, "I send you two more new names. Our Circle is doing good work now. We have a special program every month. May God bless the work and the workers."

Brother A. W. Dupler, of Canton, Ohio, says, "I have read eight books in the course. I have found them not only interesting, but also instructive and inspiring. Everybody trying to serve Christ should know of the sacrifices those in mission fields are willing to make in order that His kingdom may be enlarged."

Brother J. Edwin Jones, of Grundy Center, Iowa, says, "A healthy missionary sentiment is the immediate result of our Circle here, also a substantial increase in our giving (over 200 per cent) over last year. We have almost finished 'Among the Cannibals of New Guinea' in our public reading, held one hour before services each Sunday evening. While not in this year's course, yet as it counts as one of the Circle books we thought we would read it. All enjoy it. We pray for a more thorough interest to be aroused in our Circle everywhere, and a substantial manifestation of that interest in increased giving to Christ's cause, both of lives and of substance."

Sister Nora F. Shaffer, of Harrisonburg, Virginia, says, "I am glad that I have the privilege of reading the missionary books. They are interesting, and help us to do something for Jesus."

Sister Annie W. Light, of Old Fort, Ohio, writes, "I am ready for my certificate. I liked the books. 'Women of the Orient' should be read by every Christian worker, for it will encourage the missionary spirit. We have a missionary meeting every four weeks, and the books we read are a help at this meeting."

Sister Sylvia L. Cripe, of North Manchester, Indiana, says, "The Circle is growing in interest here and we hope for a large enrollment. We shall do our best and pray God's direction."

TOPICS

For Reading Circle and Christian Workers' Meeting.

We print a list of these topics now so that those who wish to print programs can do so. The list of subjects for the year can be secured in folded card form from the Brethren Publishing House. See advertisement on third page of cover.

If you do not have a Missionary Reading Circle meeting or a Christian Workers' meeting for the young people it is time to begin. Begin at once.

January.

3. A Forecast,Matt. 6: 33; Philpp. 3: 12-14
10. Having and Using,2 Tim. 1: 6-8
17. What Can We Do for the Church?John 15: 8
24. The Supper,Luke 14: 15-24
31. Heaven,Rev. 7: 11-17

February.

7. Indecision,Acts 24: 25
14. Love,1 Peter 4: 8
21. The Net on the Right Side,
-John 21: 5, 6
28. India.

March.

6. Not Anchored,Eph. 4: 14
13. Repentance unto Salvation,
-2 Cor. 7: 1-11
20. A Wholesome Tongue, ...Prov. 15: 4
27. The Good Samaritan, ..Luke 10: 25-37

April.

3. The Resurrection,Luke 24: 1-12
10. Church Attendance,Psa. 84: 1-4
17. Are We Ashamed to Confess Christ?Matt. 10: 32-39
24. Children for Christ, ...Matt. 18: 1-7

May.

1. Discouragement,Num. 13: 31
8. Humble-Minded,Luke 18: 9-14
15. The Transfiguration, ...Matt. 17: 1-8
22. Lifting or Leaning,Rom. 15: 1-3
29. Power,Acts 1: 1-8

June.

5. Too Late,Jer. 8: 20
12. The Twenty-Third Psalm.
19. Growth of Christian Character, ..
-2 Peter 1: 5-8; 3: 18
26. What Our Ministers Might do for Missions.



THE BRETHREN CHURCH IN STERLING, COLORADO.

CHRISTIANITY IN EARNEST.

The Visitor is glad to present a photograph and floor plan of the new house built at Sterling, Colorado. The story of the work there is brief but earnest indeed. Note these facts:

May 1, 1903, Brother A. W. Ross and wife arrived in Sterling.

They found seven members in and near town.

They went to work for Christ, nobly supplemented by the members and friends there.

November 8, 1903, the meetinghouse was dedicated.

Seating capacity, 276.

Cost of lot, house, and furnishings, \$2,400.00.

Subscriptions, donations, and collections, from the city and vicinity, \$1,875.

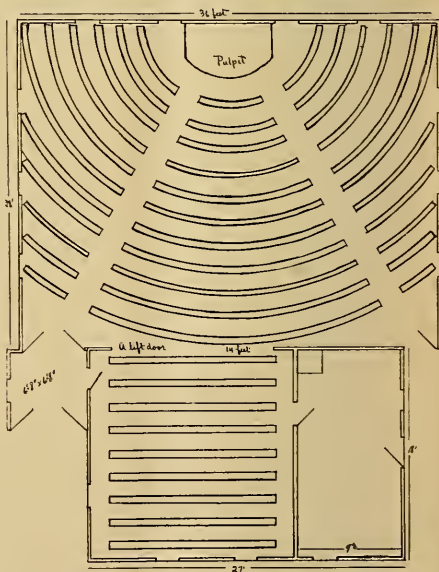
Collection on day of dedication, \$56.-75.

Total membership in Sterling and near by, 13.

Total membership in the congregation, 32.

Sunday school organized the afternoon after dedication.

Sister Flora Ross, superintendent; Brother Daniel Ikenberry, assistant sup-



erintendent; sister Bernice Ashmore Smith, secretary and treasurer.

The Sunday following dedication 21 were at Sunday school and 50 at church. In this time, too, Brother Ross has built himself a home, and the members have raised their crops and gone about their daily duties.

This is Christianity in earnest.

From the Field.

“VOYAGE REFLECTIONS.”

By J. M. Blough.

—The call of God, how unexpectedly it comes in to change the course of one's life. How little we know of what a year or even a day may bring to us. On what short notice Philip was sent to the eunuch, Ananias to Saul and Peter to Cornelius. Just the same is the Spirit of God abroad in the world to-day and who knows just where He may call you to minister in holy things? These men were where the Lord could lay His hand on them and send them. This is our blessed privilege. You who really want to be interested in God's kingdom, are you where the Lord can find you—ready to answer any call of His?

—One great satisfaction coming to us on our mission is the remembrance of the missionary zeal in the homeland, sending us away into a new field. It gives us inspiration and joy to represent a live people—a living cause. Christ's cause is an increasing victorious cause. Shall we rest in our satisfaction? By no means, but to press on to greater diligence and more abundant fruitage at home and abroad. We are thankful for what is, but pray God for more—more kingdom, more righteousness throughout the world. Will not every reader of the Visitor determine to help send more than eight workers abroad next year? We dare not decrease; we must not rest on our oars, satisfied with present attainment. We are far from our possibilities yet, indeed only beginning to see them. As long as we live below them we are the losers of God's grace and power in us.

—I believe the Visitor has many young readers. Many of you have not yet determined upon your life-work. You are ambitious and hopeful; you

want to do something noble and worthy. God bless if this is true. But you hesitate and wonder what you ought to undertake. Do you know that just now you have some of the most weighty decisions to make in your life and the least experience with which to make them? Now, if ever, you need Jesus to guide you; you need to fall on your knees continually. You want to do the very best with your life, do you not? Jesus knows what it is for you individually. Go to Him in quest. It is a great joy to have the life-problem settled and to feel it is settled in Jesus' way. It gives hope, power and confidence nothing else can give. Would you know the Christ-will for you? Surrender your own. Would you have power and wisdom to turn your life aright? Go to the fountain with open vessel. Would you know the sweetest joy on earth? Make the consecration complete; here, Jesus, just as Thou wilt.

—Wide seas, broad heavens, distant stars, new lands impress upon us more and more the almightiness of God. Wide indeed are the everlasting wings to stretch over all the universe! As we glance upon European and African coasts, here, too, we see villages for whom Christ died. Great is God's power but just so great is His love. Space is insignificant, so also is nationality. “God is no respecter of persons.” A universal God in power and love is our God, just so universal must our religion be to His. Especially now do we like to sing “Jesus, Savior, pilot me.” Yes, even me to-night, now, but just the very same right has every human being to pray always. O that every one had the knowledge! O God of the heavens, grant to each one of Thy children a willing and sacrificing heart to show Thine eternal love and salvation to every fallen one of Adam's race.

Mediterranean Sea, Oct. 25, 1903.

ON BOARD THE SHIP.

Oct. 16, 1903.

Dear Brother:—

Writing on the rough sea does not go well, but I shall proceed as best I can under these unfavorable circumstances, trusting you may be able to read at least a part of it.

The hour of our sailing, Tuesday, was an hour later than the given time. A short time after the ship started we were invited out to dinner. All responded to the call. We have just the right number in our party to fill one table, but unfortunately these few days the table has been entirely vacant. Wednesday morning found us all top heavy (as I suggested), but Bro. Long considered it top light, and I guess he was right. Wednesday and Thursday were our sick days. All of us were affected at the same time and about the same way.

This is Friday and we are all on deck having an enjoyable time. Sometimes the ship rocks considerable. This forenoon a lady, holding her baby here on the deck, slid off her chair onto the floor when one of those extremely heavy waves pushed us sidewise.

The weather is cool and the wind high. Our heavy wraps do not come amiss now. On the north side the waves rise so high as to pour upon the deck. The passengers traveling third-class have a very unpleasant place.

We spend the day in reading, conversing, etc. As soon as all are well we intend having some Bible study.

Monday morning, Oct. 19.

This is a beautiful morning and all are so well. We do not refuse our meals these days. The sea is much more smooth and we feel it too.

Yesterday (Sunday) was a very profitable day with us. We held Sunday school on the deck, Bro. Yereimian leading us. At 10:30 Bro. Blough gave us a sermon, text, Heb. 4:14-16. If ever we sung with spirit and understanding it

was at this service. Our opening hymn was, "All hail the power of Jesus' name." We closed with the song No. 488 in the Hymnal.

There are a number of Catholic priests on our ship and their early mass was held on the west deck immediately after breakfast. Being Italian they drew the crowd. The steerage people on this ship are very untidy, according to our notion and way of living.

Quite often during the day we do some singing and most of the passengers have learned it. Yesterday (Sunday) a lady with her husband, from first cabin, came and asked us up to sing. We made our appointment at 8 P. M. and filled it. We found some very interesting people, though few in number. Among them was Mrs. Dickinson and daughter. Mrs. Dickinson's husband is United States Consul of Turkey. They live at Constantinople and these two ladies are on their way home, having been in America several months.

After our song service with them we had a very interesting conversation. The two ladies, especially, were talkative. When we left them to retire, they invited us back to sing for them again.

We expect to land in Naples about a week from Monday. At Gibraltar we hoped to have our first opportunity to mail letters but the ship did not stop. This will be the longest I have waited in writing to my parents since I left home. We all wish our parents knew just how well, comfortable and happy we are. The many letters we read and received after stepping on our ship were such a joy and help to us.

We think of Bro. Hendricks often. His gift of \$2 for each of us enabled us to purchase steamer chairs on which we sit during the day.

We are a happy pilgrim band,
We're on our way to our Indian land,
Divinely guided day by day,
We're on our way; we're on our way.

Oct. 24.—We are now sailing on the Mediterranean Sea. It is so calm and peaceful and beautiful. The ship sails along without a sway.

Sadie J. Miller,

FROM BULSAR, INDIA.

Dear Brother:—

Sunday evening, Oct. 4, Jumie died. She was eight years old, and a dear little thing. Two weeks ago we did not think of her being taken from us so soon, for she was as well as any of us. She was a general favorite among the boys and girls and among us who have the children in charge (if I dare say we have any favorites). She was always so cheerful and happy, so full of life and activity and so full of mischief. I do not remember of her ever being sick until a few days before her death, when some of the girls came quietly, saying that Jumie was not well and needed attention, but did not want "mamma" to know about it. I called her to me at once, for she was running about to make believe there was nothing the matter. In this she was different from the most of them, for it seems to me the large majority of them like to have something wrong, so they may be fussed over. I asked Jumie about herself and she said with tears in her eyes that she was not feeling well. I told her to remain out of school and keep as quiet as possible, that perhaps she would be all right in a day or two. She went away crying, with some of the girls who helped her to bed. She did not want to be sick and tried every way to keep up. We gave her special care at once and did all for her we could, only to find that she daily grew weaker. It was beautiful to see how faithfully and attentively her companions and playmates administered to her every need. They all loved her so much and to have her sick was a real trial to them. She was a leader in many of their games as they played. It was sad to see her strong little body waste away under the influence of disease. It was sad to see her suffer so. Friday we gave her up. From that time until late Sunday evening her suffering was intense. To the very last moment she called for food.

when she could not retain it a moment. For the days she was sick her hunger seemed to give her more agony than anything else. I had just gone to bed when a rap at my door aroused me and I got up to receive the message that the little sufferer had passed away.

The girls then prepared her body for burial and went to sleep with sad hearts. Monday morning the boys and girls gathered about the body, as it lay wrapped in white nainsook and with a garland of flowers about the neck.

In the shade of the same trees where the little girl had played daily with her companions and the trees she had often climbed, we sang together, "To Dust We Shall Return," heard read the parable of the rich man and Lazarus, prayed and gave a last look at the smiling, happy face. Then four boys carried the little form to the graveyard not far away. In the evening the little girls went in a body with flowers to decorate the grave and so have been doing each evening this week. They talk about Jumie daily and often say, "It does not seem true that she is gone but we do not see her anywhere and she does not come to play with us any more and we feel she must after all be gone." The ones who have never been well and who linger along for months are not missed so much when they leave us as are the ones who are taken so suddenly and who have always been well. We are expecting the death of those weak ones, while we place much hope in those who seem well and strong as was this little girl. These are some of the things that work on one very keenly.

Last night there was an eclipse of the moon. It was very nearly total. Between seven and eight the face of the moon was more than three-fourths covered. Then it grew lighter again. At the time of the eclipse the Hindoo people fast. They have a very superstitious belief about the eclipse. Some say a "Bungi" has died and is trying to swallow the moon. Others say there is

some horrible monster going to eat up the moon. Some get out and beat drums and play fifes violently. By so doing they think the monster may be frightened away. What a superstitious people!

We have been writing you from time to time about the weddings and engagements we have been making among the children. Now next week Bro. Ebey's cook is coming to be married. In a few days our own cook will be married and about the same time Bro. Forney's butler is coming to claim his bride. One by one, and pretty fast, our big girls are going. I am beginning to wonder what we will do after a while to get the work done. I suppose we will need to initiate some of the younger ones to take the place of the "stand bys." So far there has always been some one to fit in when a vacancy came.

The rains are over and we are having the balmy, calm, sunshiny October days. It is nice to have the sunshine after so much rain. We are busy whitewashing and doing general cleaning that always comes after monsoons.

All of us are well here. Some of our fellow workers at the other stations have not been so blessed during the past few weeks. Eliza B. Miller.

Oct. 9.

FROM DAHANU, INDIA.

I told you in my last that I would write something different and perhaps more interesting. Of interesting things there is no lack, but time goes so fast and our days are full.

When I came home from Bombay with Paul, Aug. 25, we took the train at Grant Road Station. At the next station people got on with idols. Several got on as third-class and one man had a real large one. He got on second-class where Paul and I were. It was during the days of the Gunputty (so it is pronounced) festival. Now Ganpati is the elephant god. He is also called

Gurnesh. The names mean the same. "Gan" or "gurn" means crowd and "pati" means a lord. "Esh" also means lord. The thought of lord is protection from the root "pa," to protect, hence we have protection of the crowd. We have many common words from the same root as "gurn" or "gan," a crowd; as "gurnton," to count; "gurneet," mathematics, etc.

But who is Ganpati? He is the god worshiped first on all auspicious occasions; the god of learning. He is part elephant and part man.

I asked the man a few questions. Of course a god could not travel on the train without an attendant, and it was a second-class god too.

"What did the idol cost?"

"About twenty rupees."

"How heavy is it?"

"160 pounds."

"Of what is it made?"

"Of clay."

It was a well-formed image and highly painted in red, green, yellow, white and other colors. It was set on a wooden, stool-like platform. So large it was, they could hardly get it in at the car door.

There were no objections to touching it, as it had not yet been set up in a temple; not yet been consecrated; not yet been daubed with the sticky red paint representing blood, representing the incoming of the god.

Paul wanted to get across the aisle to the other seat and play with the idol, but I did not let him.

A little red paint on a stick or stone makes it a god. The same paint is put on the foreheads of the worshipers. It makes them holy.

Some castes going along the road coming to a puddle put their hands into the water and touch the head three times. That makes them holy also.

Yesterday was a holiday, Dusrah, tenth. Tenth of what? Of the Hindoo month, the closing month of the year. It commemorates the day when Ram

went forth to war with Rawan and returned victorious. People take leaves of a certain kind of tree and give them away, saying they are gold. Last evening, while out for our walk, seven little Brahmin boys gave us leaves. Then the children get new clothes and the women and girls wear marigolds in the hair.

Some places the people of the village go out to the village limits and the respectable men slay a buffalo with swords, cut off the head and bear it in triumph to the gates where it is buried with shouts. The blood is also brought and put on the gate posts and top, much as that of the paschal lamb.

We are all fairly well. The Lord bless you all. Fraternally yours,

Adam Ebey.

Oct. 2.

THE MISSIONARY'S BALANCES.

Dear brother and sister missionary, how are our balances? Sometimes they get out of order and have to be adjusted before giving true weight. In the multitude of our work do we ever think of adjusting our balances before we weigh others, or before we weigh ourselves, or before we weigh out to others the precious Word of Truth? Here are some Scriptures for adjusting: "Bear ye one another's burdens and so fulfill the law of Christ." "Whatsoever ye would that men should do to you, do ye even so to them." "Keep yourselves unspotted from the world." "Keep yourselves from idols." "Give your body a living sacrifice." "With what measure ye mete, it shall be measured to you again."

Brother and sister, what do you give to the missionary? Are your balances the same? Or can you buy farm after farm and lay up treasures for your great-grandchildren and your poor missionary's family want for hunger, his children exposed to the world, live in ignorance, marry in poverty and ignorance, and die in despair?

I know a missionary that entered the work with a financial embarrassment

over him, and it is still there and threatens the loss of what little he has. While others are accumulating wealth, paying off debts, laying up for children, and educating them, the poor missionary is weighed in balances that leave out temporal blessings and many of the actual necessities of life. Some do not enter the work because they see these things.

Come, brother and sister, let us all get in the gospel balances and weigh ourselves and each other and share the blessings of this world together for our good and the glory of God. "Weighed and found wanting?" or "To him that hath shall be given?" Which?

Ira P. Eby.

Poplar Bluff, Mo., Nov. 12.

CHICAGO CHILDREN'S MISSION.

Years of faithful service in the mission in Chicago entitled Sister Cripe to take a much-needed vacation in California. Several friends of the mission contributed the ticket necessary for the trip, and the rest and change will ever be remembered by our sister. During her absence the work was carried on very well first by one and then another. But Sister Cora is back at her post again, with all the vim and energy to carry the work on to greater successes than heretofore. By December 1 she will be joined by Sister Gertrude Rowland, of Reid, Md.

The children's mission in Chicago is pushed in a very quiet and unassuming way,—more quiet than justly it ought to be,—and yet if the Brotherhood knew and realized what was being done, there would be a greater interest taken in it. Poor children are found as in earlier days. Want, sickness, sin and death are just as common, and the gifts from the bounties of the Brotherhood are just as acceptable as before. Why not remember the Chicago mission in its work as bleak winter fastens his grip upon us again?

Acknowledgments.

*All things come to Thee, O Lord,
And of Thine own have we given Thee.*

Offerings are asked to sustain Missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their service free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of

GEN. MISS. AND TRACT COM., Elgin, Illinois.

The General Missionary and Tract Committee acknowledges the receipt of the following donations during the month of October, 1903:

World-Wide Fund.

WEST VIRGINIA—\$102.00.

Second District, Congregation: Bethany,	2 00
Individual: Harriett Reed, Morgantown,	100 00

KANSAS—\$102.39.

Northeastern District, Congregations: Ozawkie, \$10.00; Washington, \$5.00,	15 00
Sunday school: Vermilion, ..	6 80
Individuals: P. H. Hertzog, Olathe, marriage notice, 50 cents; Mary R. Moler, Clyde, \$1.00,	1 50
Northwestern District, Individuals: A. J. Wertenbaker, Norcaster, 50 cents; John Aukerman, Devides, \$40.00,	40 50
Southwestern District, Congregation: McPherson,	21 09
Individuals: J. J. Yoder, Conway, marriage notice, 50 cents;	

A Sister, McPherson, \$2.00,	2 50
Southeastern District, Unknown, Ft. Scott,	15 00

OHIO—\$84.11.

Northeastern District, Congregations: Springfield, \$7.50; Wooster, \$33.63; Mohican, \$12.50,	53 63
Sunday school: Paradise,	5 00
Individual: Lydia Farmer, Upper Sandusky,	50
Northwestern District, Congregation: Lick Creek,	5 60
Individual: Harry Fuller, Oakwood,	3 30
Southern District, Individuals: C. M. Smith, New Carlisle, \$2.50; A. W. Shafer, Trotwood, \$13.58,	16 08

ILLINOIS—\$76.90.

Northern District, Congregation: Silver Creek,	12 16
Sunday school: Elgin,	25 88
Individuals: John B. Lutz, Shannon, \$5.00; Unknown, Mt. Morris, \$1.00; Mary Middlecough, \$1.00; Jacob Butterbaugh, Lanark, \$5.00; Belle Whitmer, Lanark, \$1.00; S. J. Fike, Milledgeville, \$10.00; E. Weigle, Shannon, \$5.00; Jos. Arnold and wife, Lanark, \$1.10; A Brother, Elgin, 75 cents,	22 85
Southern District: Mt. Pleasant and Woodland Sunday schools,	6 01
Individuals: A Sister, Girard, \$2.00; W. I. Buckingham, Laplace, 50 cents; Stella Brubaker, Virden, 50 cents,	3 00

INDIANA—\$68.62.

Northern District, Congregation: Clear Creek,	9 56
Individuals: Mrs. Peter Figer, Roann, \$3.50; Zilla Smith, N. Liberty, \$1.95; J. B. Neff, Milford, \$5.00,	10 45
Middle District, Congregations: Prairie Creek, \$2.00; Monticello, \$18.42,	20 42
Individual: Peter Houk, Russiaville,	62
Southern District, Sunday school: Evans,	5 00

Congregation: Nettle Creek.. 20 57
 Individuals: Levi S. Dilling,
 Hagerstown, \$1.00; Amanda
 Widows, Hagerstown, \$1.00,... 2 00
 MISSOURI—\$46.17.

Middle District, Congrega-
 tions: Mound Valley, \$1.50;
 Mineral Creek, \$8.75; Mound
 church, \$13.01; Turkey Creek,
 \$2.00; District Meeting, \$20.91... 46 17

VIRGINIA—\$35.03.

First District, Sunday
 schools: Germantown, \$7.85;
 Roanoke, \$22.18, 30 03
 Second District, Individuals:
 F. N. Weimer and family, St.
 Just, 5 00

NORTH DAKOTA—\$40.51.

Congregation: Cando, 29 10
 Sunday school: Union, Well
 County, 10 12
 Individuals: Mrs. Hannah
 Dunning, Denbigh, 50 cents; E.
 H. Stauffer, Rosedale, 79 cents, 1 29

PENNSYLVANIA—\$25.63.

Eastern District, Individuals:
 A Brother and Sister, Harleys-
 ville, \$1.00, J. W. Myer, mari-
 riage notice, \$1.00, 2 00

Western District, Sunday
 school: Walnut Grove, 6 00
 Individuals: W. G. Schrock,
 Berlin, marriage notice, \$1.50; S.
 S. Blough, Philadelphia, 50
 cents; C. E. Shuld't and wife,
 Windber, \$5.00, 7 00
 Southern District, Ministerial
 Meeting, 10 63

TEXAS AND LOUISIANA—\$31.40.

Congregations: Roanoke, La.,
 \$14.50; Manvel, Texas, \$6.00;
 Saginaw, 90 cents, 21 40
 Individual: A Brother, Welsh,
 La., 10 00

IOWA—\$20.50.

Northern District, Individu-
 als: Elizabeth Albright, Eldora,
 \$5.00; G. A. & S. E. Moore, El-
 dora, \$10.00, 15 00

Middle District, Sunday
 school: Coon River, 2 50
 Individuals: F. M. Wheeler,
 Marshalltown, 50 cents; S. B.
 Miller, Cedar Rapids, 50 cents, 1 00

Southern District, Congrega-
 tion: South Keokuk, 2 00

MARYLAND—\$20.00.

Eastern District, Individual:
 Elizabeth Roop, Union Bridge, 20 00

ARKANSAS—\$16.90.

Congregations: East Prairie,
 95 cents; Carlisle, \$7.10; Farren-
 burg, \$5.15; St. Francis, \$1.50,... 14 70
 Individual: J. S. Rodeffer, ... 2 20

ALABAMA—\$10.00.

Individual: W. A. Maust,
 Fruithurst, 10 00

WISCONSIN—\$5.15.

Congregation: Chippewa Val-
 ley, 5 15

FLORIDA—\$1.00.

Individual: Herbert Baker,
 Keuka, 1 00

WASHINGTON—50 cents.

Individual: D. M. Click, Te-
 koka, 50

MICHIGAN—50 cents.

Individual: Martha Bratt,
 Dowagiac, 50

CALIFORNIA—50 cents.

Individual: J. Overholtzer,
 Colton, 50

Total for the month,\$ 687 81

Previously reported,12364 41

Total for year thus far...\$13052 22

Less amount belonging to Brooklyn
 Meetinghouse as follows:—

Sept. report, Sisters' mission so-
 ciety of Ephrata church, \$50.00;
 Nov. report, Upton S. S. Pa.,
 \$5.00; Conestoga congregation,
 \$17.46, 72 46

Total for year,\$12979 76

India Mission.

KANSAS—\$113.55.

Northeastern District, Indi-
 viduals: A Brother, Ozawkie,
 \$100.00; Lee Bucklew, Paola,
 \$10.00, 110 00

Southwestern District, Sun-
 day school: Kansas Center, 3 55

VIRGINIA—\$26.00.

Second District, Sunday
 school: Peters Creek, 26 00

CALIFORNIA—\$15.00.

Individual: Unknown, Los
 Angeles congregation, 15 00

OHIO—\$11.00.

Northwestern District, Indi-
 vidual: David Shong, Sherwood, 11 00

OKLAHOMA—\$10.00.

Individual: A Brother, 10 00

PENNSYLVANIA—\$15.63.

Eastern District, Individuals:	
J. A. Price and wife, Harleysville,	1 00
Middle District, Congregation: Lewiston,	6 29
Western District, Sunday school: Purchase Line,	6 34
Southern District, Individual: Cain Christner, Indian Head....	2 00

COLORADO—\$7.81.

Sunday school: Rockyford,...	7 81
------------------------------	------

WASHINGTON—\$3.25.

Individual: Susannah McKinzie, Albion,	3 25
--	------

NORTH DAKOTA—\$3.00.

Individual: H. H. Johnson, Pleasant Lake,	3 00
---	------

NORTH CAROLINA—50 cents.

Individuals: D. E. Horn, 20 cents; A friend to missions, Collinsville, 30 cents,	50
--	----

Total for the month,	\$ 205 74
Previously reported,	824 57

Total for year thus far,....\$1030 31

India Orphanage.

VIRGINIA—\$69.60.

First District, Individual: Mrs. Anna Wampler, Edom, ..	16 00
Second District, Congregation: Glade,	16 00
Sunday schools: Barren Ridge, \$21.25; Pleasant View, \$11.28; Stonewall Union, \$5.07..	37 60

ILLINOIS—\$49.75.

Northern District, Sunday schools, Elgin, Blanche Lentz's class, \$5.75; Polo, \$16.00; Franklin Grove, \$7.00; Christian Helpers' Society, Milledgeville, \$16.00,	44 75
Southern District, Individual: J. E. Miller, Urbana,	5 00

PENNSYLVANIA—\$58.51.

Eastern District, Individuals: Mr. and Mrs. J. A. Price, Harleysville, \$1.00; Eight Sisters, First Philadelphia church, \$16.00	17 00
Western District, Sunday schools: \$16.00; Coventry, Carrie Walker's class, Montgomery Sunday school, 50 cents; Manor Sunday school, \$5.01; Uniontown Reading Circle, \$4.00,	25 51

Individual: E. F. Clark, Meyersdale,	16 00
--	-------

NORTH DAKOTA—\$38.03.

Congregation: Salem harvest meeting,	15 30
Sunday schools: Hebron, \$16.00; Cando, \$5.63,	21 63
Individual: A Sister, Hebron, ..	1 10

KANSAS—\$32.65.

Northwestern District, Congregation: Sisters' Aid Society. Abilene church,	9 00
Southwestern District, Congregation: Monitor,	19 75
Sunday school: Slate Creek,...	3 90

OHIO—\$26.00.

Northwestern District, Individuals: G. S. Byerly and wife, Lima, \$5.00; S. N. Wright, Fostoria, \$1.00,	6 00
Southern District: North Star Reading Circle, \$4.00; Bethel Missionary Reading Circle, \$16.00,	20 00

MARYLAND—\$20.00.

Eastern District, Congregation: Brownsville,	4 00
Middle District: Waynesboro Sisters' Missionary Circle,	16 00

NEBRASKA—\$20.00.

Sunday school: Beatrice,	8 00
Individuals: Stephen and Grace Miller, Pickrell,	12 00

INDIANA—\$18.75.

Middle District: Sisters' Aid Society, North Manchester, \$7.75; Summitville Mission Circle, ..	8 00
Individuals: Elias Smeltzer, Arcadia, \$1.00; A. E. Miller, Indianapolis, \$2.00,	3 00

CALIFORNIA—\$16.00.

Individual: Annie Weaver, Los Angeles,	16 00
--	-------

WASHINGTON—\$11.75.

Individual: Susan Miller, Sunnyside,	11 75
--	-------

MISSOURI—\$12.75.

Middle District, Congregation: Mineral Creek,	12 75
---	-------

WEST VIRGINIA—\$9.34.

First District, Sunday school: Beaver Run,	9 34
--	------

IOWA—\$8.00.

Missionary Reading Circle & Sunday school of Grundy Center, Iowa,	8 00
---	------

MICHIGAN—\$4.00.

Sunday school: Sunfield,	4 00
-------------------------------	------

COLORADO—\$2.83.

Sunday school: Rockyford, ..	2 83
------------------------------	------

Total for the month,	\$ 397 96
Previously reported,	812 98

Total for year thus far,....	\$1210 94
------------------------------	-----------

Brooklyn Meetinghouse.

ILLINOIS—\$77.33.

Northern District, Congrega- tions: Lanark, \$37.13; Yellow Creek, \$40.20,	77 33
---	-------

PENNSYLVANIA—\$72.07.

Eastern District, Sunday school: Ridgley, Md.,	12 38
---	-------

Individuals: Ada Witmer, Palmyra, \$12.89; Samuel Pat- rick, Palmyra, \$5.32; Cora Ket- tering, Palmyra, \$3.01; Lizzie Zellars, Palmyra, 85 cents; Jun- ior class, Palmyra, \$1.25; Lydia Gibble, Palmyra, \$2.90; Two Sisters, Elizabethtown, \$7.50; Mrs. Joseph Rider, Elizabethtown, \$5.25; J. N. S. Will and wife, Elizabethtown, \$1.00; S. H. Hertzler and wife, Elizabethtown, \$3.68; Samuel Graybill and wife, Elizabethtown, \$1.94; T. R. Coffman, Tyrone, \$8.00; Wm. Witters and wife, Eliza- bethtown, \$1.00; Ella J. Brum- baugh, Huntingdon, 50 cents; Nellie Morgan, Kauffmans, \$4- 60,	59 69
--	-------

VIRGINIA—\$12.54.

First District, Individuals: Mary S. Showalter, Dale Enter- prise, \$3.50; N. L. Click, Wey- ers Cave, \$1.79,	5 29
---	------

Second District, Sunday school, Glade,	7 25
---	------

WEST VIRGINIA—\$5.20.

Second District, Individuals: A. J. and Minnie B. Rhodes, Bays,	5 20
---	------

KANSAS—\$1.50.

Individual: A Sister, Peabody, ..	1 50
-----------------------------------	------

Total for the month,	\$ 168 64
Previously reported,	209 94

Total for year thus far,....	\$ 378 58
------------------------------	-----------

Sisters' mission society, Eph- rata, Pa., \$50.00; Upton S. S., Pa., \$5.00; Conestoga congre- gation, Pa., \$17.48,	72 46
---	-------

Total for year,	\$ 451 04
-----------------------	-----------

Church Extension Fund.

ILLINOIS—\$100.00.

Northern District, Individual: Sister Amanda Meyers, Lanark, ..	100 00
--	--------

Total for year thus far,....	\$ 100 00
------------------------------	-----------

Persian Mission.

INDIANA—\$6.40.

Northern District, Congrega- tion: Yellow Creek,	6 40
---	------

Total for year thus far,....	\$ 6 40
------------------------------	---------

Colored Mission.

INDIANA—\$4.03.

Southern District, Sunday school: Arcadia, per Campbell and Cobb,	4 03
---	------

KANSAS—50 cents.

Southwestern District, Indi- vidual: A Sister, Peabody,.....	50
---	----

Total for the month,	\$ 4 53
----------------------------	---------

Previously reported,	149 14
----------------------------	--------

Total for year so far,.....	\$ 153 67
-----------------------------	-----------

Japan Mission.

OHIO—\$1.25.

Northwestern District, Con- gregation: Greenspring,	1 25
--	------

Total for year thus far,	\$ 1 25
-------------------------------	---------

China's Millions.

KANSAS—50 cents.

Southwestern District, Indi- vidual: A Sister, Peabody,.....	50
---	----

Total for the month,	\$ 50
----------------------------	-------

Previously reported,	83 57
----------------------------	-------

Total for year thus far,....	\$ 84 07
------------------------------	----------

REPORT OF BROOKLYN MISSION
FOR OCTOBER, 1903.

Balance on hand,	\$ 8 24
------------------------	---------

Mission Board,	120 00
----------------------	--------

P. C. Geib, Mastersonville, Pa....	4 00
------------------------------------	------

John Arnold, Lintner, Ill.,	2 00
-----------------------------------	------

Fairview Sunday school, Shelley- town, Pa.,	3 83
--	------

	\$138 07
--	----------

Expenditures.

Rent and gas,	\$ 57 00
---------------------	----------

Support for worker,	20 00
---------------------------	-------

Living fund (8 missionaries extra),	48 00
Clothing,	12 07
	<hr/>
	\$137 07
Balance,	\$ 1 00

Attendance.

	Largest.	Average.
Sunday school,	135	100
Preaching (love feast),...	165	80
Bible class,	50	40
Prayer meeting,	30	20
Baptized,	7	
Calls, about 100.		

J. Kurtz Miller.

5901 3rd Ave.

REPORT OF CHICAGO MISSION
FOR SEPTEMBER, 1903.

Cash Received.

Balance on hand,	\$20 87
Children's meeting, Nappanee, Ind., per B. J. Miller,	7 50
Panther Creek congregation, Adel, Iowa, per N. S. Ebey,	1 50
General Mission Board,	30 00
Ida Albright's and Cynthia Miller's Sunday-school classes of Ivester, Iowa, per L. G. Pilger, Eldora, Iowa,	4 20
Dry Valley Sunday school, Maitland, Pa., per W. G. White,....	1 70
Industrial school,	2 05
	<hr/>
	\$67 82

Cash Paid Out.

Living fund,	\$12 96
Rent,	10 00
Gas,	1 00
Help to poor,	1 75
Support and traveling expenses for workers,	19 90
Car fare for mission visits,	60
Incidentals,	1 73
	<hr/>
	\$47 94
Cash on hand,	\$19 88

REPORT OF CHICAGO MISSION
FOR OCTOBER, 1903.

Cash Received.

Balance on hand,	\$19 88
Greene church Sunday school, Greene, Iowa, per Maria DuBois,	2 05
Katie Yost, Peabody, Kansas,....	1 00

Eagle Creek Sunday school, Williamstown, Ohio, per J. R. Spacht	4 15
General Mission Board,	30 00
Mrs. Schildt, Chicago,	1 50
Industrial school,	1 21

\$59 79

Cash Paid Out.

Living fund,	\$ 4 75
Rent,	10 00
Gas,	1 20
Help to poor,	25
Support for workers,	16 00
Incidentals,	3 28

\$35 48

Cash on hand,	\$24 31
---------------------	---------

Miss Cora Cripe.

660 S. Ashland Ave., Chicago.

D. L. FORNEY'S RETURNING
HOME.

For some time the health of Sister Forney and some of the children has been quite poorly, and their condition has given their friends, as well as the Mission Board, deep concern. It has finally been determined that Bro. Forney and wife be invited home. A recent letter from Bro. Forney says that they have engaged passage to sail February 15, 1904, and this will bring them into New York by the last of March.

It is gratifying to note that since the family has gone up to Poona, a health resort in the mountains, their health has very much improved. And it is hoped that it will remain so until sailing time. To some constitutions the climate of India is very depressing and hard to endure.

It is to be regretted that Bro. Forney's must leave their work even for a short time. They have applied themselves with the greatest diligence that health and circumstances would permit. Yet it is a joy to know that workers are there in India who can manage the mission in their absence, and that the cause of the Lord will go forward.

May Brother Forney and family be prospered on their homeward journey.



